

The Gospel Witness and Protestant Advocate

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One Year Ago

IT IS commonplace to observe that time quickly passes on into eternity. The child impatiently watches what, to him, seems to be the slow movement of days. Passing years, however, speed up this process to the point where we would like to retard the hands of the clock. Each day seems but a moment and the years pile one upon the other in unseemly haste.

This past year has been no exception to the rule. We find it difficult to believe that it was only one year ago that Dr. Shields passed on to be with Christ. A glance at the calendar, nevertheless, confirms this fact and impresses upon us once more the fleeting nature of time. It was on April 4, 1955, that the founder and first Editor of THE GOSPEL WITNESS left the scene of time to enter upon his eternal rest and to receive his reward. In a real sense, however, he still lives and will live forever even here below in the institutions with which he was so intimately associated, in the lives which he indelibly influenced and in the printed words which he left as a priceless bequest to believers.

At the time of his passing, those who were associated with him could hardly believe that his voice would no longer sound forth the message of grace that he loved and that his pen was forever laid aside. The inevitable had happened and the Lord, who alone doeth all things well, had called His servant to be with Himself. It seems but yesterday that we attended that great coronation service to which hundreds came to pay their respects to a departed warrior. The whole auditorium was filled with the presence of the Lord and became in truth a Bethel—a house of God.

Hosts of people across this land and indeed over the world will not soon forget this man of God. The thousands who, from a human standpoint, owe the salvation of their souls to his faithful preaching will rise up here and in eternity to thank God for his ministry. The multitudes of Christians who have been fed by his scriptural expositions will breathe a prayer of thanks for his teaching. The great band of pastors and missionaries who were trained in the school which he founded will recall, with praise, his stand for the gospel.

More especially those who were associated with him in Jarvis Street Baptist Church, Toronto Baptist Seminary and THE GOSPEL WITNESS praise God for his work and testimony. We would not, however, long dwell on this reflection of the past for we are responsible for the present. We thank God for His gift to the church and for His blessings of other days and take heart that the glory of the past shall be exceeded by the splendour of the future.

I MUST GO ON

By Dr. T. T. Shields

"I must go on: my hand is put unto the plough;
The wind blows cold; the sluggard leaves the sod
unturned;

Nor cares that in the time of harvest he must beg.
But I have seen a Ploughman, spite of wind and snow
Plough an unbending furrow to the end;
And, ceaseless in His toil, break up the fallow ground,
And through the mist and murk of unpropitious days
Lay up in store the summer's golden harvest joy.
That Ploughman is the Master of my soul:
Therefore, in spite of storm and stress, like Him,
I must go on.

"I must fight on: I have in conscience drawn the sword.
The fight is hard; the armed Ephraimites may flee
And fill the streets of Gath and Askelon with mirth;
But I have seen a Warrior take the field alone,
Unsheath His sword against infernal foes,
And, with undaunted soul, cut through the serried ranks,
And, though forsaken of the men He came to save,
Pour out His blood to win for them the victor's crown.
That Warrior is the Captain of my soul,
And I, though I should stand alone like Him,
I must fight on.

"And I must love: my heart is longer not my own,
The world allures and fickle hearts may turn aside,
Nor care that ashes mark the place of yester's flame;
But I have seen a Lover, spite of scorn and hate,
Love through an agony of blood and tears;
And, ceaseless in His love for 'en His enemies,
Lay down His life, forsaken of the earth and sky,
And, rising, win a bride, and ring the marriage bells!
That Lover is the lover of my soul;
And I, unto the endless end, like Him,
I too must love."

THE DR. T. T. SHIELDS' MEMORIAL ISSUE

At the time of the passing of Dr. Shields, a special 24-page memorial issue of THE GOSPEL WITNESS was prepared. This issue is actually a brief history of the work of this man of God. If you desire a copy, simply write THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto 2.

SUNDAY IN JARVIS STREET

The pastor, Dr. Slade, preached at both services on the past Lord's Day. In the morning his subject was "Fellowship With the Risen Christ". Three responded to the invitation — two for salvation and one for service. "The Absolute Necessity of the Resurrection" was his sermon subject in the evening. At the conclusion of the evening service, the ordinance of the Lord's Supper was observed.

Pastor Itty of the French mission in Martinique spoke briefly at both services and told something of the blessing of the Lord upon the work in that needy area.

The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields
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DR. SLADE AT OHIO RALLY

The American Council of Christian Churches of Ohio is holding a spring rally at Cedarville College in Cedarville, Ohio, on April 9 and April 10. A full program has been planned commencing at 7.30 on April 9. Included among the speakers will be Dr. H. J. O'Dell, the president of the American Council, Rev. R. L. Ryrse, Rev. Hale Dautel and Rev. P. M. Cell.

Of special interest to THE GOSPEL WITNESS readers will be the fact that Dr. H. C. Slade of Jarvis Street Baptist Church will be speaking on Monday, April 9, at 8.45 p.m. and 12.15 p.m. on Tuesday. At the Monday evening meeting in the College, his subject will be "A Call to Arms". At the noon meeting on Tuesday his subject will be "The Australian Crusade".

Dr. Slade would be very pleased to meet any GOSPEL WITNESS readers who can attend these meetings. Cedarville is located at the junction of highways 42 and 72.

Christ does not deal with us in the mass, but soul by soul. Our finite minds have to lose the individual in order to grasp the class. Our eyes see the wood far off on the mountain side, but not the single trees, nor each fluttering leaf. We think of "the race" but the units in that inconceivable sum are not separate in our view. But He does not generalize so, He has a clear individualizing knowledge of each; each separately has a place in His mind or heart. To each He says, "I know thee by name."

—ALEXANDER MACLAREN

The Jarvis Street Pulpit

A WORD TO SPIRITUAL INFANTS

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 13th, 1932

(Stenographically Reported)

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

—1 Pet. 2:2.

DURING the past week I received a letter from a reader of THE GOSPEL WITNESS, a letter that was very kindly written, and very suggestive. The writer said, "I understand your lectures to the Seminary students very well; you speak to them in the simplest possible language. But sometimes, in order to understand your sermons, I have to use a dictionary. You use so many big words." I thought I had studied simplicity of speech!

When I was much younger, I sent a few of my sermon manuscripts to my father, who was a minister, and the greatest teacher I ever had at least. He read them, and sent them back properly marked. I had used a good number of rather unusual words — some of them had four syllables; I think there may have been a few even longer than that. But they were all crossed out, and monosyllables substituted therefor. My long word was crossed out, and in the margin, "Why not say it just in a word of three or four letters?" I thought I had practised that now for a number of years. I think I shall write my correspondent and ask him or her — I do not know which — to kindly send me a sermon with those big words underlined.

At all events that suggested to me the necessity of being as simple as the English language will permit.

When in the summer time occasionally I have motored over strange roads, I have found myself rather critical toward those who make the sign posts, and I have said, "Why should I have to stop to read the thing? Why don't they make the letters big enough so that I can see at a distance?" When I am approaching an intersection I know that is the place to turn. That is what signs are for.

I have travelled a good bit about this continent, and I have heard some interesting train dispatchers calling the trains at a great railway station. If you know what they are saying, it is very interesting!

Some years ago I got a letter from someone — it was not this choir, it was another they referred to — and the writer said, "I enjoy the choir's singing very much, but won't you please print what they say in the calendar so that we can understand what they are singing." I thought they sang pretty clearly too. Of course, sometimes the criticism of the critic may wisely be discounted a little.

However, I turned my thought to find a simple text this morning, and this came to my mind — If you talk

about babes, and new born babes, the youngest of babes, there is a chance that people will understand you. So to this simplest of all texts, which the youngest child, I think, in this congregation can understand we turn: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

I.

FIRST OF ALL, IT IS THE TEACHING OF SCRIPTURE THAT WE SHOULD EVER COME TO THE LORD IN THE ATTITUDE OF LITTLE CHILDREN. Jesus took a little child and set him in the midst, and He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Never did He say that we must wait until we were grown up, until we have been to school, to high school, to college, until we have heard all that the learned professors had to teach us. Then we might come as men of great knowledge to Him! No; not thus did He teach us. He said that having grown, and having, perhaps, become wise in our own conceits, we must go back again to the spirit and attitude of little children, and remember that the wisest of earth's philosophers must learn that he is nothing more than a little child in the divine estimate of things. After all, the great things of life are simple, are they not?

Sometimes we invest great men, of whom we have heard by the hearing of the ear, with qualities that seem to remove them entirely from the common earth which most of us must tread. And when you hear of some man of importance being interviewed while at his breakfast, and you learn that even he must eat breakfast, you experience a kind of shock, as though he had somehow or another outgrown that common and carnal necessity of eating food.

The great matters of life are very simple; and it is just like God to make salvation simple too, because, as a little girl once said when trying to quote that sweet passage, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven," she stopped in the middle of it, and there was no one to prompt her, and so she finished the verse with a free translation, "Suffer the little children to come unto me" — and then she stopped, and she said, "And don't let anyone stop them." Well, that is exactly what it meant: "And forbid them not". She had got to the heart of the matter.

Now we are to come to God like little children, exactly like little children, like children who ask for their break-

fast, like children who come home hungry from school, and are ready for their dinner, like children who come and see a sealed package in the kitchen or somewhere else, and say, "Mama, what is in that?" We are to come with all our understandings like little children.

One of the brethren quoted last night in prayer meeting, "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." And I remarked, "He is a patient teacher; He never scolds us for asking questions. We need never be afraid to come with the simplicity of the youngest child to God." Put aside all your pomp and all your affectation when you come to God. He desires to be worshipped in Spirit and in truth with sincerity and perfect frankness without any affectation. Do you know what that means? It means, "Put on." You know what that means, do you not? When people put things on, they pretend to be a little bit more than they are.

I was telling the students the other day to try to be perfectly natural when they preached, and not to cultivate a pulpit tone. I have heard some preachers, you know, who effected a pulpit tone, and I have wondered sometimes what would happen if the dear brethren were to be invited to dinner, and were to use that pulpit tone in saying, "Will you please pass me the salt"! I wonder what would happen?

Let us have done with all that affectation, even in our intercourse with each other, and be perfectly open, frank, and sincere. But especially when we come to God we need to be frank as little children.

Little children are frank. I remember years ago being invited to tea, or dinner, or some meal of some sort, at a certain home where there were a lot of young ladies. It was in the home of a married sister, and she had invited all her sisters for the occasion — I do not know how many there were. And I was just a young preacher at the time, I remember, and not wholly without embarrassment myself! But I recall that afternoon very vividly. They were all seated around the room in state, when a little girl, the daughter of the hostess, came in, very shyly first of all. Then she went up to one of her aunties, and, in a whisper that everybody could hear, she said, "Auntie May, what have you got that good dress on for?" She looked around and saw another auntie, and she said, "What have you got that dress on for?" And then she looked at the whole circle, and said, "You all have your best dresses on; you look as if you were expecting company." Well, that was perfectly true — and I suppose the company had arrived! But that little girl, you see, was perfectly free from any affectation. She said what was in her heart, simple and straightforward in her approach to all the facts of life.

I think that is what Jesus meant when He said, "When you come to Me, you must come as a little child. None of your nonsense. You need not put on your best dress because I am used to better dresses than you can provide, and even when you have dressed yourself up in your best, you do not look very well in My eyes." Just come simply, and frankly, and in a straightforward manner.

Now does that not make it easy to pray? What is prayer? Just saying what is in your heart. That is all; talking to God as you talk to your mother! Yes; only you may deceive your mother, but you cannot deceive Him, so you had better be still more frank with Him than you are with father or mother.

Oh, how delightful it would be if as the children of God we could kneel before Him as His little children, and just pour out our hearts to Him! That is how to come to God.

There are some people here with your problems. Problems! Is that too big a word? No; the little children know that; they have problems in school, have you not? And there are people who would complicate the Christian religion just as the king of Israel did.

You will remember there was a little girl waiting on the wife of the great commander-in-chief of the Syrian army, and he had leprosy. The little girl found it out, and one day she said to her mistress, "I wish my master could go to Samaria, and see the prophet and tell him about it, and he would make him well, I know he would." That news came to the king of Syria, and he sent Naaman with a letter to the king of Israel, instead of going to the prophet; for he argued, if the prophet is a great man, the king will be a greater man. And so Naaman came with his horses and his chariots. Just like an ecclesiastical procession like they have in the cathedrals, or somewhere else! All the gentlemen in their great robes. Oh, I used to see them when I was a boy! The school to which I went when a boy, attended one of the great cathedral services on saints' days. There was the long procession of clergy with their robes, and all their academic bonds, and all the rest of it. What a pompous affair it was — as though God cared for anything like that. But that is how they did, you know. They sent Naaman with his horses and chariots to the king, and the king was afraid, and said, "Am I God that this man should send unto me to recover a man of the leprosy?" And Naaman was going away disappointed when the prophet heard of it, and he said, "Let him come to me, and he shall know that there is a prophet in Israel." So Naaman transferred his attention from the king to the prophet, and he came with his great and glorious procession. And the servant of the prophet came in and told him, and the prophet said, "Tell him to go and wash in Jordan seven times. That is all." He did not even go out to see him. And Naaman said, "I don't like a simple religion like that. I thought! Behold, I thought!" That is the trouble with you. You come to God with all your preconceived notions. "Behold, I thought that he would surely come out to me and strike his hand over the leprosy and call upon the name of his God. I will not have such a simple religion as that" — and he went away in a rage. And one of his servants came to him and said, "My master, if the prophet had bidden thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?" The great man changed his mind, put aside his pride, and he went down to the Jordan. He had said that he had better rivers than that.

He was a bit like our American friends, you know. A company of them went to London, and they went to Westminster, and saw the Parliament Buildings. And out on the terrace there — you Londoners remember — you can stand on the terrace at the back of the Parliament Buildings, and see the Thames go by — that is when the tide is in. You can see the mud when it is out! John Burns was showing them around, and one of these Americans said, "Do you call that a river?" "No," said he, "It is just a stream of liquid history!" Jordan was something like that; and it was not like Abana and Pharpar, rivers of Damascus perhaps. Naaman divested himself of all

that nonsense, and he just went down into the water seven times, and when he emerged the seventh time his flesh was like the flesh of a little child. Why? Because he had become as a little child. God will do wonders for you when you become as a little child before Him. That is the attitude.

Well now, is that simple enough?

Then next we have the experience of a little child. We begin to live all over again. We are as new born babes. We have a new life right from God. That is what salvation is.

Oh, it is not all in my mental attitude you know. We prayed just now in our hymn, "Descend, O living Flame". We prayed for the power of the Holy Ghost to come and touch us. And when God comes and touches us He gives us new life, and we become as little children. Well it means this, then, that we begin life, the Christian life, as babes. Oh, how often I have seen that!

I read a story years ago of a very distinguished lawyer. He was a king's counsellor and he was noted as one of the most eloquent men of the bar, a great juryman. And whenever he pleaded a case the court room was thronged with people who loved to hear him. He was a man of keen mind, and of eloquent tongue. This man became converted, he became a Christian. And the people said, "Will it not be wonderful to hear him speak for Christ? Will he not plead the cause of Christ eloquently?" He joined the church; he came to prayer meeting. And other people testified, and he had the opportunity of testifying for Christ. This man, whose name was everywhere known for his eloquence, rose and stammeringly told the people that he was so thankful he was saved; and, filled with confusion, he resumed his seat, with nothing more to say. Why? It was not the king's counsellor at the bar: it was the new babe in Christ just lisping the Father's name, and he had to begin just like everybody else.

A young lady came to me last week, one who was baptized a few weeks ago, and who came into the fellowship of the Church. And this is what she said, "Pastor, I am finding a great many things in the Bible that I do not understand." I said, "Praise the Lord! And if you live to be as old as Methuselah you will still find some things in the Bible you don't understand, because it is the Book of God; it is the word of the Infinite. You just paddle around near the shore until you learn to swim. Just take the simple things out of the Bible, and you will come to understand the profounder things later." As new born babes, then, we are to desire the sincere milk of the Word.

I never could understand how people can live on milk. They say it is good, but a little of it would go a long way with me. But some people like it. I have seen some big man, you know, a physical giant, sit down at a table, perhaps in a dining car, and the waiter comes along and he gives his order. "Anything to drink?" "Yes; bring me a glass of milk." I always say to myself, "What a diet for a full grown man." It is all right for babes.

Well there is a bit of the babe in most of us. I was speaking to you last Sunday morning on the old man and his deafness. I am going to write an article one of these days on the second childhood of the old man. That will be interesting, I can promise you. There is a lot of the babe in most of us.

But now, the Bible is for the little children to understand. I believe a little child can understand God just as well as he can understand father and mother. I am

sure little children can believe God just as they can believe father and mother. And God wants us to be as little children in respect to His word.

II.

"DESIRE THE SINCERE MILK OF THE WORD." Very well, then, I say to you Christian people, particularly to you young Christians, go to the word of God just as you go to your father and your mother.

Did you ever hear a little boy quote the highest authority in the world — to him? Did you ever hear that little boy settle all arguments with this: "My daddy said so"? Now what can you say to that? His father "said so"! When he grows older he may discover that his father may make mistakes like other men; when he grows older he may discover that his father cannot always implement his promises to the full, much as he desires to do so. But as a little child, the highest authority with which he has any acquaintance at all, is the word of his father. That settles it.

I hope we shall, none of us, ever live long enough to question the supreme authority of the Bible. I tell you it is the ambition of my life that I may prejudice everyone of you in favour of the assumption — let me put it that way — of the absolute truthfulness of the Bible. You make no mistake there if you go to the word of God just as a little child goes to the word of his father, and believe it up to the hilt without question at all. God has said it; it must be true. Have done with your doubts and fears:

"All my doubts and fears I give to Jesus." Tell Him all about it. That is what I am going to do. I know I have been called a fool for believing the Bible. I know we are described as being "unlearned" and "ignorant".

I read an article in an English magazine written by Mr. Marshall, formerly Professor Marshall of McMaster University. He said that Mr. Shields might have been quite a good man, a useful man, if he had only been educated! We are quite willing to be fools for Christ's sake. Some of us have read as much theology, and thought as much theology as men of that type. But let it go.

I intend, God helping me, to stand at the judgment bar of God at last and tell Him that I was so simple and so childlike I did not know any better than just to believe His word for what it was, the word of God, the word of God, "Who cannot lie". I do not know anything better than that to stand upon before the judgment seat of Christ.

Let us be like little children, then, in that respect, and abide by the simplicity of our faith; trust God.

Now there are great things in the Bible. There are great matters here which the profoundest scholar cannot fathom. This Bible has engaged the thought of earth's wisest men, part of it for nearly two thousand years, and a very large part of it very, very much longer than that. And still it is the most popular Book in the world. More copies of it are printed every year than of any other book. It has survived all the attacks of its critics. Do not be ashamed to say you don't know. Do not pretend to be so wise, you know, that you know everything, religiously. Do not desire to be religiously precocious — Oh dear, that is another big word! I mean, don't try to act as though you were a young man when you are only a boy, and even

though you have been many years a Christian, admit that there are a lot of things you don't know.

You cannot swallow some things! I have had people say that to me, you know. "I cannot swallow that book of Jonah." Well, why should you want to swallow it. There is something about swallowing *in* it, I think. Well, if you cannot swallow a big chunk of meat like that, take a glass of milk, man; drink something that you can swallow. The Bible is full of simple principles. You say, "I cannot swallow that". Well take this spoonful of milk: "Wherefore putting away lying, speak every man the truth with his neighbour". Can you take that? "Let him that stole steal no more." Can you take that? "Thou shalt not covet." Can you take that? "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Can you take that? "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Can you take that? There is plenty of milk, the larder is full of it, quite enough to keep most of us busy understanding what is written even if we cannot swallow Jonah, like the whale. And when you get older you will find that that is wonderfully simple, because when you have taken enough milk to make you strong in the faith that God is God, and you come even to Jonah and read that the Lord prepared a great fish, you say, "Oh yes, He is God who created the heavens and the earth. I can understand that." You can "swallow" it all right, after a while.

Now I am just discussing that principle. Have you not seen a little boy or girl come home proud of its knowledge. C a t, cat! D o g, dog! T a b l e, table! C h a i r, chair! "Oh," you say, "that is juvenile." Yes; but you are a spiritual juvenile. Go to the Bible and learn to spell words of first syllables; get your first principles first of all. Apply them. You want to know the Bible! Let me tell you you know more of the Bible already than you would care to give account of when you stand before the Judgment Seat. "If ye know these things, happy are ye if ye do them."

I beseech you, take the principles that are already stored in your mind, and take them out one by one, every day, and as you go to school, and in business, and everywhere else, just apply them, as the boy does at his arithmetic lesson. And you will go home saying "My, that is a wonderful Book. It has been with me all day; with me on the street car, with me at the office; I have never been able to get away from it; it is a wonderful Book." Of course it is.

III.

"THAT YE MAY GROW THEREBY." We ought to be growing Christians.

I have seen some of you grow. I love to see the new born babes. I love to hear the cry of a new born babe. But you know, that is not everything. Parents have buried their children. And sometimes the mind does not develop, and it gives them great anxiety. And sometimes the body does not develop. A child is backward, and the mother gets very anxious and says, "The little boy has not learned to walk yet, and he ought to have been walking several months ago."

I am anxious about some of you. I should like to have seen you walking a good while ago; and I should like to

have heard some of you talking a good while ago. Some of you do not talk very well, we do not hear your voice. You can talk about many things, but I mean the voice of witness, speaking the language taught by the Holy Ghost. Why are you so late in talking? You are a little boy — Oh you may be forty or fifty — but I am speaking of the new nature. Why have you not learned to talk? You had better go to the great Physician, and see what is the cause of that impediment in your speech. "That ye may grow thereby."

We should learn to talk, and learn to walk, and learn to work. We ought to be doing something for the Lord not in order that we may be saved, but because we are saved. What are you doing for the Lord?

I like to see an ambitious boy, do you not? There is a little fellow — I think he comes to our school; I know his family do, and I am pretty sure he does too — I think he could look over the top of this rail; but I like to see him with a great big bag over his shoulders, full of newspapers, out working, doing something! Be ashamed to be lazy, young men; boys too! Get out and do something; I mean literally — work!

You have heard of the aristocratic gentleman from my country who was asked how he liked Canada. "Oh, fairly well," he said, "but you have no gentlemen here." The person to whom he spoke said, "I think we have. Canadians are well-mannered people, very gentlemanly." "Oh, I do not mean that, you know. I am not speaking about the manner." "Well what do you mean by 'gentlemen'?" "I mean by gentlemen — oh, people who don't work!" "Oh," said the other, "the country is full of them; but we call them tramps in this country."

Churches are full of religious tramps, gypsies; they go from place to place to get a meal. That is the curse of the day — they go from tabernacle to tabernacle to get something to eat. And some of them are like some men who come to my door about eight or nine o'clock in the evening, wanting to know if I have any work. That is a fine time to apply for work, is it not? They do not come for work at that time of day; they expect you to say, "No; I have not any work" and give them some money.

There are some people who go round about, religious tramps, just begging a meal. Oh, they make ushers of them sometimes. A man walks up and down the aisle, and he thinks he is working. Well it is a good thing to be an usher, providing it is not just merely something to do. Let us work as Christians; let us grow.

I knew a young man, a boy he was, about fifteen, who belonged to a very wealthy family. His granduncle sent him a thousand dollars a month for pin money, just for pocket money. A thousand dollars a month! I knew the boy well. And do you know what? His father would not let him have a penny of it — he was a wise man. And though his father counted his wealth by millions, he made that boy go out and shovel the snow in the winter, and mow the lawn in the summer. He made him earn what he had; he never gave him a cent that he did not earn. He was a wise man. Children ought to be taught to work. So ought we in the Lord's service "desire the sincere milk of the word that we might grow thereby."

How many will come to the Lord this morning, just as little children?

CLERICAL CHARACTER ASSASSINS

IN OUR library we have a copy of the book, *Radio Replies*, which is a cleverly-written Roman Catholic volume dealing with the Church's answers to questions on Catholicism and Protestantism. The authors display considerable ingenuity in answering some pertinent questions. This book is undoubtedly a good public relations tool of the Roman Church.

While idly thumbing through its pages we noted a reference to Father Charles Chiniquy and so paused to read it. Here is how the Roman Catholic broadcaster answers the query about Chiniquy:

He did not leave the Church voluntarily, but was expelled from it in 1851 by the Bishop of Montreal because the Church could not tolerate his immorality. He pretended repentance, promised to behave himself, and persuaded another Catholic Bishop to accept his services. But in 1856 he was again expelled for immorality. If Pastor Chiniquy is your only argument against the moral theology of the Church, there is nothing wrong with that theology. I think it was Dean Swift who gently remarked, "I wish when the Pope weeded his garden, he wouldn't throw the weeds over the fence into our grounds." But the Pope does not do this. Some foolish Protestants gather the weeds up carefully and cultivate them as precious plants.

In all of these statements about Chiniquy we can detect not one word of truth. Indeed we brand them as either brazen deliberate lies or else the result of false information.

First the Roman Catholic writer declares that Father Chiniquy was expelled because of his immorality in 1851 by the Bishop of Montreal. Even a cursory glance at that statement makes one inclined to laugh for the very fact is that part of Chiniquy's protest was against the immorality of the clergy. If Chiniquy were expelled in 1851 and then in 1856, will some Romanist please explain the following:

(1) From Rome on August 10, 1850, a priest sent him the following letter:

"Sir and very Dear Friend:

"It is only Monday, the 12th, that it has been given me to have a private audience with the Sovereign Pontiff. I have taken the opportunity to present to him your book, with your letter, which he has received — I do not say with that goodness which is so eminently characteristic — but with all special marks of satisfaction and of approbation, while charging me to state to you that **HE ACCORDS HIS APOSTOLIC BENEDECTION TO YOU** and to the holy work of Temperance which you preach.

"I esteem myself happy to have had to offer on your behalf to the Vicar of Jesus Christ, a book which, after it had done so much good to my countrymen, has been able to draw from his venerable mouth such solemn words of approbation of the Temperance Society, and of blessing on those who are its apostles; and it is also for my heart a very sweet pleasure to transmit them to you."

Your friend,

CHARLES T. BAILLARGEON, Priest.

(2) Why did the Bishop of Montreal furnish him with the following letter:

IGNATIUS BOURGET

"By the divine mercy and grace of the Holy Apostolic See, Bishop of Marianopolis (Montreal).

"To all who would inspect the present Letter we make known and testify: — That the venerable Charles Chiniquy, Apostle of Temperance, Priest of our Diocese, is very well known to us, and regard him as proved to lead a praiseworthy life and one agreeable to his ecclesiastical profession — through the tender mercies of our God under no ecclesiastical censures, at least which have come to our knowledge, by which he might be restricted. We entreat each and all Archbishops, Bishops and other dignitaries of the Church, to whom it may happen that he may go, that they for the love of Christ entertain him kindly and courteously, and as often as they may be asked by him, permit him to celebrate the Holy Sacrifice of the Mass, and exercise other ecclesiastical privileges and works of piety. We showing ourselves ready for similar and greater things. In confidence of which we have ordered the present general Letter to be prepared under our sign and seal, and with the subscription of the secretary of our Episcopate at Marianople, in our Palace of the Blessed James, in the year one thousand eight hundred and fifty, on the sixth day of the month of June.

†IGNATIUS, *Bishop of Marionopolis*

"By order of the most illustrious and most reverend Bishop of Marionopolis, D.D."

J. O. PARE, Canon, *Secretary*.

(3) Why did the Bishop of Montreal on October 13, 1851 (late in the very year he was supposedly expelled) send him the following letter as he left Canada for the United States?

"SIR:—You ask me the permission to leave the diocese to go to offer your services to the Monseigneur of Chicago. As you belong to the diocese of Quebec, I believe that it appertains to Monseigneur, the Archbishop, to give you the *exeat* which you ask. For me, I cannot but thank you for your labours among us; and I wish you in return the most abundant blessings of Heaven. You shall ever be in my remembrance and in my heart; and I hope the Divine Providence will permit at a future time to testify to you all the gratitude that I feel within me. Meanwhile,

"I remain dear sir,

"Your very humble and obedient servant,

†IGNATIUS, *Bishop of Montreal*."

If Chiniquy was so wrong, why did the Bishop furnish him with such a deceptive testimonial?

(4) Why did the Archbishop of Quebec on May 9, 1856 (the year of his imagined second expulsion!) send in the care of a nun, the following letter:

"MISS:—I send you, for Mr. Chiniquy, an ornament (chasuble), with the necessary linen from which to make a cassock; and a chalice; the whole

indifferently packed, as, I suppose, you will find a place for all in your trunk. And I pray God, to bless you, and conduct you happily in your journey.

"Your devoted servant, C. J., *Bishop of Tloa.*"

"To Miss Caroline Descormers,
"Of the Convent of the Ursulines of Three Rivers".

(5) Why did Bishop O'Reagan of Illinois on August 27, 1856, although he disagreed with Chiniquy, give in writing this testimony about Father Chiniquy?

"1st. I suspended Mr. Chiniquy on the 19th of this month.

"2nd. If Mr. Chiniquy has said Mass since, as you say, he is irregular; and the Pope alone can restore him in his ecclesiastic and sacerdotal functions.

"3rd. I take him away from St. Anne, despite his prayers and yours, because he has not been willing to live in peace and in friendship with the Reverend M. L. and M. L., although I admit they were two bad Priests, whom I have been forced to expel from my diocese.

"4th. My second reason for taking Mr. Chiniquy away from St. Anne, to send him in his new mission, south of Illinois, is to stop the lawsuit Mr. Spink has instituted against him; though I cannot warrant that the law suit will be stopped for that.

"5th. Mr. Chiniquy is one of the best Priests of my diocese, and I do not want to deprive myself of his services; and no accusations against the morals of that gentleman have been proved before me.

"6th. Mr. Chiniquy has demanded an inquest, to prove his innocence of certain accusations made against him, and has asked me the names of his accusers to confound them; and I have refused it to him.

"7th. Tell Mr. Chiniquy to come and meet me — to prepare himself for his new mission, and I will give him the letters he needs, to go and labor there."

This same Bishop O'Reagan was declared by the Pope's representative to be in the wrong in his quarrel with Chiniquy and was removed.

In reply to Rome's fabrications we present the above facts. For character assassins we have nothing but profound contempt.

THE LOVE OF CHRIST

Christ's love is not at the beck and call of our fluctuating affections. It has its source deeper than the springs in our hearts, in the depths of His own nature. It is not the echo or the answer to ours, but ours is the echo to His; and that being so, our changes do not reach to it, any more than earth's seasons affect the sun. For ever and ever He loves. Whilst we forget Him, He remembers us. Whilst we repay Him with neglect or hate, He still loves. If we believe not, He still abides faithful to His merciful purpose, and, in spite of all that we can do, will not deny Himself, by ceasing to be the incarnate Patience, the perfect Love. He is Himself the great example of that "charity" which His apostle painted; He is not easily provoked; He is not soon angry; He beareth all things; He hopeth all things. We cannot get away from the sweep of His love, wander we ever so far. The child may struggle in the mother's arms, and beat the breast that shelters it with its little hand; but it neither hurts nor angers that gentle bosom, and the firm but loving grasp holds it fast. He carries, as a nurse does, His wayward children, and, blessed be His name, His arm is too strong for us to shake it off. His love too divine for us to dam it back.

—ALEXANDER MACLAREN

Let none deceive themselves, sanctification is a qualification indispensably necessary unto them who will be under the conduct of the Lord Christ unto salvation. He will lead none to heaven but whom He sanctifies on earth. The holy God will not receive unholy persons; this living Head will not admit dead members, nor bring men into the possession of a glory which they neither love nor like.

—JOHN OWEN

TORONTO BAPTIST SEMINARY GRADUATION

The graduation exercises of Toronto Baptist Seminary will be held on Thursday evening, May 3, at 8.00 o'clock in the auditorium of Jarvis Street Baptist Church. Friends of the Seminary will want to keep this date in mind; plan to attend the service and to hear plans for the future development of the Seminary.

ATTENTION: Pastors and Churches

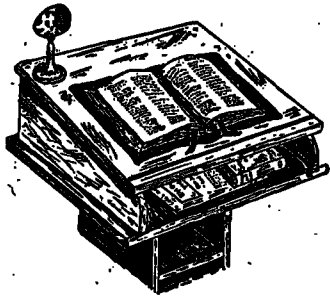
SEMINARY QUARTETTE PLANS TOUR

During the month of May the quartette of Toronto Baptist Seminary plans to make a tour of Ontario and western Quebec. Accompanying the group will be Pastor Samuel Dempster who is in charge of the thriving new work in Kingston. Each night they will visit an evangelical Baptist church and hold a service of song, testimony and preaching. Any Baptist church that desires to have such a service should immediately contact the Seminary secretary, at 337 Jarvis St., Toronto 2. State several alternative dates in order that a suitable schedule may be organized.

Those who have heard the quartette have ex-

pressed the feeling that it is one of the finest in this area. Each of the young men has a testimony to give that will bring blessing to the souls of young and old. The four members of the group came from four different lands, — Mr. Keith Davies of England; Mr. James McCombe from Ireland; Mr. Kenneth Miller from the United States; and Mr. Samuel Pourret from France. The preacher, Pastor Dempster, also hails from the Emerald Isle.

The quartette stands ready to accept the invitation from any evangelical Baptist church that wishes to make use of its services.



English Bible Course

TWENTY-SECOND LECTURE
in the
ENGLISH BIBLE COURSE
TORONTO BAPTIST SEMINARY
By Dr. C. D. Cole
March 29th, 1956

PAUL'S SECOND PRAYER FOR THE EPHESIANS Ephesians 3

IN THIS third chapter of Ephesians, the apostle discusses his ministry to the Gentiles, and records his second great prayer. He explains his place in the plan of the ages, and prays for the spiritual enrichment of the Ephesians. He begins this chapter as if about to pray, but his mind is so filled with the calling and the blessings of the Gentiles that he interrupts his prayer to give further emphasis to his reason for praying. "For this cause," he says, looking back to what he had written in regard to the Gentiles being fellowcitizens with the saints, and of the household of God, and being builded together for an habitation of God through the Spirit. And before proceeding with the prayer, he goes over the same ground again, as a further reason for his prayerful interest in the Ephesians. This digression continues to the fourteenth verse where he again says, "For this cause," and goes on to say, "I bow my knees unto the Father of our Lord Jesus Christ."

I.

Paul's Ministry Among the Gentiles (1-13)

We shall first ponder what the apostle says in the digression as found in verses one to thirteen. Dr. Carroll illustrates Paul's style by saying that a dog starts out to follow a deer until he crosses a fresher bear-track. His hunting instinct immediately turns him into the cross trail, but he always returns to take up the original trail. Then the Doctor says, unlike the dog, many preachers start out with a text and follow it until they flush a new thought, and then take after that and never get back to the text, leaving their sermon as Tacitus, the historian, leaves the great German hero, Arminius, standing on the bridge, his readers not knowing whether he crossed over, went back, or is standing there yet. He thus talks about preachers who take a text, instantly leave it, and never get back to it. Dr. Barton compliments Paul's style by saying that he says some marvelous things on this detour, but he comes back without any mud on his wheels or dents in his fenders.

In this digression, Paul refers to several things — his prison life, his personal insight into the mystery of Christ, his office as a minister of the gospel to the Gentiles, and his unalterable theme, the unsearchable riches of Christ.

The Prisoner of Christ

He calls himself a prisoner of Christ for the Gentiles. Paul belonged to Jesus Christ whatever might be his relation to others. In his various writings he calls himself the servant of Christ, the minister of Christ, the apostle of Christ, the ambassador of Christ, and here he is the prisoner of Christ, an ambassador of Christ in bonds. He was Christ's prisoner as suffering for His gospel. He was the Jews' prisoner as suffering from their accusations. He was Caesar's prisoner as suffering by his sentence. And he was the Gentiles' prisoner for his labours among them. Nothing reveals the greatness of Paul as does his reaction to his prison life and to trouble in general. Or should we say, that nothing reveals the greatness of the grace of God as does the sweet submissiveness of His people under the sorrowful circumstances of life. It is all due to the sufficiency of grace and not to any personal greatness on the part of Paul or any other saint. Paul's prison epistles were his happiest utterances. He was once told that the grace of Christ was sufficient, and he spent the rest of his life exemplifying this truth — the sufficiency of the grace of God in Christ! He said in writing to the Corinthians, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Many Christians advertise to the world by their complaining and murmuring spirit that the grace of Christ is not sufficient. If we are going to live like orphans, let us do our weeping in the closet. If we have doubts about the sufficiency of grace, let us not advertise them. James says, "Count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." Paul tells the Ephesians that when they read what he has written, they will perceive his insight into the mystery of Christ. They had heard of the dispensation of the grace of God given him for the Gentiles. This ministry had been given him by revelation of Jesus Christ. It was not something he had dreamed up, or something he had spun out of his own imagination, or something he had discovered. It had not come to him from the other apostles, but by a direct revelation from Jesus Christ. Paul was a chosen vessel to bear Christ's name before Gentiles. Paul was the special apostle to the Gentiles, while the twelve original apostles ministered to the Jews. Paul's commission involved a mystery that had not been made known to the sons of men in ages past. This mystery he defines here in verse six, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Now the Old Testament does contain a revelation that salvation is to come to the Gentiles. Abraham was told that in his seed all-nations should be blessed. The Jews knew that their Bible contained a hope for the Gentiles under the Messiah. But this truth was not broadcast to the sons of men. And the Old Testament revelation was limited in this regard. It did not indicate just how the blessing would come to the Gentiles. It was not revealed to the sons of men as it is now revealed to the holy apostles and prophets of New Testament times. Nobody had expected that the Gentiles would ever be on a level with the Jews, religiously speaking. Paul's fight with the Judaizers was on this very point. The Judaizers were willing for the Gentiles to be saved, but they must first become Jews. They must not be saved in a way that would indicate that the Jews were not superior to them. The Judaizers wanted to keep this partition wall standing, but God intended that when

the typical age had passed the gospel of Christ should go to all the nations of the world on the same terms of repentance towards God and faith towards our Lord Jesus Christ. The ground is level at the cross so that there is no respect of persons with God. All must take the place of bankrupt sinners and plead nothing but the blood of Christ as the ground of acceptance with God. In the Jerusalem conference, as recorded in Acts fifteen, when this very issue was being debated, Peter refers to his experience in preaching to the Gentile, Cornelius, and his household. And Peter says, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

Paul's Humility

Paul thinks of his commission to preach the gospel to the Gentiles as being the gift of grace. He did not count his commission as an honour which he deserved. Filled with a sense of his own unworthiness, he says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Here we have the greatest of all saints speaking of himself as the least of all saints. This man who was the greatest in our eyes, was the least in his own eyes. How are we to take this and similar statements from the great apostle? Did Paul actually feel that way about himself? Was he sincere in this expression of self abnegation? Or was he guilty of a false modesty? If he was sincere, how can we explain such a moral paradox? Let us observe that Paul as he grew in grace increased in humility. He made progress in the grace of humility. In his first letter to the Corinthians, written about five years before Ephesians was written, he says, "I am the least of the apostles, that am not meet to be called an apostle." And now after years of hard labour and suffering for Christ he says, "I am less than the least of all saints." And a year or two later when he writes his first epistle to Timothy, he calls himself the chief of sinners. Here is a complete revolution of Pharisaic thought. He who was the proudest of all Pharisees by nature, by grace became the humblest of all saints. By birth and training, Paul was anything but meek and humble. While he was in nature's darkness, he was boastfully self-righteous and cruelly haughty. But as he grew in grace, he judged himself the more severely. How could this be? Adolph Monod, whom I often quote, gives a helpful word here. He says something like this, "The grace of humility leads the Christian to judge himself severely, while charity causes him to judge favourably of others." Each one of us as he reads his own heart, sees into the depths of sin which he cannot see in the hearts of others. And what he cannot see in others, he does not feel that he can judge them for. Moreover, the sense of sin is not in proportion to acts of transgression, but in proportion to the depravity we discover in our own hearts. It is when we are personally abased that we are exalted in heart and in hope. To me, this is indisputable proof, as a matter of logic, that salvation is of grace. If salvation were by works, no Christian could feel about himself as Paul felt without losing all hope of salvation.

The Unsearchable Riches of Christ

Let us now consider Paul's unalterable theme — the unsearchable riches of Christ. Here is Paul's definition, by way of estimate, of the gospel he preached. He had

no cheap gospel. It consisted of the unsearchable riches of Christ. Those who have the gospel of the Son of God in their hearts have wealth untold. Paul had but one theme and that theme was Christ. He writes to the Corinthians, "Thanks be unto God for his unspeakable gift." And now here he writes about the unsearchable riches of this same Person. In Christ are hid all the treasures of wisdom and knowledge, all the riches of grace and mercy. Our pastor well said recently that Christ and Him crucified is the only theme of the Bible and that everything else is but an elaboration of this one theme. This word "unsearchable" is an interesting word. It has been called a picturesque word. It literally means, "that which cannot be tracked by footprints." It is untraceable, untrackable, undiscoverable. There are no footprints to be followed into the depths of the riches of Christ. The idea in the word is not that the riches of Christ are inexhaustible, though that is so, but they are unfathomable. The riches of Christ are beyond computation or comprehension. The only other time this word "unsearchable" is found in the New Testament is in Romans eleven thirty-three, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" It will take all eternity in which to fully comprehend the blessings of gospel salvation. In any direction you look in connection with Christ, His riches are unsearchable. The riches of Christ are unsearchable in His character. Every character test given Christ has shown negative. The sins of all other men have been brought to light and we may be sure that His would have been brought to light if there had been any. The riches of Christ are unsearchable in His influence in human history. Wherever Christ has been preached, a new society has been formed, the society of redeemed people. A converted cannibal of the South Sea Islands once rebuked a critic, a man who was criticizing the work of missions. And the converted man said, "Had it not been for the missionaries of Christ, my companions and I would now be feasting on you, rather than conversing with you." Libanius, a follower of Julian "the Apostate" in his effort to destroy Christianity, asked a Christian one day what the Carpenter was doing now. And the Christian replied that the Carpenter of Nazareth is building a coffin. His words were prophetic, for in a few months Julian "the Apostate" died in battle, and tradition tells us that while he was dying he caught some of the blood flowing from his wound and held it up saying, "Thou Galilean, hast conquered." And the Lord Jesus Christ is still building. He is building coffins as well as mansions. He is building a coffin for the hopes of all those who will not trust and love Him as Saviour and Lord. Christ is rich in His atoning blood and here too His riches are unsearchable. Every need before the law of God is cared for by His atoning death. Not a penny of the sin debt did He leave unpaid when He cried on the cross, "It is finished." Jesus paid it all, and just as the sin debt is unsearchable in its degree and depth, so the price He paid was unsearchable in its riches. David once exclaimed, "Who can understand his errors? cleanse thou me from secret faults." And we do well to exclaim, "Who can understand the riches of the atoning blood of the Son of God?"

Now Paul's aim and ambition was to preach the unsearchable riches of Christ to the heathen, and to make all men perceive his stewardship of the truth which in past ages had been concealed in the mind of God. This

truth of the one Body of Christ made up of all people without racial and social distinctions, was to be made known by the church to the angels in heaven. The church is the angels' text book in which they are taking lessons on the subject of the manifold wisdom of God. With such a glorious work before him, the apostle does not want the Ephesians to lose heart because of his sufferings for them, since it meant the glory of their salvation.

II.

Paul's Intercession for the Ephesians (14-19)

Now we come to Paul's prayer for the Ephesians recorded in verses fourteen to nineteen. "For this cause I bow my knees unto the Father of our Lord Jesus Christ." In pondering this prayer, let us notice first that it is a prayer for the saints. Paul is not praying for the salvation of the lost, but for the spiritual enrichment of the saved. He is not praying for the regeneration of anybody, but for the spiritual strength and growth of those whom he has already described as having been quickened, or made alive. I do not agree with those who say that every person has an inner man, a better self, a potential perfection. The "inner man" is the renewed soul. The Ephesians had been converted from heathen darkness and none of them had had very many spiritual birthdays, and some of them were mere babes in Christ. Paul was praying that the new life in them might be strengthened. He was not praying for their physical strength or physical health. It is not wrong to pray for these things, but these things did not enter into his prayer here for the Ephesians. He was praying for strength that only the Holy Spirit can give. The flesh gives no power for spiritual growth or God-pleasing service. That which is done in the flesh is never well done. The only power for worship and for work is Holy Spirit power. The early church conquered in the name of Christ and by the power of the Holy Spirit. The Holy Spirit taught the early disciples what to say and made them bold to say it, and then caused even their enemies to believe what they said. All seeming power that is not Holy Spirit power is strange fire before God. And I am afraid there is much strange fire in evangelism today.

Christ's Home

The second petition is that Christ may dwell in their hearts by faith. Here is the means of strength. Christ in you, the hope of glory. The Holy Spirit strengthens the believer by causing Christ to make His home in his heart. We can do nothing without Christ, and the Holy Spirit puts Christ within us. Christ reveals the Father and the Holy Spirit reveals Christ. The weakness of most Christians is due to their failure to have Christ make His home in their hearts by faith. Too many of us have only occasional visits from our Lord when we ought to make Him at home in our hearts as the owner of our lives.

Rooted and Grounded in Love

Paul wants the Ephesians to be rooted and grounded in love. Faith and love exist side by side in the renewed soul. Faith is the appropriating grace and love gives quality to faith and the right motive to faith, for faith worketh by love. If Christ makes His home in our hearts, we must be rooted and grounded in love. Here is the twofold figure of a tree and of a building. It speaks of

stability. We need stability as well as strength in the Christian life. A good many years ago I alighted from a train in North Carolina where I was to hold three meetings in adjoining communities. That section of the State is famous for its China Trees and they had just had a storm and it seemed to me that every China Tree in the whole land had been blown over. It wasn't a very bad storm, either. It doesn't take much wind to blow a China Tree over. This tree is a fast-growing tree, a beautiful tree, but it has no tap root. The lateral roots furnish it food and water and cause it to grow fast, but there is no tap root by which it can resist the storm. A lot of Christians are like China Trees. They will be bowled over by every gust of the wind of temptation. The other figure is much like it, that of a building. Everybody knows how essential it is for a building to have a good foundation of rock or of stone or of concrete. Otherwise, it will not be able to resist the storm and tempest.

The Dimensions of the Love of Christ

Another thing is that they may be strong to apprehend with all saints what is the breadth, and length, and depth, and height. Here are four dimensions but the object is not named. What is to be apprehended? No direct object being stated, there have been many conjectures. Some of the commentaries say they are the dimensions of the riches of Christ. Some think they are the dimensions of the church or the temple of Christ. Others think they are the dimensions of the manifold wisdom of God, and on and on. But perhaps those are right who make it refer to the love of Christ. The sentence proceeds, "And to know the love of Christ, which passeth knowledge." Now this is Christ's love for us because it could not be said that our love for Him passes knowledge. His love is knowledge-surpassing. Here is another paradox — that we might know what cannot be known! We can know experimentally what we cannot know intellectually. Believers can know by experience what they cannot analyze and explain to others. So Paul wants them and us to be strong to apprehend the dimensions and to know the love of Christ which passeth knowledge, that love which cannot be fully known.

The Divine Ideal

Now the ultimate thing for which Paul prays is, "that ye might be filled with all the fulness of God." This is stupendous. Now "with" is not the preposition here in the Greek. A better rendering is, "that ye might be filled *unto* all the fulness of God." Before attempting to explain what this means, let us observe that the prayer is on an ascending scale. Paul prays for the Ephesians, that they might be made strong by the Holy Spirit through the indwelling of Christ by faith, rooted and grounded in love, so that they may be able to apprehend the great dimensions of Christ's love and to know experimentally His knowledge-surpassing love in order that they might be filled unto all the fulness of God. That is a sort of paraphrase of the prayer: What is meant by the "fulness of God"? The fulness of God must be God in all His glorious attributes. In Christ dwelleth the fulness of the Godhead bodily, which means that Christ possessed all the attributes of deity. And the Christian is to be conformed to the image of Christ. In Matthew five forty-eight our Lord said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Peter quotes from Leviticus eleven forty-four where

God says, "Be ye holy; for I am holy." In this epistle, Paul says that we are chosen that we should be holy and without blame before Him in love. In Colossians one-twenty-two, Paul says that Christ hath reconciled us through death, to present us holy and unblameable and unprovable in His sight. What Paul is praying for is what God hath purposed concerning us, which is perfection, or being made like Him in His moral attributes. We will be like Christ morally but in the very nature of things we will never possess the incommunicable attributes of God such as independency, immutability, and infinity. So, to be filled unto all the fulness of God, is to be made like Him in His moral perfections. Here is an ideal which will become actual when Jesus Christ returns for us and completes the work in us to the praise of the glory of His grace. So Paul prays for spiritual enrichment which will eventuate in perfection. His ideal for us could be nothing short of this. The prayer includes all that God has for us and He has nothing greater for us than to restore us to His image in Christ. So Paul prays that the Ephesians recently converted from the darkness of heathenism might be strengthened so that they can be filled unto all the fulness of God, conformed to the image of God in Christ.

III.

Paul's Great Doxology (20, 21)

We now come to the benediction. With his petition ended, Paul breaks out in a great doxology of praise. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by

Christ Jesus throughout all ages, world without end. Amen." The apostle realizes that he has asked big things of God, but he is assured of His ability to go beyond anything he can ask or think. The power already working in believers will finally elevate them to glory. David exclaimed in Psalm one hundred thirty-eight verse eight, "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands." God will complete the work of grace in us. He is not like the man who starts to build and is not able to finish. In prayer, we can say with the poet,

"Thou art coming to a King:
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

This thought, of God's ability, leads Paul to further praise. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Literally, it is, unto all the generations of the age of the ages. The church is an eternal institution. The gates of hell shall not prevail against it. It is not to be succeeded by anything on earth or in heaven. The church will be an eternal display of the riches of God's glory in all His attributes. Every attribute of God is employed in building His church. The church will be the eternal monument to the praise of Father, and Son, and Holy Spirit. The church will be an eternal exhibit of divine wisdom and power and love and holiness. The church will be the exhibit of the riches of the glory of God.

The Celestial History of the Son of God

By Dr. Robert Dubarry, Nimes, France

THE story of the life of Jesus Christ on earth is extraordinary, whether viewed in its beginnings, in its progress, or in its ending; whether studied in His works or in His words; whether contemplated in its sufferings or in its fruition. Art has found in the beauty of this unique career the most inexhaustible of themes, and science its grandest subject of study. Before this revelation the lower civilizations have faded away, and, in all races as in all times, innumerable followers have devoted themselves to His imitation with unequalled application.

And yet, this terrestrial story is but a parenthesis, short and veiled, in the celestial history of the Son of God. Nevertheless, — and here is the marvel of it, — the unity of the two stories is as perfect as the accord one finds between the infancy and the maturity of one life, although so different in themselves.

There is scarcely a more stirring study than that of the person and calling of the Son of God, in their heavenly aspect. We undertake at present to concentrate our research on a single line, that which Ascension Day calls to mind.

First of all, let us notice that, in its earthly aspect, this very important fact occupies the modest space of only two verses in the Bible: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51). "As they were looking, he was taken up; and a cloud received him out of their sight" (Acts 1:9). These are grand and conclusive words, but they are far from opening out the vast panorama

which Scripture reveals to us from the heavenly side of the Ascension. We shall endeavour to "stake out" this infinite field by taking as landmarks: (1) The enthronement of the rightful Sovereign; (2) The expulsion of the usurper; (3) The commission of the Holy Spirit; (4) The inauguration of the priesthood; (5) The preparation of the heavenly places; (6) The preparation of the heavenly people; (7) The anticipation of the return.

I—The Enthronement of the Rightful Sovereign

While, in its earthly side, the Ascension was enacted in a lonely place, in the presence of very few witnesses who were taken by surprise and were only faintly enlightened, the arrival in heaven, eagerly and intelligently expected up there, took on all the colour of a stupendous event. The fifth chapter of Revelation gives us a glimpse of the welcome of which the Son of God is declared "worthy", "worthy", "worthy", "worthy", on account of His character and of His work on earth. No delay may now retard His doubly merited joy in the divine throne. The meeting of the Father and the Son recalls to mind the parallel passage in Daniel 7:13, 14 — "He came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom . . ." What a meeting also, full of gladness, praise and adoration, between the Son and the myriads who were breathlessly awaiting Him! And, for the Son, what rejoicing, in contrast with and in reward for, "the travail of his soul"!

II—The Expulsion of the Usurper

A formidable commotion in the heavens could not but accompany the enthronement of the Son of God. The appearing of the Advocate stripped the Accuser of all his rights and put him to shame. Here the words of John 12:31 fit in: "Now shall the prince of this world be cast out." And so, "the Accuser of our brethren is cast down, which accuseth them before our God day and night . . . He was cast down to the earth and his angels were cast down with him" (Rev. 12:10, 9). "Who shall lay anything to the charge of God's elect?" It seems to us that the victorious intervention of the archangel Michael must be related to this decisive event, along with the exclamation: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

III—The Commissioning of the Holy Spirit

"If I depart, I will send the Comforter unto you" (John 16:7). Much profit would be derived from a study of this too neglected aspect of the resurrection meeting in heaven. We can indeed only grasp these things, under material likenesses. But what overflowings of the heart, what communion, what mutual understanding must have characterized these ineffable contacts! What joyous hopes of the Spirit and what ardent wishes of the Son during those ten long days which were the heavenly prelude to the fruitful undertakings of Pentecost! What anticipations would there be of the ministry of regenerating, building and strengthening, which the Holy Spirit was to sustain here below! What visions of His mighty works and of His Book!

IV—The Inauguration of the Priesthood

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." "*This is the sum!*" Indeed, since the Ascension, ALL the service of the sanctuary has been perfectly conducted for our benefit by our divine Representative. He manifested this wonder: the Priest became the sacrifice. He has offered Himself in the place of our ineffectual works. He is the incense of our prayers, and He has become the rent veil, opening to us the heavenly sanctuary. These benefits add further meaning to the words: "It is expedient for you that I go away" (John 16:7).

V—The Preparation of the Heavenly Places

"I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2, 3). Deep mystery surrounds this aspect of our Redeemer's present occupation. But many things we can deduce, from His personal acceptance of the task, from His zeal to fulfil it, and from the long time which He has already devoted to it. Very helpful thoughts will be suggested to us in noticing that, while a divine Person, the Holy Spirit, is constantly employed in fitting us for heaven, another divine Person, the Son of God, is continually engaged in adapting the inhabitants and conditions of heaven to our reception. In the light of the original differences of the two spheres, we can, for instance, imagine the importance and the difficulty of introducing celestial beings to creatures like men who so little resemble them, in view of the complete affinity necessary to bind them eternally together.

VI—Preparation of the Heavenly People

In that regard the letter to the Ephesians opens new horizons to our vision. "Being ascended on high . . . He has overwhelmed men with His gifts" (4:8). The context shows us with what gifts He is concerned here: "It is He who gave some apostles, and some, prophets, and some, evangelists, and some, pastors and teachers" (11). The context also shows us the use of these gifts: "For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (12). We are then shown the objective: "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (13). All this forms the counterpart on earth of the preparation for the celestial affinities.

VII—The Preparation for the Return

To employ the language of men, two sharp "homesicknesses" have taken hold of our Saviour; one for a return to the throne, felt from the beginning of His Humiliation; and other for a return to this world, felt from the day of His Exaltation. "The heaven must receive Him until the time of restitution of all things," declares Peter (Acts 3:21). In this happy expectancy we conclude here with the apostle: "Repent therefore, and be converted, that your sins may be blotted out." This will always be the best way to celebrate the Ascension.

A FORBIDDING SAVIOUR AND A GENTLE MOTHER?

"St. Gamma Galgani, of modern times, one day was interceding with Our Lord for the soul of a certain sinner. As Gamma pleaded for mercy, the Saviour recounted one by one his frightful and abnormal sins. After the Saviour had refused three times, St. Gamma Galgani said: 'Then I shall ask your Mother.' Our Lord answered: 'In that case, I cannot refuse.' An hour later the sinner in question came to the confessor of the saint and made his full confession."

This piece of blasphemy comes from the pen of Bishop Fulton J. Sheen, popular Roman Catholic radio and television speaker. The quotation may be found on page 241 of his book *The World's First Love* (published by McGraw-Hill). The whole volume abounds in extravagant and unscriptural adoration of the virgin mother of the Lord Jesus Christ. It is this book that is dedicated to Mary in these words — "The Woman Whom even God dreamed of before the world was made . . .!"

Roman Catholics frequently declare that they do not worship the virgin Mary but rather honour her. Such books as Sheen's and Liguri's indicate very clearly that only a fast double-talker can escape the conclusion that Mary is now the object of worship.

This worship of Mary necessarily involves a minimizing of the work of Christ and His mercy. Hence Roman Catholic writers and speakers, such as Bishop Sheen, are driven to the place where they must picture the Saviour as stern and austere while Mary is compassionate and tender. Is it anything but blasphemy to declare that Jesus Christ is unwilling to hear our prayers while Mary stands anxious to intercede for us? Such a shameless caricature of the Person of the Lord must be repulsive to all who know Him.

For Younger Readers

THE NAVAJO SHEPHERD BOY

(An Indian Story)

The wind, sweeping down from White Mesa, blew cold against the Indian boy, Hosteen Nez, as he herded his sheep and started homeward. When he had penned up his sheep in the corral he found that one was missing. Where had he lost it?

He looked about the hogan, a round, low, one-roomed hut, built of logs and plastered with mud, the only home the boy had known during his fourteen years of life. It looked very pleasant and comfortable to him now. His mother was just taking some Navajo bread off the fire.

"Let me have it quick, I must go back; I have lost a sheep," he said.

The heavy clouds above White Mesa told him that a storm was already raging in the mountains and would soon come down the valley.

Where could that one sheep have strayed from the others? Surely it must have been in the Wash where he had taken them to drink earlier in the day.

The wind that had quickened to a gale seemed to cut through his clothing, and flurries of sand half blinded him. Oh, if he could only find his poor lost lamb!

The clouds piled darker over the mountains. There was lightning and heavy thunder. He longed to be at home, but a Navajo boy is not easily separated from his sheep, and so he plunged on and on toward the edge of the Wash. Straining his eyes through the dark, he called again and again. Then a faint bleat that only an Indian's ear could catch, was heard and without thought of danger to himself, Hosteen Nez was struggling toward a helpless bit of life caught in the treacherous quicksand. Experienced as he was in the ways of the desert, all his strength and skill were needed in that fight to save the lamb, but he won, and once again he struggled wearily up the sandy bank with the lamb flung over his shoulder. The rain now came driving in sheets over the valley. It was not easy to carry the half grown lamb, with its wet muddy fleece in his arms, partly protected by his coat, but he knew it must have warmth soon or his labor would be in vain. In remembering its helplessness he somewhat forgot his own discomfort and fear and struggled on.

More than two hours later, weary to the point of exhaustion, dripping, shivering, with the fear of the thunder still in his heart, he entered the shelter and welcome warmth of the hogan.

Near him, in sleepy content, lay the lamb, its troubles over, its strength renewed. He watched it idly wondering at his feeling of affection for it. Queer, what a fellow would brave and endure for a little helpless animal. It was not worth much money, but somehow he liked it, he had paid a heavy price for its life. It was his before it was lost, but it was doubly his now; he had bought it back from death at the price of much labor and toil.

Months later Hosteen Nez lounged at the nearest trading post. The door opened and a missionary entered and began talking in Navajo. What queer ideas the white man had, and how funny some of his words sounded. But what was that — a God who sought sinful men as a Navajo would seek a lost sheep — "What man of you, having an hundred sheep, if he lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he

hath found it, he layeth it on his shoulders, rejoicing." (Luke 15:4, 5).

Hosteen Nez leaned eagerly forward. Again he felt himself facing the bitter wind; he saw the pitiful, struggling lamb in the quicksand; he felt the joy of its rescue from the rain and darkness and rushing waters from the mountain heights, that in a moment more would have doomed the helpless animal.

"All we (white men, Navajos, big men and women, boys and girls) like sheep have gone astray, we have turned every one to his own way and the Lord hath laid on Him (Jesus Christ, God's Son) the iniquity of us all" (Isaiah 53:6).

"God's Son, the Lord Jesus Christ, came into the world to save sinners, and He not only found them but He bought their safety by dying for them — giving His own precious life for them."

Hosteen Nez had always thought the white man's God too strange to understand. But the story of such love, how easy it was to understand and how good. Could it possibly be — Jesus, it must be — true!

Has the tender Shepherd, who that day found Hosteen Nez, found you, dear friend?

Perhaps you are thinking, "I wish I might know He has found me and that I have found Him." You may know.

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"Him that cometh to me I will in no wise cast out." — John 6:37.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." — 1 Timothy 1:15.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." — John 1:12.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." — John 20:31.

—The Baptist Examiner

BOOK REVIEW

THE RISE OF THE CULTS—Walter R. Martin, published by Zondervan Publishing House, Grand Rapids, Michigan (Canadian trade representatives — Evangelical Publishers, 366 Bay St., Toronto) 117 pages, \$2.00.

Here is a fine introductory volume dealing with the history and peculiar teachings of six major cults which offer themselves as alternatives to Christianity. The author, Walter R. Martin, is fast becoming the foremost authority of our day upon the subject of cultism. Two other of his books have had a wide acceptance — *Jehovah of the Watchtower* and *The Christian Science Myth*.

The cults that are discussed are the Jehovah Witness group, Theosophy, Mormonism, Christian Science, Unity and Father Divine's movement. In addition to the chapters devoted to the examination of these erroneous teachings, there are two other excellent chapters — one on a survey of the cult problem and another giving a call to arms to evangelicals. A good bibliography further enhances the value of the book.

We heartily commend this timely, well-written volume to all Christians and especially to ministers and theological students. For ourselves we are looking forward to the publication of the author's forthcoming volume — "A Commentary on Contemporary Cultism". —L.K.T.

Bible School Lesson Outline

Vol. 20 Second Quarter Lesson 3 April 15, 1956

JESUS TEACHES THE VALUE OF OBEDIENCE

Lesson Text: Luke 17:5-19.

Golden Text: "We are unprofitable servants: we have done that which was our duty to do."—Luke 17:10.

I. Obedience in Service: verses 5-10.

The Apostles felt the need of faith, and prayed the prayer which is especially appropriate to all who teach, "Lord, increase our faith." May He give us faith to take Him at His word, to believe that He can save and keep each of the little ones committed to our care. Our Lord would remind His disciples that great faith is not necessary, but the full exercise of the faith which they already possess (Matt. 17:20). Faith grows by use.

Obedience seems to be a humble virtue, and yet it is a comparatively rare quality. Even in the natural realm, a master expects his servant to be submissive and to carry out his orders. The very word "servant" suggests loyal obedience. It is the servant's obligation to minister to his master, performing the duties which he has been commanded to do. So does our Lord and Master expect His servants to follow His directions and to minister to others in His name.

The servant does not expect to follow his own inclinations, but is content to carry out the will of his employer without question, without murmuring, without delay and without reservation. If the children of God were to hearken at all times to His commandments, all would be well (Psa. 81:13-16). Endeavour to impress upon the minds of the scholars the necessity of obedience, the value of simply doing that which they are told to do.

The servant does not deserve any special praise for obedient, faithful work. Let us be content to devote ourselves to the service of our Lord, asking no reward, no special mark of His favour, save the consciousness that we are doing His will. We are, at best, unprofitable servants, for our service never comes up to His standard; we are continually coming short of His glory (Rom. 3:23). Let us endeavour to serve Him in perfect obedience, quietly, joyfully, without ostentation, but with humility and love.

II. Obedience in Salvation: verses 11-19.

Our Lord met the ten lepers on His journey toward Jerusalem, the city to which His steps were now directed in the final march toward the cross (Luke 9:51). As lepers they were compelled to stay afar off, lest others be defiled (Eph. 2:17). Sin separates a man from God and from his fellows, and is defiling to spirit, mind and body. Christ heard their cry for mercy (Psa. 34:15). To test their faith He commanded them to show themselves to the priest, as a sign that they were cured (Lev. 14:2; 1 John 5:15). They took Him at His word, and without questioning the wisdom or propriety of the command, as did Naaman the Syrian (2 Kings 5:10-14), the ten exercised the obedience of faith.

The ten might have thought that it would be useless to show themselves to the priest when their leprous condition was still apparent, but they did not hesitate. The Master had given a commandment, which they accepted and obeyed. As they went, they were cleansed; blessing came in the very act of obedience, but not before. Faith is not merely an intellectual assent to certain facts, but it is an exercise of the will. It is yielding to the sovereign sway of our Lord and Master, when He says that we are to repent and believe the Gospel (Mark 1:15; Acts 17:30; Rom. 1:5). Nine of the men were so engrossed in the blessing which they had received that they forgot the Blessor. Only one, and he a Samaritan, returned, and he poured out his heart in loving gratitude to Christ. The grateful Samaritan received not merely physical healing through his obedience, but also spiritual healing because of his faith.

Salvation is not subscribing to a creed; it is coming into vital fellowship with a Person. Use this incident to point the scholars to the Saviour. It illustrates salvation as needed

(Rom. 3:23), as provided (Rom. 5:8), and as accepted (John 1:12).

Daily Bible Readings

April 9—The Duty of Obedience Deut. 13:1-5
 April 10—To Obey Better Than Sacrifice 1 Sam. 15:10-23
 April 11—The Lack of Obedience Psalm 81
 April 12—Obedience to the Word of God Psalm 119:1-16
 April 13—Obedience, the Token of Love John 14:15-24
 April 14—Obey God Rather Than Man Acts 5:17-32
 April 15—The Obedience of Faith Rom. 1:1-17

Suggested Hymns

When we walk with the Lord.
 It may not be over mountain steep.
 My gracious Lord, I own Thy right.
 Down in the valley.
 O Jesus, I have promised.
 I can hear my Saviour calling.

ONE OF THE NINE

By Amos R. Wells

"Were there not ten cleansed? but where are the nine?"
 —Luke 17:17.

I meant to go back, but well you may guess
 I was filled with amazement I cannot express,
 To think that after those horrible years,
 That passion of loathing and passion of fears,
 By sores unendurable eaten, defiled,
 My flesh was as smooth as the flesh of a child!
 I was drunken with joy, I was crazy with glee,
 I scarcely could walk and I scarcely could see
 For the dazzle of sunshine where all had been black;
 But I meant to go back, O I meant to go back!

I had thought to return, when my people came out.
 There were tears of rejoicing, and laughter, and shout;
 They embraced me, for years I had not known a kiss:
 Ah, the pressure of lips is an exquisite bliss!
 They crowded around me, they filled the whole place,
 They looked at my feet, and my hands and my face;
 My children were there, my glorious wife,
 And all the forgotten allurements of life.
 My cup was so full I seemed nothing to lack;
 But I meant to go back, O I meant to go back!

I had started — yes, Luke, I had started to find
 The Healer so mighty, so tender and kind;
 But work pressed upon me: my business you know,
 For all of those years I was forced to let go;
 I had tools to collect, I had orders to get,
 I found my poor family burdened with debt,
 My time was all taken with labour and care,
 The days went more swiftly than I was aware
 With the practical problems I had to attack;
 But I meant to go back, O I meant to go back.

I never supposed he would wait my return —
 Just one of the ten, — and would linger and yearn
 As you tell me he did; why, Luke, had I thought,
 There is no one on earth I would sooner have sought;
 I'd have shown him my body, all perfect and strong;
 I'd have thanked him and praised him before the
 great throng;

I'd have followed him gladly forever and aye,
 Had I thought that he minds my staying away —
 He so great, I so little and paltry! — alack,
 Had I only gone back! had I only gone back!

—The Sunday School Times

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