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# THIS WEEK'S SUNDAY SCHOOL LESSON

**ONE WORLD IN CHRIST**  
Golden Text. — Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.— Eph. 2:19

**THE LESSON AS A WHOLE**  
Approach to the Lesson

The Epistle to the Ephesians has been called "the crown and the climax of Pauline theology." In Romans we have the work of Christ as related to individual men; in the Corinthian Letters the local church appears with respect to its order and ministry; in Galatians the apostle is dealing with the legal controversy, and championing the freedom of saints from the trammels of Law. In all of his Letters there is a certain localizing of interest. In Ephesians, however, he is dealing with no local situations, facing no controversy, and as a mighty eagle soars into "the heavens," and carries us with him.

This Epistle is generally referred to as the Church Epistle. But it is the Church in relation to the still wider reconciliation (Eph. 1:10), the Church at "the fulness of him that filleth all in all," the Church as the final object lesson of God's wisdom to all heavenly intelligences, the Church as coregent with Christ in a universe made one in Him. These are magnificent concepts, all part of the "mystery" of which Paul claimed to be steward.

Such an Epistle calls for long, careful, humble, prayerful study. Only the Holy Spirit who gave it can make it live to us. What, therefore, Thomas a Kempis said about the whole Bible is profoundly true about this Epistle, that it is "to be read with the same Spirit with which it was written."

The teacher should not fail to read the story of Paul's personal contacts with Ephesus, as recorded in Acts. 19 and also Acts 20:17-38. Notice that many of the recipients of this Letter, with its lofty concepts and profound teaching, had but recently come out of gross idolatry—the worship of Diana with all its attendant evils. See, then, what the grace of God can do.

Verse by Verse  
Eph. 2:8—"By grace . . . through faith . . . not of yourselves . . . the gift of God." Notice these four statements regarding salvation. The first and last declare the operation of God. The second and third make clear that salvation does not spring from anything in us, but our activity with respect to it is that of receiving, for that is the operation of faith.

Verse 9.—"Not of works, lest any man should boast." Salvation is not a product of human activity, so the saved cannot glory in any accomplishment of their own.

Verse 10.—"His workmanship, created in Christ Jesus unto good works, which God hath before ordained." But good works have their place—not as producing salvation, but as the product of salvation. These works are not independent operations of our own volition, but are designed by God for us, as we are designed for them.

Verse 13.—"In Christ Jesus . . . far off . . . made nigh by the blood." See verses 11 and 12 for an explanation of the term "far off." We were the

"unprivileged class," but "in Christ" all distinctions are wiped out, and "by the blood" all barriers are swept away, and reconciliation is effected.

Verse 14.—"Our peace, who hath made both one." The "middle wall of partition" between Jews and Gentiles is gone. We are one in guilt, and by faith we stand as one in grace. In Christ there is "neither Jew nor Greek."

Verse 15.—"Having abolished . . . the enmity, even the law of commandments . . . one new man." The enmity was not a bitter feeling between Jews and Gentiles (although that has too often prevailed), but "the law of commandments . . . in ordinances" that gave the Jew a place of privilege, and shut us out. But the Jew by unbelief turned his privilege to condemnation, while the Cross swept away the instrument of privilege, and opened a common door of mercy to all. Those who enter are "one new man."

Verse 16.—"Reconcile both unto God in one body by the cross." Both Jew and Gentile needed reconciliation to God, both being at enmity. The same Cross that reconciles them to God repairs the rift between themselves. The Cross is the effective answer to anti-Semitism, and to every other breach between men.

Verse 17.—"Peace to you which were afar off, and to them that were nigh." Paul addresses the Gentile believers as "you which were afar off," but with rare courtesy he does not say, "to us that were nigh." He leaves the "us" out. Insert "peace" also after "and" in the second phrase, as in the Greek, and see how the repetition adds strength.

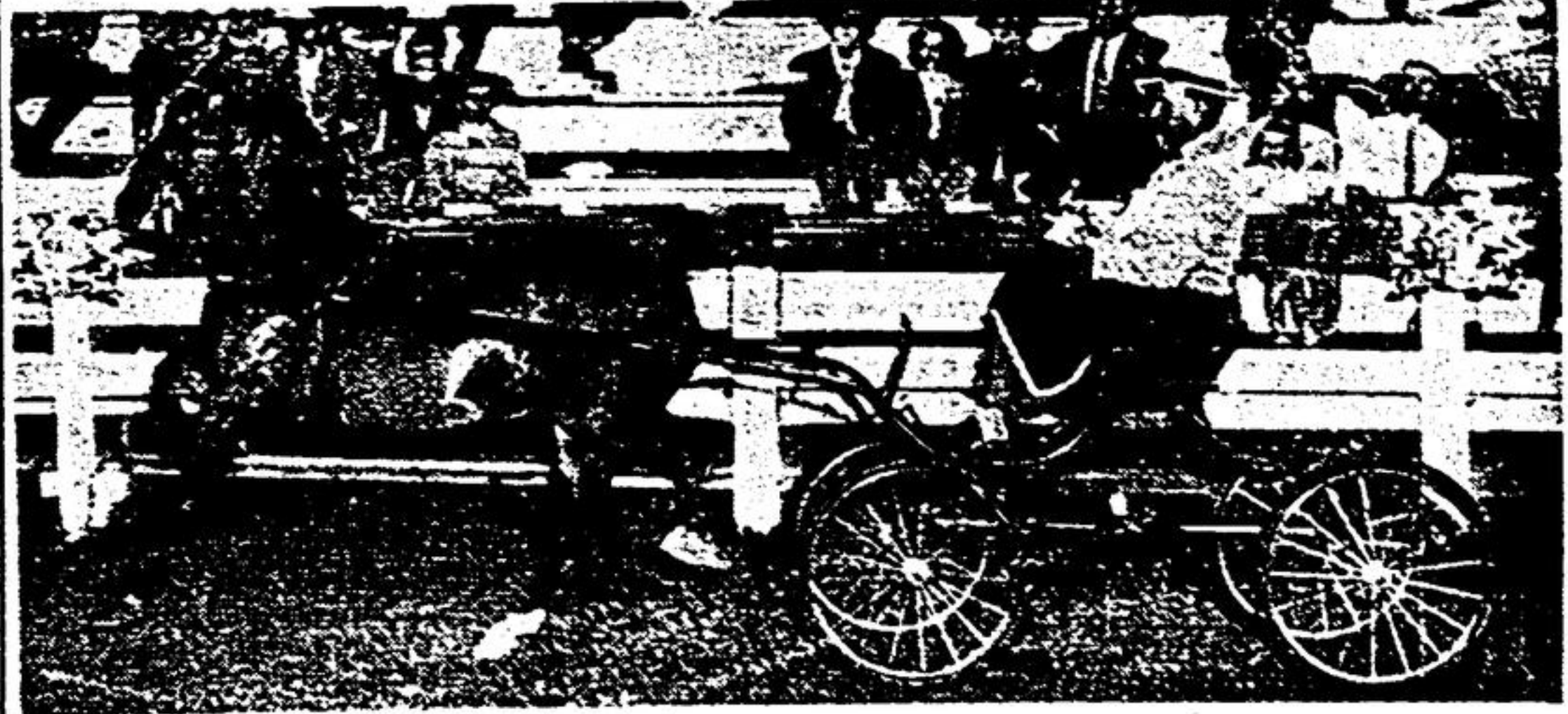
Sunday School Lesson (cont.)  
Verse 18.—"For through him we both have access by one Spirit unto the Father." The definite article with "access" coupled with the first plural of the verb would make it read "our access." Both Jew and Gentile have the same access—through Christ as the mediator, in the Holy Spirit as energizer, to God as Father.

Verse 19.—"No more strangers and foreigners, but fellow citizens . . . of the household." Imagine a judge who has given the oath of allegiance to applicants for naturalization, and then welcomes them, in the name of the American people, into the citizenry of the land. Now think of such a reception into the Kingdom of God, and God Himself doing the welcoming. Then hear God adding: Not only do



**STOUFFVILLE FLORAL — ROSES —**  
Wedding Bouquets  
Funeral Designs  
Cut Flowers  
MILT SMITH, Prop.

# Equine Beauty Still has Appreciators



Mechanical devices have not obliterated admiration for horse-flesh as crowds at horseshows across Can-

ada demonstrate. At St. Catharines, Ont., Chap Carter of Brampton drew

enthusiastic applause as his entry won the popular class for single road horse trials.

I welcome you as subjects, but I receive you as members of my household, children of the Royal Family!

Verse 20.—"Built upon . . . the apostles and prophets, Jesus Christ himself being the chief corner stone." A sudden change in metaphor. We are a structure, the foundation tier of stones being the first propagators of the Gospel, with Christ Himself the great unifying and all up-holding angle slab.

Verse 21.—"All the building . . . groweth unto an holy temple." This structure that is being built is a sacred building—a temple, a sanctuary in which God manifests His Glory.

Verse 22.—"Built together for an habitation of God through the Spirit." This is no structure or organization of man's making, but God's permanent abode, whose "living stones" (1 Pet. 2:5, A.S.V.) are placed by the Holy Spirit.

The Heart of the Lesson  
In the Epistle to the Ephesians, Paul contemplates two great rifts—one in the cosmic realm and one in the human realm. Both are part of the disorder induced by the entrance of sin. It is God's purpose to heal both, and the mediator of this great reconciliation is our Lord Jesus Christ. In chapter 1:3, 10 the healing of the cosmic breach is declared to be part of the revealed will of God.

This universal rift finds expression in the alienation of man, from God, and the reconciliation which God has decreed is especially directed toward man. It was in the out-working of the reconciliation that the rift in the human realm was made, and here is how it took place.

God's purpose of reconciliation required also that the rift in the human realm was made, and here is how it took place. The choice of a mediator was God's own Son. The purpose of reconciliation required also His coming into the world "in fashion as man," and that necessitated a specially prepared line. Abraham was chosen as the father of this line, and from him sprang the nation Israel. Israel, then, was chosen out of the nations and brought near to God, into a place of special privilege. Thus a "middle wall of partition" was erected between Israel and the nations (the Gentiles). The commandments and ordinances and oracles which constituted Israel's privilege were an instrument of alienation with respect to the Gentiles. This was an inevitable result.

It was not destined to be an enduring situation, however. It was an effect of the preparations for reconciliation, and designed to show how thorough was man's alienation from God. The preparations being complete, the Mediator Himself appeared. His appearing brought to light an amazing fact—that the privileged nation, Israel, was just as far from God in heart as were the Gentiles. Their casting out of the promised Saviour was the ultimate demonstration of that fact. They needed reconciliation as much as others.

The cross of Christ, then, was the instrument of reconciliation (Rom. 3:25), and it embraced both Jew and Gentile. It took no account of privilege. The Law, which was

Israel's glory, had found them guilty, and was therefore abolished as an instrument of righteousness. All were embraced in a common guilt, that a common mercy might be shown to all (Rom. 11:32). Thus by the Cross the line of demarcation was obliterated. It ruled out the distinctions of privileged and unprivileged. Christ was the propitiation not only for the sins of the

Jews, but for the whole world (1 John 2:2).

So Christ, by the Cross, effects the reconciliation in the cosmic realm, which is realized now in the new relation between God and believing men, and will be realized in "all things . . . both which are in heaven, and which are on earth" in a future day which Paul calls "the dispensation of the fulness of times."

# Raccoons Invade, Damage Cottage

Dr. and Mrs. Bascombe of Uxbridge came to open their cottage at Ethel Park, Beaverton, Ont., and found a family of raccoons had made their home in the largest bedrooms in the cot-

tage and had done considerable damage during their stay. Workmen had to be brought in to repair the damage.

A tinsmith was uninjured when he fell three storeys while fixing a roof gutter. Lucky eavesdropper!

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# TRAVELLING MONEY

Today's traveller, before setting out, usually visits his bank. He will be buying travellers cheques or arranging a letter of credit. He may want letters of introduction, or information about foreign exchange. When you travel for business or pleasure, your local bank can help smooth the way.

THE BANKS SERVING YOUR COMMUNITY



# Barbara Brent's BUYS AND WHYS

A WEEKLY INFORMATION SERVICE



**MONTEAL** — Cherries are ripe . . . Cherries are delicious. And cherry jam or jelly is always a favorite. I know it is in our house. So I'm gathering cherries while they're here. And I'm doing them down for all I'm worth. I love to treat the family to the joys of cherry jam or jelly later on . . . in the bleak and unfriendly winter months. And I don't like disappointments about the set of the jam or jelly, or the flavor. That's why I always do down my fruit with CERTO FRUIT PECTIN. There's really no use taking a chance of wasting all that glorious flavor and color! With Certo, results are — always — so sure if you follow the Certo recipes exactly. The set is just right . . . the color is deep and rich . . . and the flavor out of this world. Yes, Certo makes jamming and jellifying a real treat. No long hours in the kitchen, either. You can make jam or jelly in 1 1/2 the time of the former long-boil method. And get up to 50% more jam or jelly, from the same amount of fruit. There are some delicious recipes using cherries in the booklet under the label of each bottle of Certo. I know you'll enjoy trying them — and the other recipes you'll find there too, calling for other favorite fruits. Once you've done down fruits the easy Certo way, you'll never return to the old fashioned long-boil method. You'll learn to rely, as thousands of housewives do, on Certo for better jamming and jellifying.

Your Salads Can't Fail to be good this summer . . . with a wealth of wonderful vegetables from your garden or the market — plus marvelous MIRACLE WHIP Salad Dressing. It's the only salad dressing I know that combines the satiny texture of mayonnaise with the tang of old-fashioned boiled dressing. You'll love its flavour — lively yet delicate . . . (perfect with crisp, crunchy lettuce leaves and baby onions!). Miracle Whip is made from a secret recipe known only to Kraft. It can't be copied, but the delicious result can be bought — at your grocer's now. Ask for Miracle Whip!

If Your Feet Feel Comfortable only in bedroom slippers, then lady, it's time to do something about it! And I have good news for you! It's Phenylum, the new medication in BLUE-JAY Corn Plasters. Phenylum gets right down under your corn and helps push it out from underneath . . . the first really new medication for corns and calluses in over seventy years! In actual tests, Phenylum went to work 33% faster and worked 35% more surely than other leading remedies. Easy to see why folks with bothersome feet say it's the best news in years. And I'm sure you'll agree, once you've tried Blue-Jays with Phenylum. Ask for them at your favourite drug counter.

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