

SIMPLICITY—THE CONDUCT OF HUMILITY

(Discourse by Brent Hislop, October, 1974, Duncan Ecclesia.)

Beloved brethren, I think our lesson might well be prefaced with the thought that the important part of this discussion is the stimulation of your minds to consider the subject. We can scarcely hope to structure our avenues of consideration in the framework of words that may have that certain special relevance to each individual here—to the many minds we have here; or even to touch on the facets of this subject that are especially meaningful to you in a personal way. No, but that you might consider the subject yourself, that the import of it may have its full benefit.

Our text is taken from the second epistle of Paul to the church at Corinth. We read from the Diaglott, the eleventh chapter, verses 1-3: “I wish you would bear with me some little in my foolishness; and indeed you do bear with me. For I am ardently devoted to you with a godly zeal, because I betrothed you for one Husband—a chaste virgin to present to the Anointed; but I am afraid, lest, as the serpent deceived Eve by his craft, your minds may be corrupted from that simplicity and that pureness which is in the Anointed.”

The Apostle’s fear—that our minds might be corrupted from the simplicity and pureness of Christ—by these few verses our attention is drawn to the thought that there is in Christ a quality of character termed simplicity. What is this quality? A lot of things come to mind I’m sure, but really it’s easily defined—it is the character of being simple in heart and mind. That sounds easy enough, and it is; so our considerations are just going to bear exploration of this subject. It is really an all-embracing subject, so we can benefit by viewing its many facets. I am told that the word facet is used especially in relationship to the cutting and shaping of gems, each single side or cut of the gem is called a facet, and this is just like our subject, the gem as a whole is the quality of simplicity, and as the many facets of the gem reach out every which way, likewise simplicity reaches into the many avenues of our life.

Let’s begin with what is perhaps the prime thought behind simplicity and this will help serve as a backdrop or a touchstone in our further investigation. The English word simple is derived from the Latin word simplex which means one or one-fold. This is also borne out in the Greek. The Greek word rendered simplicity in 2 Cor. 11:3, which we read, has the thought of singleness, which we would define as singleness or oneness of heart and mind. The same word is translated singleness in Eph. 6:5 and Col. 3:22. Also the root word of this Greek word means single, and is so rendered in Matt. 6:22: “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” So the thought of singleness or oneness would suggest to us that this is the foundation upon which simplicity is built, and isn’t that so true, in that to develop a character, simple and humble, unaffected by the allurements of this life, unaffected by

vain-glory, we need to be of a single mind, resolute in doing the Lord's will. And conversely to singleness being the foundation of simplicity, we can say that simplicity is a most important, integral part of singleness of mind. The reasoning on this is obvious, we had better keep a pretty low profile in our opinion of ourselves, or otherwise how could we have an eye single to the pleasement of the Lord if we allow self to get in the way.

Now, not only is singleness of mind used in reference to us, but it is also a quality attributed to God. Jas. 1:5 reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The word liberally is in the Greek text the adverb form of the word we have considered in Matt. 6:22, and this indicates how God gives us wisdom:—with a single mind or a single purpose in view. That purpose may be summarized by the word development. God grants us His wisdom for our development as outlined in Col. 1:9-12.

One quality that I'm sure comes to mind when we think of simplicity is childlikeness. In the loveliness of childhood we have marvelous lessons in naked honesty and purity of mind. The Master knew fully the virtues of childlikeness. In Matt. 18:1-4 is related the instance of the disciples asking Jesus, who was to be the greatest in the kingdom of heaven. Now, Jesus did not answer that the most prominent or outwardly outstanding would naturally receive this, but said, be converted from this attitude of self-exaltation, and become as little children, meaning that of ourselves we are not mature and need to look to the Father for all instruction and guidance, not self-seeking but very humble. And brethren, note in this the lesson intended—the disciples had already left all to follow Him, when the Master said, "be converted," and so the lesson comes home to us regardless of how many years we have walked the Narrow way. Although we may have left all to follow Him, we need daily to apply ourselves to this submissive attitude, the point of entering into consecration being but the first step of the child.

In the Greek sentence structure of Matt. 18:3, 4, the words little children and little child seem to be given special stress. And let's note that it doesn't say children, but little children, and in so doing it places the age frame back to early childhood, thusly intensifying the thought of innocency and purity, in that in this age frame the child has yet to learn of the more impure affairs of life, knowing only the influences of a loving home atmosphere. Also speaking from the natural standpoint, the child doesn't yet have the backlog of experience to be in any way dependent and so is both totally dependent and submissive to the parent.

In referring to the quality of childlikeness there is an obvious line of demarcation. For example, the illustration of the child lacking experience and thusly being dependent upon the parent has limitations in its scope of application to us, in that we are to be mature in Christ, with our minds thoroughly perceptive in viewing all our experiences, and use our

storehouse of experiences whether large or small to help us in our current trials and testings. The thought is that we must become full grown in Christ, and yet retain the childlike attitude. This line of demarcation also applies to being of a simple mind.

We are not to be simple in the sense of being foolish, and the word simple is used extensively in this sense in the scriptures. Nor simple in the sense of mortifying every resemblance of intelligence that we may naturally possess. No, but rather we are to channel; to use what talents we may have in the Lord's service. But we are to be simple in seeking to live an uncomplicated life, a life not complicated by the inclusion of the adornments of vanity; a life not compounded or mixed with all the oppressive influences of sin and unrighteousness.

And in this context we think of the Master's words in Matt. 11:28-30, that all that labor and are heavy laden are bidden to come to Him, to take His yoke upon them, to learn of Him, of His meekness and lowliness of heart, that they might find rest unto their souls. And finally He spoke on this wise, saying "my yoke is easy and my burden is light." Those that are heavy laden with all the burdens and entanglements of a life under the bondage of sin, may come to Him, and find rest, taking to themselves the yoke that is easy, not difficult and complicated by unrighteousness, but pure and free from all defilement. As it were, the Master is saying, come simplify your lives, let them no longer be of a mixed element structure, but make your lives of a single element—living to the Lord.

We should be simple, or rather seek to develop simplicity of character by reducing the complexity in our lives and in our outlook that we might avoid confusion and disorder that may inhibit the growth of the new creature. I think this becomes very tangible to us when we consider it in connection with examining ourselves. In evaluating our efforts to serve the Lord and checking out every motive we must use as our basis of examination the precepts laid out in the scriptures, and avoid including any human reasoning that would complicate and endanger the soundness of our judgments. The lesson drawn from 1 Cor. 2:14 is that the natural mind cannot discern the spiritual matters, and so to the degree that we allow human reasoning into spiritual matters to that degree our spiritual perception will be dimmed.

Applying the thought of the natural mind not being able to discern the spiritual, we think of the worldly wise, for all their understanding and wise maxims they do not have as their basis the word of truth, and so, though we can appreciate good virtues and principles that may be expounded by them—obviously we as new creatures cannot be nourished by ones who have not the truth to nourish with. Truths are truths wherever found, but we must recognize that the many different modes of thought, or trains of philosophy that are abroad in the world today suit the individuals who embrace them. And we're using the word "philosophy" in a broad sense here, not necessarily meaning the laid out dogmas we

find in philosophy text books. Now, an individual with a certain inclination of mind will embrace the philosophy or basis of outlook that most nearly suits himself. This reasoning is obvious, but very meaningful when we consider that the truth which we embrace is not made to suit us, or made to conform to our thinking as do worldly philosophies; and isn't it true that for every bend or twist of mind there is a philosophy to suit it?

As a person settles in his own mind what is right to him, he builds a fence round about that, saying "this is the way to live, this is the way of life." However, the truth is not made to suit us, but we are to suit it, we are to conform to its every instruction. In this context, we can say that, whereas worldly philosophies are only relative, the truth is absolute. We have, brethren, this treasure, this new mind in an earthen vessel, and the old will is still in our members, so it is ever needful for us to put off the old will. We must guard against the admission to any degree of the old depraved mind entering into our reasoning, thereby confusing the issue of our self-examination and our outlook by the natural inclination that we have after the flesh to hold to this or that train of thinking. Our mind is the battleground, and the new mind must win. Our thoughts are the crux of our development in consecration—so important is consecrated thinking. Prov. 23:7, "For as a man thinketh in his heart so is he."

You know you can tell how well a person knows a subject, particularly a more intricate and difficult subject, by how plainly or simply he can explain it. And with us, it is said, "Christian know thyself." Do we know the subject of ourselves well enough to reduce the intricate and difficult aspects of our lives to their base elements and thereby deal or work from a position of strength? This does not militate against the thought that indeed the life of the new creature is involved and intricate, and that as such many of our experiences are difficult and not easily understood. But the thought is that the more fully we comprehend and understand ourselves as new creatures, and our attendant experiences, these both in their very depths and in-workings, the easier it will be to relate the one to the other—our experiences to our development as new creatures. So in this we see that to apply simplicity here dictates a thorough comprehension.

Now a consideration that fits in well with our subject and really goes hand in hand with it would be humility. One outgrowth of humility is acquiescence to the Lord's will, submission to His leading and overruling providences. There is an apt illustration of submissiveness under adverse surroundings in the story of a young bride during World War II. I'm reading from a news clipping I ran across. This young bride "followed her husband to an army camp on the edge of the desert of California. Living conditions were primitive at best and he had advised against it, but she wanted to be with him.

"The only housing they could find was a rundown shack near an Indian village. The heat was unbearable in the daytime—115 degrees in the shade. The wind blew constantly

spreading dust and sand all over everything. The days were long and boring. Her only neighbors were the Indians, none of whom spoke English.

“When her husband was ordered farther into the desert for two weeks of maneuvers, loneliness and the wretched living conditions got the best of her. She wrote home to her mother that she was coming home—she just couldn’t take any more. In a short time she received a reply which included these two lines: ‘Two men looked out from prison bars. One saw mud, the other saw the stars.’ She read the lines over and over and began to feel ashamed of herself; and she didn’t really want to leave her husband. All right, she’d look for the stars.

“In the following days she set out to make friends with the Indians. She asked them to teach her weaving and pottery. At first they were distant, but as soon as they sensed her interest was sincere they returned her friendship. She became fascinated with their culture, history, everything about them.

“She began to study the desert as well, and soon it, too, changed from a desolate forbidding place to a marvelous thing of beauty. She had her mother send her books. She studied the forms of the cacti, the yuccas and the Joshua trees. She collected sea shells that had been left there thousands of years ago when the sands had been an ocean floor. Later she became such an expert on the area that she wrote a book about it.

“What had changed? Not the desert, not the Indians; simply by changing her own attitude she had transformed a miserable experience into a highly rewarding one.”

With what attitude do we enter into our experiences, especially ones that are hard to the flesh, and go against the grain of self? Do we see the mud, or do we see the stars? And to us as Christians the implications of this thought need not be elaborated. Connecting this with the principles of 2 Cor. 2:16, do we find aspects of our consecration onerous and burdensome —“a savor of death unto death”? Or do we find the ways of the Lord refreshing and life giving, stated as “the savor of life unto life”?

It’s interesting to note that the rugged environment and hardships not only endured but overcome by the young lady, served to bring out the best in her—qualities that under more comfortable arrangements wouldn’t have been so well exercised and developed. A great danger to us in our day is affluence and ease brought about by the high standard of material wealth that is commonplace to us. Perhaps this is related to the “hour of temptation” of Rev. 3:10 that was to come in the Laodicean period, and not only upon the world but upon the church also. We are in great danger of being adversely influenced by our environment, meaning the worldly environment; yet, if we are rightly exercised under these conditions we are doubly blessed—doubly blessed in that, firstly fighting and overcoming this spirit of ease and the indifference it brings us a most important victory

and can be a great stimulus to us; secondly, having some of the more laborious tasks of life alleviated can be an opportunity to develop the higher qualities, the finer sensibilities of mind.

We may thank the heavenly Father for trials of any kind that He might see fit to give us, for if we want to be polished characters we've got to rub up against the necessary abrasives—we have to have the adversity to develop. And truly the Christian warfare is the most beautiful arrangement as we understand and appreciate its verity and its depths. How beautiful that God would place us under such conditions of afflictions, which are “but for a moment,” the scriptures assure us, that we might learn truth, that we might know and experience love, that we might be benefited for all the ages of eternity. How precious is this arrangement. Alexander Solzhenitsyn said of the hardships, horrors and abominations of the Stalinist prison camps he was in during and following the second World War, that they brought out “the true greatness of man.” What a marvelous statement this is, after 6,000 years of falling a vestige of the strength of human perfection still remains. Desiring to take nothing away from one's suffering so in prison camps, and indeed one's suffering under any conditions, and the nobility that they may have exemplified, consider how much more glorious effects are being wrought by our trials in that they show us, and in the future will show all mankind—the true greatness of man? No, the true greatness of Almighty God. Inasmuch that in our weakness His strength and power are markedly revealed.

We mentioned humility, the priceless quality. Humility is really truth in perspective, as we catch but a glimpse of the grandeur of God, especially when we look to the heavens and consider in awe that as the heavens are higher than ourselves, so God is higher than the heavens. So much higher is the Creator above the creation. Truth in perspective—as we see our own undone condition, and more as we see our very nothingness and yet realize the love of the Creator that reaches out to touch—to bless, how humble we feel.

God is not vain-glorious in wanting us to humble ourselves and turn to Him in worship. He is the Almighty, without beginning, from everlasting to everlasting the omnipotent Creator of life to whom it is only proper, our due, that we as His creation should worship Him. Psa. 29:2: “Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness.” And even further for His is the source, and the embodiment of love, righteousness and truth, the things that satisfy the soul beyond expression. And for these worship, which means literally to depress, making ourselves small, is more than our due to the Lord. It is our very soul's longing to bow before Him, to humble ourselves and to extol His name. Psa. 95:6, 7, “O come, let us worship and bow down, let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.”

And Psalm 63:1-5: “O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is. To see Thy power and thy glory, so I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:” And so it is our privilege to humble ourselves, to make ourselves small before the Lord, to worship Him that He might lift us up to live in righteousness. Job 22:29: “When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.”

Humility would be the intelligent acknowledgment of our Creator and our relationship to Him, and it is not a static thing, it must progress and ripen. Now, simplicity, would seem to be the conduct of humility, leading an unostentatious life, with plainness of life style, and straightforwardness of deportment. In our Morning Resolve the Pastor has tied the thought of sincerity to simplicity. Tillotson has said of sincerity: “Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be.”

Now, sincerity connects well here, one definition of the word simple is artless. Artless in the sense of being without guile and deceptiveness—sincere. We are not to act out being something that we are not. We are not to have painted-on-faces as it were, but to be what we appear to be. This would be the quality of being unaffected, that is, not being affected by the allurements of pride by trying to be more than we are.

There is a real naturalness to simplicity of character that so commends itself towards us. And yet we must appreciate, particularly for those more newly acquainted with the truth, that this may not come so naturally, that it requires often much effort to develop humility and openness of conduct. Why? Because being in the way but a short time, one has more of the tendencies of the old man still with them, and realizing this feel somewhat inhibited in openness, seeing in comparison to the more developed their own inadequacies. We must value the efforts of the brethren especially the newer ones, to develop the humble conduct that may not come naturally. You see, though one may not carry himself with the spontaneity of conduct that is so highly esteemed, but may seem somewhat awkward and whose efforts may seem so laborious, we can appreciate the effort, and the fact that it is a righteous effort makes all the difference, doesn't it?

This is really quite broad in its application as well, beyond just the babes in Christ, because none of us are so well developed that this naturalness is perfectly inherent in us, or even so well developed that it doesn't take effort each day to live righteously—to day by day, living in truth, make righteousness more and more inherent. Actual perfection will not be reached until the other side of the veil.

Now we are going to consider in inverse order of importance simplicity as it relates to our relationship with the brethren, the truth and the Lord. The naturalness of simplicity which we spoke of ought to carry over into our fellowship. For if our interrelationships are conducted on this basis, just think, self-consciousness would find no place, nor self-seeking or any other self-oriented thing.

I recently saw a poster which said, “Loving is always leaving one’s self to go toward another.” Isn’t that lovely? We’ve the richest treasure in the universe, the love of God, and our hearts are so filled with His love, that we want to express it and share it. Love in motion, going to another, leaving self behind. This is our impetus in fellowship isn’t it? Love—love reaching out to encourage, to stimulate and to strengthen. This would of course dictate an understanding of the fact that within the Lord’s body there are many members, very diverse in individual character. And the further understanding that we can have unity with diversity of character types. To illustrate, consider that hardly two individuals will approach a task from the same angle. Watch me closely enough doing anything and you’ll see in some areas where you would have done differently. Within the latitude of our all having the same spirit and being of one mind, we are all of different make-ups. Let us appreciate this as it’s the Lord’s arrangement, and look over the insignificant faults and differences—look over and reach out in love.

It comes as no surprise to us that our chief area of concern is our own development; yet, still more, we have the blessed privilege of trying to help one another to make our calling and election sure. In our interrelationships one with another, let’s start at home, that is, let us each individually seek ways to stimulate ourselves in fellowship. Motivate ourselves by asking—what are my objectives, what do I want to attain in fellowship? And surely for all kindred minds the answer is the same—to share the common-union in the Lord, to the mutual benefit. To receive a blessing and to convey the Lord’s blessing, for we have no blessing independent of the Lord to give.

Now, we are all of this mind, so what holds us back at times? It’s very often self, isn’t it? Sometimes we forget to leave self behind before we go toward another and the fellowship is not nearly so rewarding or edifying. Perhaps this is due to timidity or anxiety, and maybe even sometimes we reason that before we reach out to help, we need to get ourselves all squared away—all the faults and imperfections straightened up. Well, you know there are none of us all squared away. We all have to exercise the mantle of charity toward each other. We love one another very deeply—let’s express it while we have the opportunity, let’s send those flowers before the funeral.

Often times in our private meditation we consider our love and care for each other and it’s so satisfying, and then we come to the time, the season of fellowship and something goes wrong, a wrong word, a wrong action there, and we may feel somewhat disillusioned because the reality doesn’t measure up to the ideal as expressed in our

meditation. Well, have you ever noticed those kind of individuals who with things going wrong all about them keep pressing right on, as though almost oblivious to the besetments? Well, if you have seen them, imitate them. Let's be single minded and not deterred by such external influences. We are not perfect and cannot fully realize the ideal condition of perfection other than in heart intentions. Yet this should not discourage us, nor cause us to lower the ideal—we are to give our best efforts, knowing that the flesh cannot walk up to the spirit, knowing that regardless of our frailty, if we continue to give our best effort we shall obtain that which we seek—perfection of being—beyond the veil. Dear brethren, the time is very short, let's earnestly provoke one another to love and good works, as the scriptures encourage us to, even if it means a little nudge in the ribs at times.

Moving on—do we also exercise simplicity of faith, explicit confidence and trust in the Lord's Word? Consider how responsible we are as stewards of the Truth. This responsibility affects many areas of importance. A few would be; (1) adhering to the truth; (2) upholding and defending it; (3) witnessing to it. Adhering to the truth not only means the acceptance of the teachings, but more, it means living in conformity to its every precept. The truth is most precious. It pierces to the very marrow of the bone in exposing our faults, and how blessed it is to receive these reproofs, for “reproofs of instruction are the way of life.” (Prov. 6:23) If the Lord has found in us the good soil into which He can sow His seed, let us allow the water of truth to not only nurture the soil, but wash out any impurity that might be in it.

We are to keep the banner of truth high, to uphold and defend it. Psa. 119:140 says “Thy word is very pure, therefore thy servant loveth it.” The word pure in this verse is given in the marginal reading as tried or refined. The truth may go through many assailants but what's the result? Thy word is tried, and in our eyes refined in beauty and purity because it withstands any attack and indeed it is all the more resplendent because of these attacks, therefore, said the Psalmist, thy servant loveth it.

You know, the kind of gift a person gives to another indicates the level of love and concern that person has for the recipient. Think of the Bible, the Lord's gift to us, what meticulous care has gone into its compilation. which took some 2,000 years. Consider its exacting detail, covering every aspect of truth needful—needful for whom? Needful for us, the Lord's people. With what care and with what expense the Father has given us this gift, not even sparing His most beloved Son in sealing its testimony and fulfilling His design. God's word is a gift to us, let us prize and treasure it dearly.

The Pastor had some comments to make on accepting the truth in simplicity of faith, and interestingly enough these remarks are found in the Jubilee chapter of the 2nd Volume. We quote from page 189: “But neither the world's ignorance and unbelief nor the lukewarm indifference and prejudice of the great majority of professed Christians shall

prove stumbling blocks to God's elect—to those who, in simple, childlike faith accept the testimony of his blessed Word. Such cannot stumble; nor is it possible that they should be deceived. By their faith and God's leading such will overcome all.”

Witnessing to the truth: We quote from the third volume, chapter “The Work of the Harvest,” page 183: “If you would be one of the overcoming saints, you must now be one of the ‘reapers’ to thrust in the sickle of truth. If faithful to the Lord, worthy of joint-heirship with him in glory, you will rejoice to share with the Chief Reaper in the present harvest work—no matter how disposed you may be naturally, to slide smoothly through the world.” These are weighty truths brethren. Underline them in your mind, impress them on yourselves—and consider how you stand in relation to them. One small way of being involved in the work is distributing literature. We have covenanted to walk the very heights and depths with the Lord, yet are we doing the humbler tasks that lay right before us—such as walking down streets, literature in hand, to promulgate the truth? You know, reality can become a little beclouded at times by the worldly environment of the day in and day out activities of life. The reality is the cold, gross darkness in the world. We stand as the beacons of light in a world of darkness, as the ones that sound forth the trumpet in a world of silence. The Master knew fully the void of darkness that He saw about Him. May we enter into His spirit of love and sympathy for the groaning creation. It is written of Jesus that He put forth His hand to the darkness—touched and healed. Let us do our part and hold the truth high, and recognize our responsibilities in whatever particular manner the Lord charts out for us, and execute them joyfully. The stimulus of seeing ourselves working for the Lord can be very strengthening. An elderly sister once expressed to me that the greatest joy in activity and service was to her the peace and humble gratifying knowledge that the effort had been made, and I say had because this beloved sister is now physically incapable of doing the work formerly done. And indeed brethren we recognize that for some of us the Lord has put limitations on our scope of activity, and let's not let this discourage us, although let's make sure that we've not imposed these limitations on ourselves by any worldly interests. Truly the greatest witness we can give is the testimony of living a Christian life. And though many avenues of work may be perhaps closed to us, let us watch and pray, and use what humble means we may have to let the light shine forth lest it go out in us.

And finally, simplicity as it relates to our relationship with God—we have already discussed the logic of us as the creation recognizing in worship of the Creator, so let's look at the natural outgrowth of this arrangement. We have especially in mind the exercise of faith in God. With all heart, soul, strength and mind we love our God, and the way to prove our love to Him is to imitate and reflect His character.

Now, let's connect these thoughts—the Lord's design is that we as a part of the fallen race have been chosen to be His peculiar people, through the development of a godly character. And as we see the inadequacies and the depravity of our frames, we ask how is

this possible? What's the key? Have faith in God, unswerving faith in His strength and grace to help in every need. Here's a nice exercise that can be beneficial, in the confines of private reflection and meditation consider with all the mental faculties that can be mustered the awesome grandeur of our God and relate this to this same power working in you, consider the capabilities. With implicit trust, child-like faith and complete dedication, the question is not can we do it, but can God do it? and the answer is obvious. Someone may say, that sounds like the appraisal we made at consecration, and so it is. But—it doesn't end there does it? Let's keep our appraisal well honed, and carry this vision into the battlefield of reality.

In conclusion dear brethren, our desire is to develop truth in the inward parts, to develop the precious fruitage—may this be in simplicity of character, a forthright and unassuming character, strong in simplicity of faith. Simplicity is the result of speaking truth in our hearts, not feigned or designing in any way. And as the conduct of humility it is the conscious effort to live in conformity to the precepts of the Lord, unostentatiously, meaning without show, meekly, unpretentiously.

It is often said that this or that is simplicity itself. Well, I think we would all agree that simplicity is beauty itself, and Keats has well said, "A thing of beauty is a joy forever: its loveliness increases, it will never pass into nothingness."

Psalm 45:11: "So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou Him."

Let us develop in the fruitage of the spirit in the beauty of holiness. 2 Peter 1:10, 11: "For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly unto the everlasting kingdom of our Lord and Saviour Jesus Christ." Beloved, it's that pure, and it's that simple in the Anointed. May the Lord bless.