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Wisdom, The Principal Thing

WISDOM is the principal thing;” “With all thy getting get understanding,” thus wrote the wise man, Solomon, and so we all agree: wisdom is necessary at the very beginning of any matter that would result favorably. Wisdom is craved by the whole world of mankind, and the majority, even while going in divers directions, would claim to be seeking to walk in wisdom’s ways. How important, then, that we discriminate as between the true wisdom and that which is frequently misnamed wisdom. which is really folly!

One of the first lessons of life to be learned is, that our own judgments are unsafe, and even those who are least unbalanced by the fall are liable to make the mistake of seeking wisdom in a wrong direction—leaning to their own understanding (Prov. 3:5.) Those, therefore, who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, divine wisdom. “If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not” (James 1:5).

But alas, how few are disposed to accept the wisdom that cometh from above! The majority have so large a degree of selfishness that they seem, indeed, to make miserable failures out of the best opportunities of their lives, before they realise that they lack wisdom and need guidance by the great Teacher. Hence, as the Lord declares, only the humble, only the “poor in spirit,” are in the way that leads to eternal life and the kingdom—because only these will seek for and obey the heavenly wisdom from the great Counsellor. This class alone is in the condition to be taught of God: and concerning all who shall attain to the fulness of divine favor it is written, “They shall all be taught of God.”.

For the humble, then, God has provided true wisdom in Christ. His words, no less than His example, show us that we are sinners and that “no man cometh unto the Father” except by Him. He tells us of the Father’s pity, and of the redemption provided through His own blood, and of our privilege to accept of divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk the narrow way, which leads to the glory of the kingdom and life everlasting; and all who accept this “call” accept the great Advocate’s instruction and guidance, as the very essence of divine wisdom, With varying degrees of promptness and after varying degrees of wandering from this good Shepherd, and being sought and found by Him, the faithful eventually reach the position where they put no confidence in themselves and their own wisdom, but all confidence in the wisdom of Him whom God bath appointed to be our wisdom—”who of God is made unto us wisdom.” When this degree of progress has been attained, a measure of rest and contentment takes possession of the true sheep, which permits them to look up to God with confidence in every matter and at every time especially in seasons of distress and grief and trial. They learn not to trust to their own wisdom any longer; but to trust implicitly to the wisdom and goodness of the great Shepherd.

But not for a considerable time is such a development of confidence in the Lord’s wisdom attained: meantime they have many battles and contentions against the wiles of Satan, who would tempt them to use their own wisdom, or the wisdom of other men, and to doubt the results of following the divine wisdom and its programme. On every hand, the flesh assisted by the devil, offers inducements and seductions to follow its way and to cease to follow in the Lord’s way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced that we should choose our own way, follow our own preferences and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the “pilgrim” for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the Divine Word. Describing the attitude of the true Children of God, abiding in Christ as branches in the vine, the Apostle says:— “He bath abounded toward us in all wisdom and prudence; having made known unto us the mysteries of His will” (Eph. 1:8).

“We also pray for you and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:9, 10).

Let your hearts be “knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ; in whom are hid all the treasures of wisdom and knowledge” (Col. 2:2, 3).

Notwithstanding the fact that those who accept Christ are the “meek,” “the poor in spirit,” and lower than the average standard along the lines of worldly wisdom and power and wealth, yet, nevertheless, the acceptance by these of Christ as their wisdom makes them really wiser than others;—not only in respect of the greater riches which they are laying up in heaven, but also wiser in respect of the most ordinary affairs of this present life. This is not because they miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because submitting their judgments on every subject to the will of the Lord, and walking according to His directions in every matter and in every particular, they have His wisdom, His spirit, to guide them. Hence, although their own minds are imperfect and unbalanced as much or more than the average of the race, the Apostle is able to say of such, “God hath given us the spirit of a sound mind” (2 Tim. 1:7).

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to the measure of the Lord’s spirit possessed. Yet while cautioning us to be very humble, it guards us against being fearful, men-pleasers, flatterers. While constraining us to be peace-lovers and peace-makers, and kind, and forgiving, and generous, without maliciousness or vindictiveness, it nevertheless cautions us to be firm respecting principles of righteousness and truth. We may and should gladly yield our own preferences to those of others, for the sake of serving others or doing them good, yet we must never do so at the expense of the truth and principle. We should never say, let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to have been the difficulty with some of God’s people through the Ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others.

We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as His voice commanding us to violate the principles of righteousness, nor to compromise respecting the truth — the foundation doctrines of Christian faith and hope, and the truths of this harvest period of the Age. We are to do our duty in harmony with His law as kindly, as gently, as wisely as possible, and leave all the results to Him—the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle’s standpoint and say, “We can do nothing against the truth, but for the truth” (2 Con 13:8).

In the family, love is to be the rule, blended with mercy and justice, kindness and generosity; nevertheless, the rod is not to be spared if its use be necessary to the proper training of the child. And the Christian father is not only to be “kind and gentle toward all,” but is to “rule his own family well, having his own children in proper subjection.” Thus, we might multiply the various counsels of the heavenly wisdom, as it enters into the lives of those who are fully devoted to the Lord and gives them wisdom and grace for the affairs of life far beyond any that they would have had without it.

After exhorting us that “If any of you lack wisdom, let him ask of God,” the Apostle James (1:5) says, “Who among you is a wise man and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom. But if ye have strife in your hearts, glory not (to think yourselves led of the Lord and guided by His true wisdom), and lie not against the truth. This wisdom (which in selfishness seeks its own gratification and advancement, envying others and striving selfishly for its own advancement) descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make for peace” (James 3:13-18).

Let us remember well this analysis of the wisdom that comes from above.

First, it is pure, guiltless, sincere, honorable, open above board: it cometh to the light, loveth the light, it is not of the darkness, nor of sin, it is utterly opposed to secret whisperings, back bitings and all slanderous and underhanded works and ways. It takes the Lord at His word, receiving the pure word of wisdom into a good and honest heart. It is honest: it does not deceive itself into believing that self-will is the Lord’s will.

Secondly, it is peaceable: that is to say, so far as is possible and consistent with honesty and purity it is peaceable.

It loves and desires peace, harmony, unity; but since peace is not first, but purity first, therefore it can only be fully at peace and fully in harmony with that which is pure and honest and good.

Thirdly, it is gentle—it is not rude, coarse, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God-like. Nevertheless, its gentleness follows its purity and peaceableness: those who receive this wisdom are not first or primarily gentle, and therefore peaceable and pure, but they are primarily pure, sanctified with the truth, and therefore are peaceable, and therefore are gentle, and therefore are easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they cannot be easily entreated to assist in any evil working of bearing false witness or scandalmongers, or slandering, or evil-speaking, nor into any of the works of the flesh and the devil.

Fourthly, it is full of mercy and good fruits: it rejoices in mercy, because that is a part of its very self; mercy and all the good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. But this mercy, while taking hold upon the ignorant and the unintentional evildoers with sympathy and help, cannot have the slightest sympathy or affiliation with wilful wrong-doers, because the spirit of wisdom is not first mercy, but first purity; hence, the mercy of the spirit of wisdom can only exercise itself upon the unintentional wrong-doers, or the ignorant wrong-doers.

Fifth, without partiality (which would signify injustice) : the purity and peace, gentleness, mercy and good fruits of the spirit of wisdom, lead us to be no respecters of persons except as character shall demonstrate real value: the outward features, the natural man, the color of his skin, etc., are ignored by the spirit of the Lord, the spirit of wisdom that cometh from above. It is impartial and loves that which is pure, good, peaceable, gentle, true, wherever found and under whatever circumstances it exhibits itself.

Sixth, it is without hypocrisy. This heavenly wisdom is so pure, so peaceable, so gentle, and so merciful toward all that are worthy of consideration or notice, that there is no necessity for hypocrisy where it controls. And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellowship and in sympathy with all that is pure or that is making for purity and peace and gentleness—so that it has no room for hypocrisy.

Let us, dear brethren, as children of God, more and more fully accept Christ as our wisdom, for all of the affairs of life—little as well as great. temporal as well as spiritual. Let us seek to be more and more filled with the spirit of true wisdom that cometh from above, whose ultimate teaching is holiness to the Lord.

Increase Our Faith,

“Lord, increase our faith,” Luke 17:5,

Increase our faith, beloved Lord,
For Thou alone canst give
The faith that takes Thee at Thy Word,
The faith by which we live.

Increase our faith! So weak are we,
That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.

Increase our faith, for there is yet
Much land to be possessed;
And by no other strength we get
Our heritage of rest.

Increase our faith ! On this broad shield
All fiery darts be caught ;
We must be victors in the field
Where Thou for us hast fought.

Increase our faith that we may claim
Each starry promise sure,
And always triumph in Thy name.
And to the end endure.

Increase our faith, O Lord, we pray,
That we may not depart
From Thy commands, but all obey
With free and loyal heart.

Increase our faith—increase it still—
From heavenward hour to hour,
And in us gloriously fulfil
The work of faith with power.

Increase our faith that never dim
Or trembling it may be,
Crowned with the ‘perfect peace’ of Him
Whose mind is stayed on Thee.

Increase our faith, for Thou hast prayed
That it should never fail;
Our steadfast anchorage is made
With Thee within the veil.

Increase our faith that unto Thee
More fruit may still abound;
That it may grow exceedingly,
And to Thy praise be found.

Increase our faith, O Saviour dear,
By Thy sweet sovereign grace,
Till, changing faith for vision clear,
We see Thee face to face! —F.R.H.

As children that resemble their fathers, as they grow up in years they grow the liker to them; thus the children of God do increase in their resemblance, and are daily more and more renewed after His image. --Leighton.

Priestcraft Opposed to Liberty

SOME people, upon learning that it is the custom among us to celebrate the Memorial of our Lord's death in little groups, or even alone when there are no others who appreciate and desire to commemorate it, have expressed astonishment, and pronounced such doings sacrilegious—declaring that only the “clergy” have the right to administer to themselves, or others, the emblems of our Lord's broken body, and shed blood.

We reply that the entire expression of our Master's will, and the only authority upon the subject is found in the New Testament, and there we find no restriction, no limitation, except such as every true Christian can answer to—faith in the precious blood of Christ, and consecration to the Redeemer's will and work.

The entire theory and arrangement marked by the terms “clergy” and “laity” is of Papal origin, and was arranged with the special object of binding and blinding God's children by taking from them the very liberty wherewith Christ made them free. Our Lord made no restriction as to who should serve it, or give thanks for it, but intimated that all were to be ready to serve and in honour to prefer one another.

His simple expressions were: “Eat ye all of it,” and “drink ye all of it.” Neither did the Apostles place any restrictions on the matter, nor say that when the clergy may please to prepare, and bless and distribute, the laity may eat of the Lord's supper. What restrictions did they place, if any? Like the Lord, they placed none, but advised that “a man examine himself” as to his worthiness to partake of the emblems. (Car. 11:28). It was not the “clergy” who were to examine, and determine who might partake, but each one whom the Son had made free was to use his own freedom, and examine himself before God, and in the light of God's Word.

The Apostles knew nothing about “clergy” and “laity,” and those words do not occur in the Holy Scriptures; they were a part of Papacy's invention for keeping the masses subject to the priests. The Apostle Peter, whom they falsely style the first pope, contradicts all such popish ideas by declaring that the entire Church, including the very humblest one united by faith in Christ the Head, constitute together God's Royal Priesthood, God's holy nation, God's peculiar people—I Pet. 2:9.

As a part of the scheme of the Papal priesthood for their own exaltation as a special or “clerical class,” it was assumed without the slightest warrant of Scripture (1) that there was a special or clerical class; (2) that only such were authorised to teach, preach, baptise, bury the dead, read the Scriptures, or arrange for a celebration of the Lord's Supper. The evident design was to fasten with the cords of priestcraft, and superstition the infant a few days old (for the baptism of believers was changed to sprinkling of infants). and to keep those tightly drawn until the last spark of life expired, and then the theory of masses and prayers for the dead was not only to get money, but also to teach that the priestly cords extended beyond the present life beyond the grave, and that the eternal blessedness or misery of every being was at their disposal. Can we wonder that our ignorant priest-ridden fathers of the dark ages feared the priests and regarded them as being of a different nature to themselves.

One of the strongest of these superstitious cords was the one connected with the Lord's Supper. This cord was doubled and twisted several times and made very strong and sacred, under the claim that literal bread and wine had to have a miracle performed upon them, so as to change them into the actual body and blood of the Lord Jesus; for it was and is yet claimed by Papacy that in their Mass Christ is re-created by the priest, and then killed or sacrificed afresh each time the Mass is celebrated for those special persons or sins for which the Mass is performed. The doctrine of the Trinity added to the homage paid to the priesthood, for it was said, and with reason, that if the priest can create Christ out of bread and wine (by merely pronouncing a few Latin words over it), he must, if Christ be God the Father, be considered able to create the great Creator of the universe by virtue of the special power and authority of office conferred upon him. No wonder the people, the “laity,” worshipped the “clergy,” and revered and obeyed them as if they were God. But the people were not hereby lifted up and blessed; for nothing but the Truth sanctifies, and the Truth makes free, and is in opposition to bondage.

The great Reformation of the sixteenth century made a wonderful and blessed change in many respects, not only with those who became Protestants against these enslavements of priestcraft, but also in that, those still fully enslaved were thereafter less tightly bounden.

But even those who thought they had gotten free had been only partially released. Some of the cords were snapped asunder at once, but others were replaced by smaller or less noticeable cords, which nevertheless are very strong upon. Protestants. They still retained the words “clergy” and “laity,” and although robbed of much of their power, those words still imply a wide gulf between two classes of sheep in the great Shepherd's fold.

Hindrance to Bible study was a cord that was snapped promptly, but some Protestants still seek to restrain- that liberty by implying that only the clergy, are competent to explain the meaning of the Bible. The Protestant clergy still seek to gain the inference that none but the clergy are commissioned to preach, but they rarely express themselves plainly upon the subject, knowing that the Bible recognises no such special "rights as they wish the common people to infer. So, too; generally by inference and custom they give the impression that baptism and burying of the dead belong to them. And while Protestants wholly reject the Papal doctrine of the Mass, and With it the thought that Christ is recreated by the officiating minister Or priest, so as to be sacrificed afresh, yet they carry with them a portion of shadow of the error. They have a feeling that in sortie way which they cannot explain, and for some reason not given in the Bible, it would be sacrilege for anyone not of the "clergy" class to path the emblems of the Redeemer's body and blood. Well, priestcraft is surely in danger where- ever the Word of God is clearly understood, and we are trying to help God's benighted children out of the blindness and bondage put upon them by Satan, and to help them into the light and liberty wherewith the Son makes free.

Question Box.

Question.—Please explain: "Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be Wise in his Own conceit." Prov.26:4, 5.

Answer.—When talking, to any one who speaks foolishly, do not talk foolishly in return. You dishonor ,yourself. In the second case: "Answer a fool according to his folly, lest he be wise in 'is own conceit, would signify that you do him a service if you show him the folly of his position, thereby kindly helping him to a proper attitude of mind.

Question. Is there, or will there be more than one Archangel?

Answer.—To speak of Archangels (plural) would be contrary to the Scriptures. The word archangel signifies highest angel, the prefix arch meaning the Saint as chief; for instance, the chief of the fire department. In the twelfth chapter of

Daniel we read (vs. 1) , "And at that time shall Michael [the Archangel] stand up, the great Prince which standeth for the children of thy people." In the Hebrew the name Michael Signifies One who as God, or like God. That One who is "like God," we understand to be the great Messiah, the Lord Jesus Himself. "Michael will stand up"—that is, Messiah will stand up, "Who standeth for the children of thy people"—that is, e will stand up for Israel. But He will also stand up for the Church, which is His Body, and for all who are in harmony with God, and all who will be in harmony with God. This will include all mankind during the Millennial Age. "In due time" they may 'be released from the bondage of corruption and death, and brought into full harmony with God.

Question.—May we have a concise statement which shows the difference between "Ransom" and "Sin-Offering"?

Answer.—The word "Ransom" signifies "corresponding price," and indicates One feature of the Divine arrangement for man's, recovery. As by a man sin entered into the world, so the recovery would be by a man's redemptive work. Cor.15:21, 22.

The term "Sin-Offering" is used to represent the method of Operation by which this Ransom price will be used for the recovery of mankind. It shows the actual, application of ,the Ransom price on behalf of mankind (first for the household of faith, and later for the world at large), in securing their release from condemnation and in permitting in the Kingdom Age, the glorious New Covenant arrangement to go into effect.

The Ransom price has nothing whatever to do With the method by which' that price Will be applied. When our Lord Jesus died, He laid down a sufficient price, but the application of that price is not yet completed. The grand outcome of the redemptive work will be seen in the end of the Millennial Age, when as .a result of the application of the Ransom price there will be Christ and the Bride on the divine plane, the "Great Company" on the spirit plane, the "Ancient Worthies" in their perfected condition and the whole world of mankind restored to the perfection lost in Eden.

The Effectual Working of the Body of Christ.

(1 Cor. 12:14-27) (Convention Address)

IT IS always a pleasure to behold anything working well. In the line of machinery the first question may be, How does it work? Once in motion, and set at the task for which it was made, men will soon express an opinion as to whether it is a good or poor machine. One is often amazed in this machine age at the many intricate parts of modern inventions and the ease with which modern youth seems to understand them.

But what a little part, not working smoothly, can hinder the effective 'operation of a giant machine; it may even stop the whole works. How often do farmers suffer the exasperation and inconvenience of endeavouring to do a task with an inefficient machine; one that is not working well, because some part is not doing its work properly. The causes of breakdowns are legion, but generally it is because something foreign gets into the works, or because oil is lacking. Oil is very necessary to keep out grit, nullify friction, and keep a machine running sweetly.

In the passage in Corinthians we clearly see that the apostle is using the human body to illustrate the members of the

Body of Christ. It has been recorded of a man who was a declared atheist and who resisted all reasonings, advanced to prove that there must be a supreme Being or Creator, that his career in life required him to make a deep study of the anatomy of the human body, and he became convinced that there must be a God who could create such a marvellous thing, and later he became a converted man.

Truly the human body is a wonder—fitly joined and united, by means of every assisting joint, according to the proportionate energy of each single part." (Diaglott.) Paul reflected upon the marvellousness of the human body too; thus the lessons he teaches from it.

Perhaps the most remarkable thing about the human body is the manner in which it is controlled by the head, the brain. Suppose when you were riding a bicycle down the street your attention was momentarily diverted from the oncoming traffic. Suddenly you look before you again, and, as they do nowadays, a fast moving car has come like a bolt from the blue, and is right upon you. An accident cannot be averted; but yes, you twist your machine and it is just avoided, really miraculously, it seems. Do you know, that in that split second of time the warning of danger went first to the head, and from there, came the direction to twist your handles so quickly out of the way. The head, the brain, can direct the other members of the body—the eyes, hands, feet, etc.,—so quickly, that they appear to synchronize. One has concisely remarked—"the head in the human frame conveys vital influences, vigor, motion, etc., to every part of the body."

And Christ is the head of the Church; what a beautiful illustration. The first thing we notice about the Body of Christ is that it is to grow, be developed, by the closest attachment to the Head, even Christ. Read Eph. 4:15 and emphasize the first two words of verse 16—"from whom." We see, then, the necessity for growing up into, and holding fast the Head, Christ. With the human body the union is actual, but with the spiritual Body of Christ it has to be cultivated, the functioning of the natural body being used as an illustration. If every member of the Body of Christ looks to the Head for directions at all times, it will enrich not only the personal experience of each individual member, but that of the Church as a whole.

Then we have all the members of the human body playing their part in the effectual working of the whole, each being adapted for the needed tasks or actions. If we want to see where we are going, the ear is no good to us; the eye is there for the need. If we want to run, the legs and feet serve most. If we want to dig, build, or write, the arms and hands are set in the body for the purpose, and it becomes incongruous to try and use members for that for which they are not suited. We cannot write with our feet, nor hear with our nose, yet all the members work together in glorious harmony to perform the needs of the body. Tendons, nerves, -muscles, bones, etc., secure the limbs to the body and make easy, graceful motion possible; truly the human body is "fitly joined together and compacted through every joint of supply." Nothing is useless, every part has its place, all are employed and contribute something to the health and beauty of the whole. So numerous are the blood vessels that you cannot perforate the skin anywhere without piercing one; so minute are the nerves that the prick of a pin brings discomfort 'or pain.

These are all lessons for us as members' of the Body of Christ. The public expounder, the private teacher, the Greek scholar, the writer, the sick bed helper; etc., all have their part to play for the general benefit of all. No member is useless; no matter how obscure individuals may seem, they can contribute something to the harmony and vigor of the whole. And every member must keep his or her place, just as every bone, muscle, nerve, etc., 'should in the human body. If all do not keep their places in the human body we get deformity and disorders, and the same applies to the church, the Body of Christ.

In this connection our minds are particularly directed to the erring practice of some who elect sisters as women preachers in their meetings. Such procedure must fail to bring spiritual profit, either to preacher or congregation, for it

is forbidden by God, through the Apostle. The Word of God must be final and our time is not profitably spent trying to surmise why sisters are debarred from this work. God has other work for the sisters to do, and numerous mention is made in both Old and New Testaments of women who served God acceptably. Sometimes there is nothing more than the mention of a name. (Read 2 Tim. 1:4, 5.) One wonders how much of Timothy's preparation for the great work God had for him to do was accomplished by his grandmother Lois and his mother Eunice.

Again, we read in Phil. 4:2, 3, "I entreat Euodia and I entreat Syntyche to be of one mind, as sisters in Christ. Yes and I beg you also, my true yokefellow, to help these women, for they shared my toil in connection with the gospel . . . whose names are recorded in the book of life." (Weymouth.) We have nothing authentic by which we can know just who these women were, or in what particular way they helped Paul in connection with the gospel. We know it would not be by public preaching, but wherever the service, it was so true and sincere, that Paul had no doubt about their names being written in the book of life. We note also, that the two sisters had some tests through differences of some kind; it being especially needful for the Apostle to exhort them to overcome, and be of one mind. Yes, there are many opportunities for sisters to render service to the Lord. No one can as effectively train a child for good, as a true mother. Sisters have talent and tact, in a private way, for commending the truth to others at times, which brothers do not always possess.

We know that many sisters must often feel that the daily round and common task is rather a hum-drum existence; lunches must be cut daily for the children, others' meals to prepare, and numerous attention to other needs. Perhaps there is a husband, or a grown up son, or daughter, or other relative who does not understand the truth, and you are required to manifest an interest in their plans and endeavour to understand their point of 'View, and try to help them, though the heart is aching with a longing to discuss the words of life, in verity. In common with all the saints, you realise your citizenship is in heaven and wish you were not SO tied to all these dull earthly things; that you could serve the Lord more conspicuously. Maybe Timothy's, mother, Eunice, and his grandmother, Lois, also had thoughts, like that at times. The Apostle Paul had doubtless been he-lied often by their hospitality and he had noticed their, good qualities, and was full of hope regarding this young- man; Timothy, who had been trained at- their hands. These few lines of a hymn serve nicely as a little prayer

(I ask Thee for)

A mind to blend with outward life,
Still keeping at Thy side ;
Content to fill a little space,
If Thou be glorified.

The smallest parts of the human body minister nourishment to the other parts, How important are the numerous blood vessels, and the pores of the skin are so numerous that a .grain of sand will cover hundreds of them. One authority says there would be two million in the human body. We are told further that the absorbents that take up and convey the digested food to the veins would run into millions, yet none of them are useless, All have a work to do, according to the measure of their strength, and each is suited to its task of contributing to the general welfare of the body, and are able to work on for years without exhaustion if suitable food is supplied.

If these little things fail to .perform their office the result is langour and disease, even death. And so in the Church, the obscurest member by failing to do its part tends to destroy the healthful action of the whole. How truly the Apostle expresses it in 1 Cor. 12:22—"Nay much more those members of the body that seem to be more feeble are necessary."

God has tempered the body together that there should be no schism or division in it, but that all the members should have the same care one for the other. The healthy human body is a united, harmonious whole, and nothing less does God desire of the Church which He is preparing and nourishing as the Bride of Christ, for His beloved Son. The Weymouth rendering of Eph. 4:2 is good counsel—"With patience sustaining each other lovingly,"—for there is real danger of discord amongst the Lord's people. There are many different tastes and habits, much variety of intellect and feeling, and temperaments differ. Perhaps one who is refined in nature feels shocked at the uncouth manner of another; but if the one who is thought to be uncouth shows evidence that the Lord is imparting a knowledge of the truth to ,him, that must be the end of all contention, for the Lord does not reveal His truth to those who are not worthy. It behoves us to receive each other warmly.

Those parts of the human body that perform the greater visible works, the arms, legs, feet, hands that do things, and the mouth that speaks, are no more important than the members that are covered and not seen—the heart, lungs, etc. Just so, the vitality of the Church is sustained by numbers of unseen workers, each filling their place and helping to keep the life blood of God's holy spirit pulsating through all the body by their prayers and attention to small things.

Read 1 Cor. 12:23. This would seem to refer to the. need of clothing certain portions of the body, .not 'only for the sake of decency, but because certain portions need the protection and warmth which clothing provides. As verse 24 shows, other parts of the body do not need this, but to the portion that does need it, we give more abundant honor in the sense

of making it an object of our greater care and attention in providing the necessary clothing.

What a lovely lesson for the Church. Not all are richly talented, not all are well educated, not all can express themselves eloquently, and some are weaker in faith, etc., than others. It is the duty and privilege of the Church, as a whole, not to expose the lack of any along these lines, but to endeavour to shield or cover such: to use, manifest the covering clothing of Christian love that gives protection and engenders warmth to needy ones.

Our comely parts have no need along this line. No, the able Brother will more readily receive the help and approbation and love of the fellow members, and it is right to give such, if it is for his work's sake. But we must not forget those of lesser ability who may have one talent only and not ten talents with which to serve the Lord. All the members should have the same care one for the other.

Sometimes unity is not realised as fully as it should be; little petty jealousies enter the mind, and in proportion as they are allowed to remain, they bear upon counsels and thinking, and cause friction and hinder the smoothness of true unity. Like the machine mentioned earlier, when grit gets into a part it must be cleaned out and kept well oiled, or it will cause trouble. How can we clean out the grit of evil thoughts and surmisings, etc? Resist the devil and he will flee from you, and be not ignorant of his devices. Be alert, for he walketh about continually seeking whom he may devour. Pour in plenty of oil; there is nothing like it to keep out grit and reduce friction. If you were working a machine you could use one of many brands, nearly all are good; but in matters of the Church, the members use only one—the oil of the holy spirit. If you cannot get on with a member of an ecclesia and Satan uses tempting thoughts, try using more oil. Let the Word of God dwell in you richly; let it flow in till it fills you up. It will remove the grit of feelings of animosity, etc., that promote divisions and cause disunity.

Referring again to the human body; sometimes a part becomes infected and diseased and may require medical treatment. Nowadays injections are used freely to remedy ills, but no one likes the nasty sensation of the prick of the needle. Though it be one member only that requires treatment, a poisoned hand, arm, foot, the whole body bears the pain, and is sensitive to the curative treatment. Our feelings, as members of the body of Christ, should be just as sensitive one for the other. And remember, the doctor, or nurse who has to give you that nasty injection does not like giving it to you any more than you like receiving it; but they realise that they have to hurt you slightly in order to do you good and combat disease. So in the Church, when advice or rebuke is necessary, let the one giving it do so in humbleness of mind and with fervent loving desire for the others benefit; and the one receiving it, let him receive it graciously and without resentment and thus be profited.

We heard of some who wended their way home after a meeting at which an elder had thought it good to point out certain conduct which was not, in line with true Christian profession. One of the company resented the rebuke and endeavoured to persuade the others that, the elder was at fault and should not have so spoken, and sought to influence them to break attendance at future meetings. But another spoke up and with a smile said, "Oh, I think we deserved it, don't you?" and by quiet, unassuming conduct, helped the others to be profited.

Let us all seek to be profited by correction, daily growing more and more in Christ-likeness into the image of God's dear Son. We grow up into Him, the Head, through the effective working of each member of the Body. Beloved let us labor to that end, and love one another fervently, for such love is of God.

As Moments Pass the Kingdom Nears.

Men may sorrow in distress,
Sin-cursed, blind and weary,

Death may rule supreme to-day-
All things may look dreary:

Make haste, O time: speed on ye years!
As moments pass, the Kingdom nears.

Saints may “groan within” and suffer
Outward shame distress, defeat:

Trouble may test faith and patience
Fiery trials, “furnace heat”:

But stop your sighing, dry your tears:
As moments pass, the Kingdom nears

Men for earth and saints for Heaven;
God’s decree will surely stand.

Shout for joy, give God the glory!
Safe deliverance is at hand.

Ah, no more doubtings, no more fears.
As moments pass, the Kingdom nears.

—J. G. Kuehn.