

### March 10

*Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. Heb. 3:13*

IF...we realize that a spiritual lethargy

R4129 "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

has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with

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."

R4194 "So far as our observation carries, the earnest, the zealous, the warm-hearted, are in no danger from these snares. They are protected in various ways: (1) Their love for the Truth is so great that they would be continually feeding at the table of the Lord. Their perceptions of the Truth are correspondingly clear. Instead of forgetting half of what they knew, these are continually growing in grace and knowledge. (2) They are so satisfied with the Lord's provision of which they have been already partaking that they have no appetite for other food, and are not seeking for it. In this respect they are different from

God and His Word, that its sanctifying power may be realized. (Z. '03-54) R3149:2

"For we are made partakers of Christ, if we *hold* the beginning of our confidence *steadfast unto the end*." *Hebrews 3:14*

the great mass of mankind, nearly all of whom are in doubt, in perplexity, in bewilderment, hungry for something to satisfy in respect to the life that now is and that which is to come. The class we refer to as being safe under the shadow of the Almighty is able to sing, with the Spirit and with the understanding also, that beautiful hymn:

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

"I love to tell the story!  
It did so much for me;  
And that is just the reason  
I tell it now to thee.

"I love to tell the story,  
For those who know it best  
Seem hungering and thirsting  
To hear it like the rest."

In conclusion, then, dear brother, it seems to us that all those who have received the Truth half-heartedly, and who do not give heed thereto, do not study it, cannot be expected to have the strength, the knowledge, or the character which would enable them to endure the tests of this "harvest" time, which we expect will become more severe throughout the remaining years. It seems that we would do best to set an example of studiousness, and to a reasonable degree urge the use of the wonderful helps which the Lord has provided us, and not to specially chide or interfere with those who are unsatisfied, if they look further and become confused and entangled. The result with such seems usually to be a complete turning aside into the state of uncertainty in which the world and the nominal church are called, by the Lord in the parable, "outer darkness." Those who receive the Truth in good and honest hearts, full of zeal and love, get such a filling, such a satisfaction, become so strong in the truth and its spirit, are so well equipped with the armor, that the "Adversary toucheth them not." I think we would make a mistake if we should fail to recognize the Lord's own supervision of this "harvest" work, and the necessity, according to his wisdom, that errors be permitted for the very purpose of sifting the wheat."

R5095 (From Harvest Truth Database V5.0)

### "CAST NOT AWAY YOUR CONFIDENCE"

*"Cast not away therefore your confidence,  
which hath great recompense of reward."--Hebrews 10:35.*

WITH VERY MANY of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all [worldly] understanding," promised to the Christian, is to rule in and keep his *heart* (Phil. 4:7; Col. 3:15), but does not apply to his outward life. They forget, or perhaps never learned, that our Master's words were, "In the world *ye shall have tribulation*, but in Me ye shall have *peace*" [in your hearts]. "If the world hate you, ye know that it hated Me before it hated you." "If they have called the

Master of the house Beelzebub, how much more them of His household?" "Yea, and *all* that will live godly in Christ Jesus [in this present world, or dispensation], *shall* suffer persecution." It is of a wicked class, and not of the saints, that the Prophet declared, "They are *not in trouble as other men*."--John 16:33; 15:18; Matt. 10:25; 2 Tim. 3:12; Ps. 73:5.

Only to those who have some knowledge of God's great Plan is His dealing with His people understandable and readable. The world marvels that those whom God receives into His family, as sons by

redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you." (I Pet. 4:12.) And this saint may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling --to be an heir of God and a joint-heir with Jesus Christ our Lord, "*if so be that we suffer with Him, that we may be also glorified together.*"--Rom. 8:17.

But why should a share in the coming glory be made dependent upon present sufferings? We answer, For two reasons:

#### POSITIVE CHARACTER NECESSARY

(1) Severe trials and testings of our love for God and for His Truth, and of our faith in Him and in His promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which He has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience before His exaltation to the excellent glory and power of the divine nature, much more so it is fitting that *we*, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested.

We are not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection; but tested as to our new minds, our *consecrated wills*, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. We are also tested to see whether we will *compromise* any of the principles of righteousness for worldly favor, selfish ambition, or for any of "the pleasures of sin for a season." Those who *love* righteousness and *hate* iniquity, who develop *positive characters*, these are the "overcomers" who shall, as members of Christ, inherit all things. The undecided, the lukewarm--neither cold nor hot--are far from having the spirit of the Kingdom class, and will surely be rejected--"spewed out."--Rev. 3:16.

#### LOVE, NOT SELFISHNESS, THE RULING PRINCIPLE

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the Spirit of Christ, the spirit of holiness. And whoever has received this Holy Spirit, or disposition, and has been transformed by the renewing of his mind, or will, so that no longer *selfishness* but *love* shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God's service and people, his faith in God's Word and his uncompromising attitude respecting everything relating to these, would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and a fanatic, if not a hypocrite.

Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and, therefore, "Ye shall be hated of all men for My [Christ's] name's sake"; for "the world knoweth [understandeth] us not, because it knew Him not." (Luke 21:17; I John 3:1.) The reason for all this is evident: it is because "the god of this world hath blinded the eyes" of the vast majority of men; because the faithful, who appreciate the Truth, who have new hearts (wills) and the right spirit on these subjects, are but a "little flock."

#### PRESENT CONDITIONS MOST FAVORABLE FOR OVERCOMING

These conditions will not be changed until the testing of the "little flock" is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to blind and deceive the nations during the Millennial Age of blessing; but, on the contrary, the "little flock" of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the Truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle's words, and not cast away our confidence --confidence in

God, in the outworking of His great Plan, and in all who trust in the precious blood and are bringing forth the fruits of the Spirit in their daily lives --meekness, patience, brotherly kindness, love.

#### CONFIDENCE THE BASIS OF CHRISTIAN EFFORT

With some of the Lord's people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the Second Death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct; and those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration. This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all such, saying, "Cast not away your confidence." Let such remember that the fact that they have received this Divine favor is an indication that their offering has had Divine acceptance. Faith, or confidence, in God and in the "great and precious promises" is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realized, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration. He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of Divine Justice should bar us out of Divine favor. Those whose hearts are right are submissive to the Divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of Divine providence.

#### COMMUNION WITH CHRIST IN SUFFERING

In Hebrews 10:32-39 the Apostle clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazing-stock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, *all the members* of the Body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "*asleep* in Zion"; but he is ever on the alert to mislead and entangle those who are *awake*. And the more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master's approval now, and the greater will be our reward in the Kingdom.

#### INCREASING SEVERITY OF TRIALS

No doubt there are many and more severe trials just before us. From God's standpoint, having been blest with greater light, we should be able to endure greater trials and afflictions. From Satan's standpoint we, as a Gideon's band, armed with the Truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the *past*. Perhaps he was hindered; perhaps he will be granted yet more liberty to

buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for He that is on our part is more than all that be against us. (I John 4:4; Rom. 8:31.) His promises, as well as His providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! it shall but cause us

to draw closer to Him; and under His protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. When we feel weak in ourselves, then we are strong in Him. He will never leave us nor forsake us.

"Watchman, what of the night?" "The morning cometh, and also the night."--Isa. 21:11,12.

R5595 "CONFIDENCE is another word for trust. The Apostle's thought, then, is, Cast not away your faith, cast not away your trust, which hath great recompense. It seems strange to us, sometimes, that God should purpose to reward *faith* rather than *works*. Surely almost anybody else would have made a Plan which would have said, I will reward you according to what you can accomplish. But God has declared that He will reward us according to our faith, our confidence, our honesty, our sincerity...

#### CONFIDENCE PROPORTIONATE TO KNOWLEDGE...

In proportion as we have knowledge of God, of the Bible, in proportion as we have grown in grace by seeking to walk in the narrow way, in that same proportion our confidence is growing stronger and stronger.

#### CONFIDENCE INDICATIVE OF HEART CONDITION

The only question remaining is, Will we be found faithful? The Scriptures declare that He is faithful who has promised, and that He will do exceeding abundantly more than we could ask or think. He has determined that all who will receive the great blessing will be those who will demonstrate their loyalty to the fullest degree. Hence the Apostle urges, "Cast not away your confidence, which hath *great recompense of reward*."

God will one day reward our confidence. Why is it that the Lord will especially reward our confidence? The reason is this: Our confidence in God represents our heart condition, and it will go down like a barometer in falling weather if we lose our faith. Our hearts cannot be wholly stayed on God except as we are strong in faith. The only instances in which Satan will be permitted to take away the confidence of God's people will be in the cases of some who have not been living up to their light. The Lord will permit such to go gradually into darkness.

So we are to keep firm hold of our confidence; for this assures us that God is our Father. We all know something of the wireless telegraphy which is now being used in a marvelous manner on the sea and on the land. And this is only a feeble illustration of the wireless communication that maintains between the true Christian and the Heavenly Lord. In every circumstance this confidence, leaning on the Lord, will look to Him. There will be the wireless communication between Father and child.

When the Lord's people find themselves in difficulty, they should reason like this: What is the Lord's will? What does His providence indicate? He has said that *all things* shall work together for good to me because I love Him; therefore, having confidence in God, I am sure that all things

shall indeed work out for my good. I have faith in His Wisdom and His Power and His Love. He could have protected me from this difficulty had He seen best. So the fact of its reaching me proves that He saw fit to permit it for a wise reason. He has promised that He will not suffer me to be tempted, tried, beyond what I am able to bear. As He is faithful, He will never fail to keep that good promise. So then, I will "not cast away my confidence, which hath great recompense of reward."

R5332:1:6-7 "A soldier in an army might be loyal in time of quiet, but how would he be in time of stress? Would he desert the flag then, or would he prove himself a good soldier?...

So we are tested as to our *loyalty*. What are we willing to *endure* for Christ's sake? How *fully* are we submitted? How *deep* does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts?"

R4401:2:4 "We who have accepted Christ should be awake. Each day and week and month and year should find us more awake and more zealous and more appreciative of our wonderful privileges. Our salvation, our resurrection "change," is surely nearing day by day."

R3149 (From Harvest Truth Database V5.0)

### THE APOSTLE PETER'S EXHORTATION

*"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."--1 Pet. 1:13-16.*

TO APPRECIATE the exhortations of the apostles, we need to become acquainted with their several characters; to note their circumstances; to mark their zeal and faithfulness; and to remember that every word of exhortation addressed to the Church has the substantial backing of their worthy examples. They endured hardness as good soldiers, and suffered much for the privilege of declaring the truth. In their writings are blended a high degree of the power of logic, eloquence and pathos, combined with an inspiring enthusiasm which must awaken in every student of their teachings a measure, at least, of the same sacred flame.

Though written so long ago, the above words of exhortation lose none of their force to us. They were penned for the instruction of the whole Church, down to the end of the age. The introductory, "Wherefore," refers us to the glorious hope of our high calling, and of the necessarily severe measures required to fit us for our exalted inheritance, as mentioned in the preceding verses. Peter would have us appreciate what it is to be called with such a high calling--to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith. (Verse 4.) He would have us know that, if faithful, we are to be made even "partakers of the divine nature," and that we are to be joint-heirs with Jesus Christ, of all things.--2 Pet. 1:4.

As the spirit of God draws our hearts into closer fellowship and sympathy with the divine mind, the value of these "exceeding great and precious promises" is more and more fully realized, until there

glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's "Wherefore," upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows.

If our hearts are not duly inspired with this hope --if we have begun to esteem it lightly, or to forget it, or to think of it as an idle tale--to heed the counsel of Peter, here given, will be impossible. <sup>[1]</sup>If, therefore, we realize that a spiritual lethargy has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with God and his Word, that its sanctifying power may be realized.

"Wherefore," then, you that discern the prize of your high calling, and who are endeavoring to press along the line toward the mark, "gird up the loins of your mind"--as in the illustration; strengthen and fortify your purposes and efforts; renew your determination; redouble your diligence; cast aside the weights of unnecessary worldly cares; increase your zeal; and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who is merely beating the air, but like one who has a purpose in

<sup>[1]</sup> Mar. 10 Manna, Heb 3:13

view, and who, in desperate earnest, is *determined* to make his calling and election sure.-- Heb. 12:1; 1 Cor. 9:26.

<sup>(2)</sup>Having thus "girded up the loins of your mind" for a long, steady and determined effort, he further counsels,--"Be sober:" do not allow yourself to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully to consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised "to him that overcometh." The race before us is not one to be run by fits and starts, but by "*patient continuance* in well doing." Soberly, thoughtfully, we are to weigh and endeavor to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps--of "pastors and teachers" and their literary productions--which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influences of divine grace and truth; and then, loyally and faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the Kingdom to all who will hear.

Such a sober view of the situation fortifies the mind against discouragement, and enables us, as the Apostle suggests, to "hope to the end for the grace to be brought unto us at the revelation of Jesus Christ." Such a sober view keeps Reason on the throne of our minds. And Reason says, The divine call to joint-heirship with Christ clearly implies eligibility to the exalted office; the divine promise clearly insures divine grace to enable us to fulfil the conditions; the divine provision for my justification, by faith in the precious blood of Christ, releases me from the condemnation to death; and the righteousness of Christ, imputed to me by faith, fully supplements all my weaknesses, so that before God I stand approved in him. Sober Reason also says, The directions given in the Scriptures to those who would run the race are clear and explicit, and make plain every step of the way to those who are truly and fully consecrated to the Lord. The examples of the Lord and the Apostles shine on the pathway with a moral luster and glory that cannot lead us astray. If we walk in their footprints we will assuredly reach the same goal.

Therefore in this sober view of our high calling and its privileges, and the abundant resources of divine grace, let us not be discouraged or overcome in any way, but let us hope to the end for the grace (favor) that is to be brought unto us at the revelation of Jesus Christ--at his second advent. The Church has enjoyed much of the divine favor all through the age of her probation and trial; but the grace to be revealed at the revelation of Jesus Christ--when he comes to reign in power and great glory--is her exaltation with him to sit with him in his throne. This glorious consummation, the Church all through the age must steadily keep in view: but how glorious is the privilege of those of its members living in this end of

the age, when already, even before our change into his glorious likeness--in a moment, in the twinkling of an eye--we begin to enter the joys of our Lord.

Those who are still sober and faithful, and who have not cast away their confidence, have been led into the secret of the Master's presence; and they have been made to sit down to meat, and the Master himself has come forth and served them. Yes, our hearts have been made to burn within us while he has opened up the Scriptures and made us understand, from the testimony of the law and the prophets and the apostles, that the time is fulfilled--that the end of the age is now here, and that the Lord of the harvest is present to direct and supervise the great work of reaping the fruit of precious seed long ago sown in tears, and now to be gathered with joy and singing; while he has opened up to us the treasures of divine wisdom and grace displayed in the plan of the ages, which God purposed before the foundation of the world, which he has been gradually working out in the ages past, and which is now nearing its glorious consummation.

Oh, what feasting, what rejoicing there has been around the table of the Lord, as one after another the treasures of divine grace have been opened to us, revealing the glories of the new heavens and the new earth, and the blessedness of all the obedient subjects of him who sitteth on the throne to reign in righteousness; how all tears shall be wiped from off all faces, and how the reproach of God's people is to be taken away! Well indeed did Daniel prophesy, saying, "Oh, the blessedness of him that waiteth and cometh to the thousand, three hundred, thirty and five days!"--the days of the Lord's second presence, when all that is written to be accomplished by his glorious reign shall begin to come to pass.

Seeing, then, that such are our privileges and hopes, "what manner of persons ought we to be in all holy conversation and godlikeness?" (2 Pet. 3:11.) Being purified by this hope, ought we not, as the Apostle exhorts, to fashion ourselves, not according to the former lusts (desires and ambitions, which we had) in our ignorance, but as he who has called us is holy, should not we also be holy in all manner of conversation --in all our words and ways? Since it is written, "Be ye holy; for I [the Lord] am holy (1 Pet. 1:15,16), should not we who are called to be partakers of his own nature and glory be holy also?

Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles in their behalf, are greatly deceived and are giving the enemy great advantage over them which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their salvation with fear and trembling, while God, cooperating with their earnest efforts, works in them, to will and to do his good pleasure. (Phil. 2:12,13.) "Watch and pray," beloved, lest any of these snares of the enemy entrap you and beguile you of your reward.

<sup>(2)</sup> Mar. 18 Manna, 1Pet 1:13

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Poems Of Dawn Page 137  
IF WE HAD BUT A DAY

WE should fill the hours with the sweetest things,  
If we had but a day;  
We should drink alone at the purest springs  
On our upward way;  
We should love with a lifetime's love in an hour,  
If the hours were few;  
We should sleep, not for dreams, but for fresher power,  
To be and to do.

We should hold our wearied or wayward wills  
To the clearest light;  
We should keep our eyes on the heavenly hills,  
If they lay in sight;

We should hush our murmurs of discontent  
At a life's defeat;  
We should take whatever a good God sent  
With a rest complete.

We should waste no moment in weak regret,  
If the days were but one,  
If what we remember and what we forget  
Went out with the sun;  
We should be from our clamorous selves set free,  
To work and to pray;  
To be what the Father would have us be,  
If we had but a day.