

purposed in Christ Jesus" (see Eph. 3:11). As we have it in one of the great hymns:

"God from eternity hath willed
All flesh shall His salvation see;
So be the Father's love fulfilled,
The Saviour's sufferings crowned
through Thee."

The eternal purpose of God for a lost world was declared by a five-fold repetition in the Great Commission. Matthew's closing paragraph, "All power is given unto me * * * Go ye therefore"—emphasizes Christ's authority in this commission. Mark sets forth its universality in scope and result. Luke outlines the permanent order of procedure—Jerusalem, Judaea, Samaria, and to the uttermost part of the earth; John states the spiritual qualifications and demands—"As my Father hath sent me, even so send I you." When He showed them His hands and His side, He showed them also the greatness of His loving heart, His broken heart.

Paul's statement of his call gives a new and startling interpretation to all the others. The great Apostle to the Gentiles received his commission direct from heaven. He was appointed a minister and a witness, sent to open the eyes of the heathen, "to turn them from darkness to light and from the power of Satan unto God." Paul's own experience, in fact, interprets the Great Commission for us more deeply than any other Scripture. Frederic W. H. Myers has put some of it into his matchless poem—he makes Paul exclaim:

"Oft when the Word is on me to deliver,
Lifts the illusion, and the truth lies bare;
Desert or throne, the city or the river,
Melts in a lucid Paradise of air—

"Only like souls I see the folk thereunder,
Bound who should conquer, slaves who
should be kings—
Hearing their one hope with an empty
wonder,
Sadly contented in a show of things.

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,
Oh, to save these! to perish for their saving,
Die for their life, be offered for them all."

The Cross was not only the message of the Apostles, but it was their motive, their aim and their goal. How very simply and terribly John puts it: "He laid down his life for us; and we ought to lay down our lives for the brethren" (I. John 3:16). And Peter thinks it a matter of course that the Christians scattered abroad, Jews and Gentiles, should endure fiery trial. "If any man suffer as a Christian, let him not be ashamed" (I. Peter 4:12-16). Those who shared the sufferings of Christ would be partakers of His glory.

Finally, we ask, "What is our dynamic?"

Our Dynamic

A recent book on missions makes the astonishing statement, "It was at Madras the Christian Church for the first time really came to grips with the great social, racial, economic and political problems with which the world is confronted. The old day of the Prince Albert coat on the cannibal islands was done; the new day of the Christian engineer of human affairs was about to begin." (Roy L. Smith, in *The Revolution in Christian Missions*, p. 198).

The new missionary program advocated in this book is that of the Social Gospel. It is indeed a revolution of missions that is here pro-

posed; but is it wise to discard the mainspring to repair a watch? What we need today is not more technique, more machinery, but **more power**. The more elaborate the organization of missions, the more indispensable is the presence of the Spirit of God.

At times one feels, with a veteran missionary in India, that we are in dreadful peril of being dominated by the machinery we have created, and sometimes the temptation arises to smash the machinery in order to save our souls! We spend more time in councils and committees than we do in prayer. We survey every department and every province, and publish statistics, when what we most need is once more to "survey the wondrous Cross on which the Prince of Glory died."

The Apostolic Church began with a baptism of fire. What does fire do? Fire separates and fire unites, tears asunder and welds together. The fire of the Holy Spirit is diverse in its intolerance of evil, its sternness of rebuke, its judgment on sin. But the fire of the Holy Spirit also unites that which was sundered and broken and belongs together, like various metals in the bell that gives harmony. Our sectarian divisions and ecclesiastical disputes are dissolved in the furnace of Christ's flaming love for sinners.

Only the fire of the Holy Spirit will purify the sons of Levi for the work of evangelism. His ministers will then be like a flame of fire. The baptism of fire will confer such energy on pastor and people that we may write over every church door: **Public Service—Light, Heat, Power.**

And God's power spreads as well as energizes. So it was in the First Century, and so it can be today. A revival is like a prairie fire—it sweeps all before it. A revival of evangelism can come only in answer to prayer. The Spirit fell on the early Church in direct answer to prayer (Acts 1:24); 4:24-31). Our Anglican brethren are striving with sincerity to bring together the branches of the Church on the basis of the Lambeth Quadrilateral. But the apostolic quadrilateral is broader and more basic for the reunion of all Christendom (Acts 2:42). We read that they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Would that today all missionaries and pastors were continuing steadfastly in Paul's doctrine, Paul's fellowship of love (I. Cor. 13), Paul's interpretation of the sacraments, and Paul's power of intercessory prayer. The most important one of this quadrilateral is love for the brethren. We must have apostolic fellowship before we can expect an apostolic Pentecost. The sticks must be laid close together to build a fire. Separation and schism never produced a revival.

Again, since the beginning of evangelism, prayer has been the secret power and perseverance and victory. All the great missionaries were, first of all, great in their prayer life. The prayers of Paul teach us what intercessory prayer can be, and should be. Compact sentences, deep with emotion, weighty in thought, comprehensive in spiritual insight, wrestling against the powers of darkness—such are the prayers of the dauntless Apostle. It was Paul's prayer life that produced the kind of Christians we read of in the New Testament—"abounding in every good word and work." If you desire to learn the secret of communion with Christ and of power for service, read Paul's Epistles. * * * To go back to Paul is to go back to Pentecost—and the only

dynamic of missions. Paul's Epistles are not dry-as-dust dogma; they are pages torn from his diary, wet with tears and blood!

Therefore, in a day like ours, we dare not build our hopes on governments or treaties, or maps of a new world-order. Prayer and the power of the Spirit—these are the hope of missions at home and in every land. The energies of the universe, nay, of God himself, are at the disposal of those who pray. "Ye shall receive power, after that the Holy Ghost is come upon you." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). So it was in the beginning, is now, and evermore shall be, until the kingdoms of this world are become the kingdom of the Lord and of His Christ—at His glorious appearing! Maranatha, even so come, Lord Jesus!

"DEEP CALLETH UNTO DEEP"

J. B. Chapman, D. D.

Mysteries in uncounted numbers are about us in nature. The Bible, the soul of man, the person of God, the redemptive work of Christ, the Church and the future life all baffle our understanding, not by contradicting it, but by going so far beyond it as to make us feel that we are strangers in the universe, unfamiliar with the meaning of the things we see and know. Once when someone complimented Isaac Newton on his progress in knowledge, he replied, "I know not what I may be to others, but to myself I am but a child picking up a few pebbles on the beach, while the great ocean of knowledge still lies out before me unexplored."

But just as one lonely daisy requires the full shining of the sun, which shining seems to be at the same time barely sufficient and a million times too much, so only the fathomless can meet our needs, even while its abundance embarrasses us. We would intuitively reject a Bible that we could master at one reading. Such a book would not commend itself as the voice of God. We never could pray to a God whom we could measure and fully describe. Only the infinite can match our finite and meet its needs. Those who call for a God whom they can fully comprehend, and for a fellowship that can be bounded by vows and ritualistic ceremonies are speaking only from the shallows. In spite of our worry and haste, we cry out for endless time in which to finish our scheme of life, for infinite strength to meet the demands of the passing day, and for measureless love to satisfy the cravings of our hearts. We cannot use all the duration of infinity, but limited power would yet allow us to fall. We cannot encompass measureless love, but love that has any bounds would leave us outside. We cannot use all the duration eternity contains, but anything short of eternity is too short. We cannot draw the full strength of infinity, but limited power would yet allow us to fall. We cannot encompass measureless love, but love that has any bounds would leave us outside. We are indeed like the daisy which cannot use all the sunshine, but would pale and perish in light less full.

We are not born to utterly die. We cannot be content with the shadow—we must have the substance. We instinctively feel that the genuine is better than the imaginative, and that the ideal has substance in the real. To say anything other than this is to rank the cause and the creature above the Creator. The stretched out hand does grasp an infinite arm. The open heart does receive the heavenly Guest. The cavernous cravings of our mysterious souls finds satisfaction in our limitless God. "Thanks be unto God for his unspeakable gift!"