

look at our text again. There are three words that we should particularly note. In the centre is He the Christ. He wants to be the centre of our lives, the circumference of our lives and control all our thoughts, our words, our actions. Then the little word "all" means so much. It means everything, nothing too great or too small to be left out.

Pre-eminence is our other word. It means undoubted superiority.

Who are they who come under the third class? They who have surrendered all, body, soul, spirit, they who have given up all the keys of every room in the house and to whom Christ is all in all. Our thoughts fly to those whom we know belonged to this class. First of all, we think of Paul. He says "I count all things but dross that I may win Christ." Those all things had meant much to Paul before his conversion. He had been proud of his birth, of his learning, of his honourable position in life, but after he met Jesus, these things were only dross. From the very moment Damascus, he made Christ pre-eminent.

We think of Peter and wonder to which class he belonged. We think he could not have belonged to either the second or third or he never would have denied his Lord with oaths and curses.

Our thoughts go to that interview which Jesus had with the heart broken and repentant Peter, and we wonder if it was then that Peter made His Lord pre-eminent or was it after Pentecost. From Pentecost we find the vacillating disciple turned into the loyal follower.

Thomas did not give Jesus the pre-eminent place, until Jesus tenderly said to him "Reach hither thy finger and behold My hands and reach hither thy hand and thrust it into My side and be not faithless but believing." Thomas took his place in the third class when he cried "My Lord and my God."

Because we are women our thoughts naturally turn to the women of the Bible and we immediately think of Mary and Martha. We think that Martha must have belonged to the second class. She surely gave Jesus a prominent place in her home. We are told that she received Him into her house, and we know that Jesus loved to go to Bethany, that He loved Martha and Mary and Lazarus. From the whole story we conclude that Martha attended very carefully to the physical needs of Jesus, but Jesus wanted more than that. In the story of the feast that they made for Him in Bethany we are told that Martha served and that she came to Jesus and asked Him to bid Mary who was sitting at His feet help her. The wonderful reply of Jesus teaches us many things, "Martha, Martha, thou art careful and troubled about many things, But one thing is needful and Mary hath chosen that good part which shall not be taken away from her." We learn there that Mary's Lord was pre-eminent.

We might go on thinking about other dear saints whom God has permitted us to know, but the question for each of us is "To which class do I belong?" We all believe that lasting peace, joy and comfort can be gained only by making unconditional surrender. Are any of us holding back a key? We can at least ask Him to make us willing to let Him have complete possession of us, body, soul and spirit. Then it can be said of us that "She hath chosen that good part which cannot be taken away from her."

May the love of Christ constrain us that we shall count it our highest joy to hand over to Him all the keys.

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This Bible lesson is based on a sermon preached by Rev. Mr. Yalland of Thurso, Que.