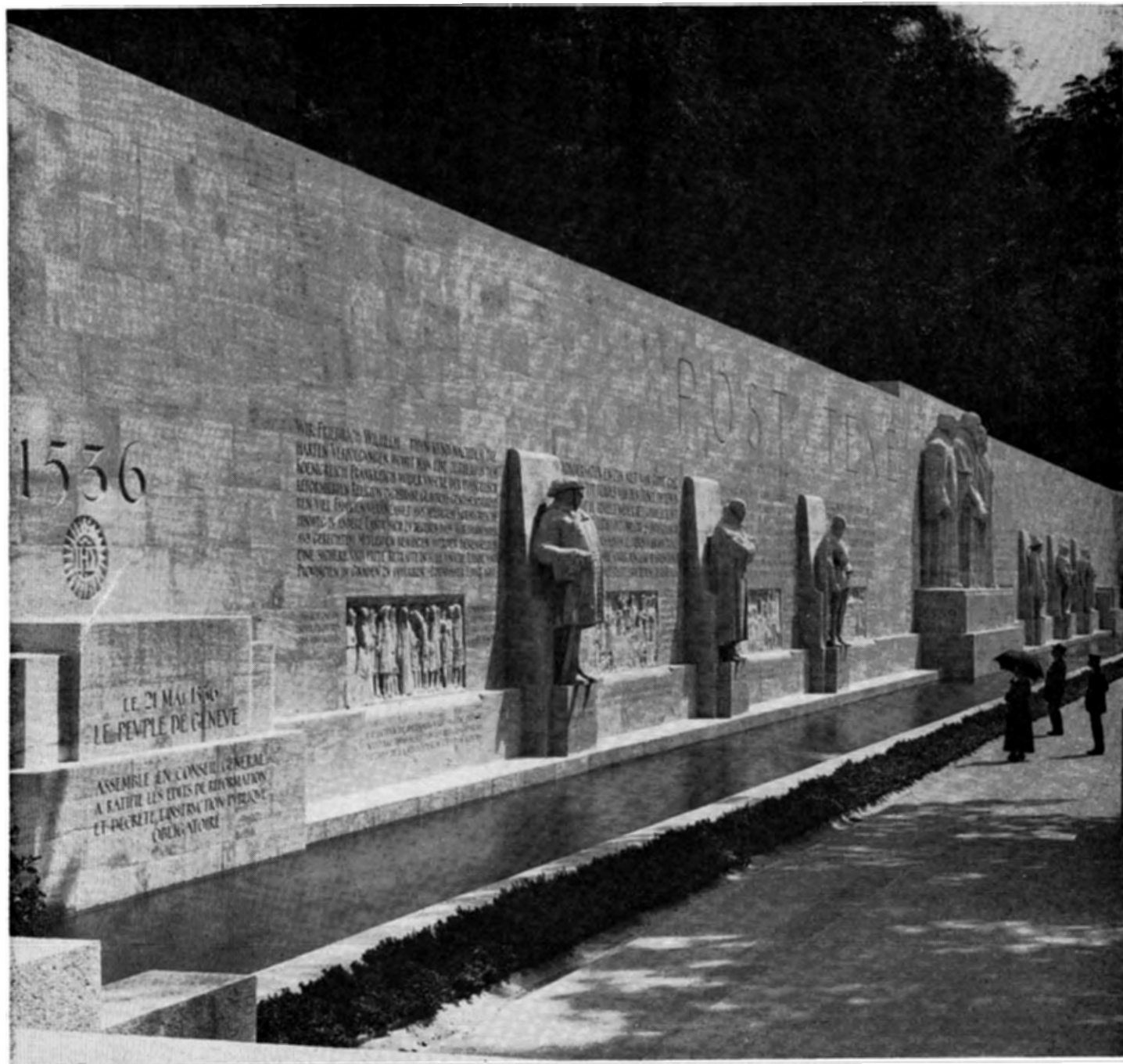


Bread of Life

Vol. IV

October 1955

No. 10



The Reformation Monument, Geneva, Switzerland

Gathered Fragments



THE LAST SUNDAY of each October is observed in Protestant churches throughout the world as *Reformation Sunday* in commemoration of Martin Luther's nailing his Ninety-five Theses to the doors of the castle church of Wittenberg, Germany, October 31, 1517. By that act the issues which had been troubling the consciences of many for years were brought out into the open and resulted in the great Protestant Reformation of the Sixteenth Century.

* * *

This year, in addition to that great event, English Protestants in particular are also remembering the *four hundredth anniversary of the persecution of the Protestants* which was instigated by Mary I, queen of England. For her cruelty she has gone down in history with the title of Bloody Mary.

* * *

On February 4, 1555 the venerable *John Rogers* laid down his life, the first of nearly three hundred victims who were to perish in the flames during the next three and three quarters' years. About one hundred of these were ministers of the Gospel; the remainder were simple folks, including some sixty women. These won for themselves an enduring place in the roll of the army of the noble martyrs of the church of Christ. Their stories have been faith-

fully preserved by John Foxe in his famous *Book of Martyrs*.

* * *

The most famous of these martyrs, due to their high position in the affairs of church and state, were three close friends, all ministers, *Thomas Cranmer*, *Hugh Latimer*, and *Nicholas Ridley*. The latter two were burned together October 16, 1555, and it is their inspiring story which we have featured in this issue of BREAD OF LIFE.

* * *

The Unfinished Reformation, the article beginning on page 5, is from the pen of *John M. Gordon*, minister of the First Presbyterian Church of Lancaster, Pennsylvania. Rev. Mr. Gordon is the grandson of A. J. Gordon, famous Boston pastor and author, some of whose writings have appeared in BREAD OF LIFE from time to time, the most recent being "*The Ministry of Women*."

* * *

"A NEW REFORMATION"

Of special interest to Pentecostal people are the observations of *Henry P. Van Dusen*, president of Union Theological Seminary, New York City, made as a result of his recent extensive trip through the countries of the Caribbean ("*Caribbean Holiday*," *The Christian Century*, August 17, 1955).

"My principal discovery . . . was the third mighty arm of Christian outreach . . . that whole vast complex of groups of

Christian allegiance usually bearing in their titles the designation . . . 'Pentecostal' or 'Holiness' or simply 'Church of God' or 'Church of Christ' . . . On this trip I met these sect groups everywhere, in every country and on every island, in virtually every town and village, sometimes half a dozen of them where there might be a solitary, struggling congregation of conventional Protestantism.

"In Puerto Rico, I was told by responsible church spokesmen that the total Protestant constituency on the island is estimated at about 200,000 but that the membership of the historic Protestant churches does not exceed 50,000; and that the phenomenal growth of the 'sects' which has upset the traditional Christian balance in that island has come largely in the past 20 years."

Dr. Van Dusen then analyzes these sects and their teachings and makes the significant comment that using the "measuring-rod" of "original Christianity, . . . many of its marks are strikingly, unmistakably, undeniably reproduced in this 'new Christianity,' as they were in historic . . . Protestantism in its beginnings. . . .

"I shall hazard a forecast:" continues Dr. Van Dusen, "When historians of the future come to assess the most significant development in Christendom in the first half of the 20th century, they will fasten on the ecumenical movement . . . ; but next to this they will decide that by all odds the most important fact in the Christian history of our times was a New Reformation, the emergence of a new, third major type and branch of Christendom, and not incommensurable with Roman Catholicism and historic Protestantism, in many respects startlingly analogous to the most vital and dynamic expressions of the 16th century Reformation . . ." (Italics ours.)



Hugh Latimer

EARLY ON THE MORNING of October 16, 1555—exactly four hundred years ago—two men condemned to die “for the word of God and the testimony of Jesus Christ” were marched through the streets of Oxford, England. These were no ordinary prisoners but eminent men who only a short while before this morning of what their enemies thought was to be their final humiliation had been among the most highly esteemed ministers in England and had been heard gladly by both kings and multitudes of the common people. Now, deposed from their high offices, degraded and excommunicated from the church, these faithful servants of Christ were being led forth “outside the city wall” to die in a ditch.

Leading the short procession and walking between the mayor of Oxford and one of the aldermen was the dignified and erect former Bishop of London, Nicholas Ridley, a man about fifty-five years old. As he went forward to his doom, he looked back to see if his “brother and companion in tribulation,” Hugh Latimer, might be following him also. Seeing him he called to him, “Oh, be ye there?” “Yea, have after as fast as I can,” re-

“Such a Candle”

The Martyrdom of Ridley and Latimer

By GORDON P. GARDINER

sponded his friend now “a crooked old man” about seventy who had once been Bishop of Worcester and the most celebrated preacher of the realm.

Awaiting them at the place appointed for their execution was a group of dignitaries from the nearby university, present by the command of the queen, who has gone down in history with the deserved title of Bloody Mary, and a guard ample enough to prevent any disorder or possible attempt to rescue the famous prisoners still beloved by many. Friends and relatives who were to be faithful unto the condemned even unto the end quietly joined the company, determined to give whatever comfort they could to those who were about to suffer death by fire.

Ridley was the first to reach the stake in the midst of the awful circle and “there earnestly lifted up his hands and eyes to heaven, till he saw, shortly after, Latimer descending to the spot, upon which with a most cheerful countenance he ran to him, embraced and kissed him, and comforted him, saying, ‘Be of good heart, Brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.’ Then moving to the stake he kneeled down, and kissing it, prayed earnestly, as did Latimer likewise. Then rising, they conferred together a little while.”

The doomed men were now re-



Nicholas Ridley

quired to hear a sermon by a miserable timeserver who had changed his religious opinions twice for mere political advantage. Their supposed heresies were expounded and life was promised to them if, even now, they would but renounce their so-called errors. Mercifully, the sermon lasted no more than fifteen minutes. Even so, by this time the sun had grown so hot that some had moved into the shade. Of course, no such relief was afforded the two who would soon be consumed by a greater heat.

When the speaker was through, Ridley asked Lord Williams who was in charge of the proceedings, “I beseech you, my Lord, even for Christ’s sake, that I may speak but two or three words.”

Quickly some of the other officials ran up to Ridley and stopping his mouth said, “Master Ridley, if you will revoke your erroneous opinions, and recant the same, you shall not only have liberty so to do, but also the benefit of a subject, that is, have your life.”

“Not otherwise?”

“No. Therefore, if you will so do, then there is no remedy but

you must suffer for your deserts."

"Well, so long as the breath is in my body, I will never deny my Lord Christ, and His known truth. God's will be done in me. I commit my cause to almighty God, Who will judge all indifferently."

The noble confessors were then ordered to prepare for the stake. Latimer took his place and "now stood bolt upright," a majestic figure. Ridley did likewise and raising his hands toward heaven prayed, "O heavenly Father, I give unto Thee most hearty thanks, for that Thou hast called me to be a professor of Thee, even unto death. I beseech Thee, Lord God, take mercy upon the realm of England, and deliver the same from all her enemies."

The two were now chained together and bound fast to the stake. Ridley shaking the chain and noticing it was a bit loose said to the blacksmith who was binding them, "Good fellow, knock it in hard, for the flesh will have its course."

Throughout their lives both Ridley and Latimer had done much to relieve the poor and afflicted. Now, as the faggots were being heaped around them, Ridley begged help for certain poor men known to him and for his poor sister.

At length all was in readiness and the pyre was lit. The venerable Latimer then turned to Ridley and encouraged him with words which ever since have inspired and supported multitudes: *"Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England, as I trust shall never be put out."*

As the flames leaped up, Ridley was heard to cry out with a loud voice, "Into Thy hand, O Lord, I commend my spirit. O Lord, receive my spirit." In this prayer the venerable Latimer joined, praying, "O Father of heaven, receive my soul." The feeble Latimer's end came quickly, but Ridley lingered on for some time, tortured and tormented, in great agony, until at length he fell down at Latimer's feet.

Today Ridley and Latimer are little more than names to the average Protestant and the principles for which they laid down their lives are not always clearly understood. Yet, the light they helped to kindle is indeed, "by God's grace," burning with greater brilliance. On this four hundredth anniversary of their martyrdom it is well to consider their lives and the principles for which these noble, educated men "loved not their lives unto death."

Hugh Latimer, the son of a simple farmer, was born about the same time as Martin Luther, somewhere between 1485 and 1490. Educated at Cambridge University he says of himself, "I was obstinate a papist as any was in England, inasmuch that when I should be made bachelor of divinity, my whole oration went against Philip Melancthon [Luther's closest associate] and against his opinions," i.e., those of the German Protestants.

One of those who heard him at this time was Thomas Bilney, "little Bilney" as he was affectionately called, a man quietly used of God to open the eyes of many at that time to the truth. "He came to me afterward in my study," Latimer continues, "and

desired me, for God's sake, to hear his confession. I did so; and, to say the truth, by his confession I learned more than before in many years. So from that time forward I began to smell the word of God, and forsook the school-doctors and such fooleries."

"I began to smell the word of God." Graphic words! Once on the scent he followed eagerly even if the light of the truth of that word dawned but slowly upon his soul. "It were too long to tell you what blindness I have been in," he wrote some years later, "and how long ere I could forsake such folly, it was so corporate in me." He now saw darkness, corruption, and abuse on every side.

Once awakening he began to preach—often in English a thing which was quite unusual in those days—in court and country parish against the evils of the day. Gradually greater light broke upon his soul as he studied the word of God further so that he spoke with still greater boldness and vehemence. Such preaching, as always, gained for the preacher strong friends and equally strong enemies. Persecution, questionings, even imprisonments followed, but resolutely and fearlessly Latimer persisted. After one of his brief imprisonments a bishop sent for him and "marvelled that I would not consent to such traditions as were then set out. And I answered him that I would be ruled by God's book, and rather than I would dissent one jot from it I would be torn with wild horses." Stern stuff the reformers were made of!

As Latimer preached far and near he soon saw that if reform

(Continued on page 9.)

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The Unfinished Reformation

By JOHN M. GORDON

AS PROTESTANTS, we are heirs of a great tradition. We are children of the Reformation, lineal descendants, spiritually speaking, of Luther and Calvin and Zwingli and Knox. That can make us merely smug, confident that we are *The People*; or it can produce in us a desire to live up to our inheritance.

It is the more important that we react the right way to our spiritual heritage since the Reformation is unfinished business. We tend, perhaps, to think of it as a dramatic epoch of long ago, four centuries past now, and as impossible to recall or relive, except in our imagination, as some youthful exploit might be to grandpa as he sits in his rocker and toasts his toes at the hearth.

If twentieth century Protestantism feels that way about the Reformation it is making a great mistake. Any taking to the rocking chair is a serious tactical error. The principles for which Protestantism contended in its youth are still valid; the problems which called for vigorous action are still with us, and it is not necessarily true that because it is four hundred years old, historic protestantism is ready to be wound up and laid in the tomb.

It seems to me that our attitude toward the Reformation ought to be exactly that expressed in our text which, after calling the roll of heroes, goes on to say: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect (should not consider their work finished, their job done)."

I believe that this applies to

mid-twentieth century Protestants in at least three important ways.

1. Roman Catholicism Must Still Be Challenged.

The word "challenge," contrary to so much current usage in church and youth groups, doesn't mean "inspire." It means to object to, to take exception to, to dispute, defy. If we read in the early history of the Reformation we find its leaders doing just that. They objected to Roman Catholicism; they defied the Pope. And they used rather vigorous language to do it.

"I hold," said Luther in his reply to the Pope, "the author of this Bull to be Antichrist, and Rome the kingdom of Antichrist." And he adds, "Is not thy whorish face ashamed to set the vanities of thy naked words against the thunderbolts of God's eternal word?" That was characteristic of the feeling of the reformers.

In our day of brotherly backslapping it makes us hold our breath and squirm inwardly, does it not? What shall we say of such an attitude? Shall we try to excuse Luther and the rest by saying that his personal irritation was understandable? That these are the words men utter in the heat of a contest—the way they talk in the World Series with the score tied in the ninth inning and a close decision at home plate, or in a crucial election—"campaign oratory"?

Well, hardly. There was a bit more at stake. One who defied the church of Rome in those days forfeited his social standing and risked his life. Yet literally thousands upon thousands did just that and died for it. This was no momentary hot-headedness. These men and women of the sixteenth century

challenged Romanism at the risk of their lives because they were convinced that the Word of God, which was for the first time being put into their hands in the form of an open Bible, passed the very same judgment upon Romanism's perversion of New Testament teaching. No matter how much their strong language offends our delicate sensibilities, let's give them credit for the courage of their convictions!

The question before us at the moment is whether Roman Catholicism still is to be challenged on the same basis, namely that it is contrary in its teachings to the plain teachings of the Bible. But first, let's make perfectly clear that we should distinguish carefully between Roman Catholicism as a system of theology or a political system—and Roman Catholics as people. A Roman Catholic individual, just as a nominal Protestant, may or may not be a believing, practising Christian. You and I know Roman Catholics who are, just as we know Protestants who are, and we know Roman Catholics and Protestants who rather obviously are not. Protestantism is not opposed to Roman Catholics as such but to the Roman Catholic institution which we consider in the light of the Word of God to be corrupt and apostate and anti-Christian.

Roman Catholicism flagrantly twists and tortures the plain meaning of scriptures at many points but chiefly at two crucial ones. First, it contradicts the New Testament teaching of the sufficiency of Christ as Savior by teaching in addition the necessity of Mary and the Saints, the priesthood and purgatory. Second, it contradicts the Pauline doctrine of Justification by

Faith by saying that besides faith there must be good works, participation in the sacraments, penances, pilgrimages and all the rest. It stands, therefore, for an entirely different way of salvation.

Therefore, Roman Catholicism must still be challenged as a perversion of the central truths of Christianity. This does not mean a holy war or looking down our noses at our Roman Catholic neighbors and friends. The Roman Church still believes in the Holy War concept, and in the enlistment of the strong arm of the state to erase heretics. Protestantism, insofar as it is true to its own principles, believes rather in a holy witness; in the courageous proclamation of New Testament truth even when it hurts people's feelings, in challenging the perversions and distortions of that truth which it sees in Romanism, in using every fair and legal means to oppose Rome's attempts to gain a favored position in government—to dip into the public purse for its own parochial schools, to embroil us in European power politics, and mostly, *mostly* to impose upon millions of people who don't know their Bibles a religion of priestcraft, superstition and spiritual bondage.

2. Protestantism Itself Must Constantly Be Corrected.

This is an aspect of the Reformation which, perhaps, is not strongly enough stressed in our study of church history. The Reformers had some pretty serious arguments among themselves. I suppose we avoid emphasizing this fact partly because of embarrassment, just as we try to avoid letting the neighbors listen in on any family quarrel. But Protestantism has had its family quarrels from the very first. Some of the forms these disagreements took are not to be recalled with much pride, yet in the same breath we can insist that they were impor-

tant, necessary at least in essence, and that in God's providence they worked together for good. And there are many examples of the fact that controversy among Protestants was essentially a constructive educational process from which all the denominations have benefited.

It is a characteristic of Protestantism to encourage individual thinking, and wherever you have individual thinking, especially about the Bible, you are likely to have discussion. The church, says Paul, is like a body with Christ at the head. And, provided Christ really is our Lord, our personal Savior, the very tensions and interactions among us are an indication of life. There is something wonderful about factories, and their efficiency, and the way in which they turn out hundreds of thousands, millions of items uniform to the thousandth of an inch. But life is even more wonderful than machinery, and life, whether seen in flowers or bugs or babies or Bible students is characterized, not by uniformity, but by variety.

3. Each Individual Believer Must Finally Be Counted.

The Roman Catholic church pictured history in terms of the extension of the sway of the Pope over all rulers and nations until everyone should be in the church and under the power of the Pope and thus launched upon a Golden Age, a Utopia. But the Reformers saw no such promise in the Bible. They heard the Bible speak of God as gathering out of the world his people, setting them apart as pilgrims and strangers on the earth who looked for a city whose builder and maker was God. They looked for an end of this age and the ushering in of a new age which would begin when the last of God's people had been called out, the last of the company of the redeemed, foreseen by God from the begin-

ning of time, had finished his course, having kept the faith, and was ready to receive his crown of glory. Does not the Greek word for church imply just that—the *ekklesia*, the ones called out!

The reformers, living as they did in times of great social and spiritual upheaval, were moved to hope that the end of the age was nearly come. Said Luther, in reply to the Pope's official condemnation of him, "Our Lord Jesus Christ yet liveth and reigneth; who, I firmly trust, will shortly come, and slay with the Spirit of His mouth and destroy with the brightness of His coming, that Man of Sin."

But God had some better thing in mind for us that they without us should not be made perfect. God foresaw that many others out of the 16th and 17th and 18th and 19th and 20th centuries should be added to the roll. He foresaw you and He foresaw me. So while they were scripturally correct in principle, they were wrong as to schedule. They watched men believe unto life and hoped that each new convert might be in God's plan the final filling of the quota. And they still watch, figuratively at least, from a better vantage point—a great cloud of witnesses, a grandstand full of spectators, rejoicing over each sinner who repents, **NOT JUST FOR HIS OWN SAKE BUT FOR THE KINGDOM'S SAKE**, since everyone who comes to Christ and begins the patient race of the Christian life brings the world one step closer to the day of its complete redemption.

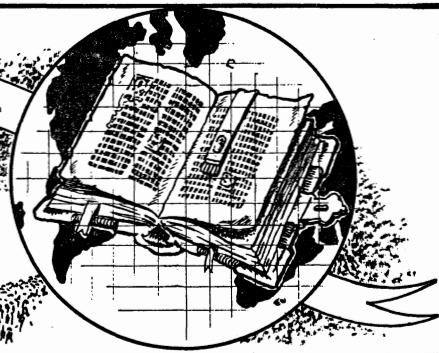
The Reformation is not finished until the last individual believer foreseen in the eternal plan of God has been counted, which makes the Reformation quite specifically a personal responsibility of yours and mine. Not just as witnesses against Roman Catholic perversion of New Testament truth; not just

(Continued on page 9.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Reformation Center Revived

Report of Evangelistic Mission Conducted in Ulm, Germany, by Hans R. Waldvogel

"WARMEST GREETINGS from Ulm!" wrote Mrs. Walter Waldvogel during the three-week tent campaign (August 14-September 4) which her husband and Pastor Hans Waldvogel conducted in that city. "We are now busy in the city of Ulm which is, as you know, the birthplace of Albert Einstein. We are growing rather fond of this city and it does present a real challenge. We were under the impression that it is largely Catholic, but we seem to meet mostly people belonging to the State Church, which is the Evangelical Church. There is a large cathedral here which was Catholic before the time of the Reformation and people love to talk about Martin Luther. No doubt many of the members of the State Church are real Christians. Our congregations consist of mostly church people and the crowds are increasing each evening, although there is still room for many more. It is, we feel, a wonderful beginning and each evening many respond to the invitation, although most are reluctant about coming forward into the prayer tent.

"One outstanding conversion is that of a young woman seventeen years of age. She wandered into the tent one afternoon last week while we were

having a children's meeting and heard the story of 'Barney's Barrel' (which, by the way, is always a 'hit' in Germany and usually results in some conversions). She was touched with this story and came back in the evening. She tells us that she was walking along with her friend who chose not to come in with her, the both of them being Catholics, and the friend no doubt fearful to come into something Protestant. But this young girl was touched from the beginning and responded and came into the prayer tent at the close of the service. As my husband spoke with her about her soul, she broke down and wept. He asked if they couldn't pray together that Jesus would come into her heart and she sought in her purse for her rosary beads. He thereupon told her that they weren't necessary. 'We are just going to talk to Jesus,' he said. She put them away, opened the door of her heart to the Lord, and now He abides within. A little later I went to her to pray with her and someone told me that after I left her she wept and prayed over and over again, 'Come into my heart, Lord Jesus,' the chorus she had learned in the afternoon. Such a clear-cut experience of salvation we have seldom seen and

now it is a sheer joy to see her with upraised hands worshipping the Lord she has found. She even testified the other morning and told us how she had always sought joy in the movies and pleasures of this world but she never knew that one could be so sincerely happy as she now is. Thank God for the grace that has changed this young life!

"We are experiencing much joy in our work among the children. They are such an alert group and learn the choruses and Bible verses without a bit of trouble. They cannot understand why Monday has to be a day of rest—even when we explained to them that we have to do our washing on Monday. Quite a number of them sit through the morning meeting just to be inside of the tent they have learned to love so well. We pray that God will give us real fruit from these meetings with the children.

"We feel our great need of wisdom and strength in this work which the Lord has committed to our care. We feel our shortcomings but it is wonderful to remember the word, 'His strength is made perfect in weakness.' We appreciate your continued prayers in our behalf—as we pray for you."

A Great Door Opened

By PEARL YOUNG AND ELISABETH LINDAU

Taipei, Formosa

WE PRAISE GOD for what He has done and continue to look to Him in faith for more. He has made the story of Peter and the waves such a blessing to me. We might have marvelled at Peter's faith in attempting to walk on the waves at all, but what *Jesus* marvelled at was the fact that he did not *continue* so to walk. In other words, He does not expect us to look at the waves nor to be moved by them at all, but only to keep our eyes on Him.

The Lord has healed several people, and that has been a testimony to others. One, Mrs. Wei, a lovely young woman, suffered much physically and mentally. In fact, she wasn't far from being a real mental case. As she turned to the Lord, He gave her a wonderful deliverance. She just can't keep quiet about it. She tells us how her two little children pray and thank Jesus for what He has done. A week or so ago the older one, a boy, became suddenly very ill. The parents' first impulse was to rush him to the hospital in the city as they feared it was a fatal disease, but the child said he just wanted to ask Jesus to heal him. The following day his fever was completely gone.

Another woman had been a Buddhist for some years, but in her physical need turned to the Lord, and what a change there was as He touched both her body and soul! Still another is Col. Huang's wife who had suffered from a serious heart condition for years. A short time ago she had a bad attack and was on her way to see the doctor when she felt she ought to come here for prayer instead. Two days later she came back rejoicing to tell how God had

healed her. She gave her testimony later at Pei-Fu.

At our Sunday school session (August 28) one little girl gave a precious testimony of answer to prayer. Some clothing of the family was lost and this girl went to the mission and asked Miss Wang to please pray that they would be returned. The following day they were left at their doorstep.

You will be interested to know that the Lord has brought about a spiritual awakening in the family in this home, though sad to say, brought about by the discovery that the mother has cancer. It was a terrific blow and brought this woman to a sudden full stop to her much activity. A week ago Thursday, the oldest son, Samuel, approached me on my way to church and said he would like to come along. On the bus, he told me the news of his mother and asked prayer in her behalf. At the close of the service, it was suggested that the folks who wished to remain for prayer come toward the front and *kneel* in prayer. Samuel obeyed and it was the first time in his life that he had knelt in prayer. Upon his return home, he told his mother of his experience and said what peace came into his heart. And in telling her of prayer that was offered in her behalf, he said, "Mother, you have been very busy over nothing—it is time that you began to live for God." The following morning she came up to our time of private worship with her husband. It was a very sacred scene to see this woman melt in the presence of the Lord, confessing her pride, self-ambition, and sins. Though we felt that her husband has not been too

favorable toward us, he knelt also in prayer and we felt that it was a mighty victory for that man. Each night the children gather together for prayer and Bible reading now. We trust that these circumstances shall be the means of a breakthrough spiritually in this family.

There are two young men that have been coming to our meetings, Mr. Han and Mr. Tu, one coming from Taipei and the other from Ching Mei, the neighboring town to Pei-Fu. To us it has been quite remarkable how the Lord has brought souls from scattered places, bringing them out steadily. Both of these young men's parents are not Christians so that it has not been so easy for them. In fact, ever since Mr. Han has attended the Monday night meetings, giving instruction for those that desire to be baptized, his father, who is a high official residing at present in Hongkong, wrote suggesting that he go slowly and also wait for his return before taking such a step. His mother is an ardent Buddhist and suggested that he only attend the Sunday evening meeting. Mr. Tu is the son of a General that has been and still is held by the Communists on the mainland. Though being tortured, he has remained faithful to his country.

Another case that we should like to acquaint you with for the purpose of prayer is Mr. and Mrs. Tseng (pronounced Dzung) who have a lovely little girl of six years of age who is partially deaf and dumb. But with patient teaching and private tutoring, she has made some improvement. One day three of us visited and prayed for the parents and the child. When the mother noticed the improvement in the child in response to prayer, she said to her husband, "You ought to come and believe too." Since this time all three have been coming.

But we want chiefly to tell you the need of continuing to stand in persevering faith for all God's will to be wrought out. There is strong opposition to the work of this little mission, and it is coming from the "Little Flock" people who have begun to hold meetings right near us and who are warning the people against foreigners and against women preachers, these being two of their tenets. They are a very strong group in the city and make it hard for any other church, though they are not held in favor by the government.

Then we are looking to the Lord also about the matter of beginning some work among the Taimanese (Formosans). This would have to be done through an interpreter. There is quite a large number of them in Pei-Fu and surrounding area. They are very idolatrous and superstitious—much more so than the Chinese.

The Unfinished Reformation

(Continued from page 6.)

as corrective critics of our own Protestant ways, but as pilgrims on the road to the City of God, the New Jerusalem, God's Kingdom for the coming of which we daily pray. May He help us to do our part and may we be willing to step out on that pilgrimage.

"Such a Candle"

(Continued from page 4.)

were to be effected among the common people it was necessary that they have the Scriptures in their native tongue and be allowed to read the same freely. Consequently, at the risk of favour but recently gained he boldly exhorted King Henry VIII to allow this, and the subsequent royal decree granting

such permission was due, in some measure at least, to Latimer's influence.

"Like every true preacher, Latimer was continually at his task. When the usual hour of rising was four or five o'clock he began his daily work at two." Faithfully he ministered to his flock and especially noteworthy are his efforts to teach them how to pray *in English*. So successful was he in his work that he attracted the attention of his superiors and was soon elevated to the bishopric of Rochester. Here he continued his efforts for reform and instructed the ministers under him—some of whom did not even own a Bible or New Testament at that time—to buy and to read and study at least one chapter of the Bible every day. Later, for reasons of conscience, he resigned from his bishopric, but his influence and usefulness to the cause of Reformation increased.

During the six years' reign of the first truly Protestant king of England, Edward VI (1547-1553), "he preached twice every Sunday . . . with rare exceptions" besides many weekday sermons, many of which have been preserved for us today. "Latimer's theme was that the Bible gives the pattern for all human activities, be they of king or commoner, judge or prelate."

It was at this period of his life that he was "confirmed" in his judgment that the Roman Catholic doctrine of transubstantiation was unscriptural, a matter he had considered for a long time. Once convinced, however, not only of the error of this doctrine but also of the importance of the truth involved, he held tenaciously to it and, technically speaking, it was for his beliefs on this subject for which he laid down his life.

He was finally brought to the understanding of the scriptural teaching regarding the Lord's Supper primarily through the instrumentality of his friend

and senior minister, Thomas Cranmer, who in turn had been brought into the light of God on this subject by Nicholas Ridley. Thus these men were joined together in spirit on the very issue for which they were to be joined together by an iron chain at the stake seven years later.

Nicholas Ridley was born about 1500 and in due time also attended the University of Cambridge, entering it at the time when that school was beginning to be troubled by the issues of the Reformation. One of his uncles who was an instructor there was one of those chosen to refute the doctrines of Luther. As for Ridley himself he was "an ingenious, virtuous, zealous papist."

At Cambridge the young student soon became "famous for his singular aptness—especially in Greek and Latin"—so that he was quickly advanced. He became especially interested in the study of theology and "applied himself diligently to the reading of the Scriptures as the safest guide in those studies." Speaking of his time at Cambridge he said just before his martyrdom, "In thy orchard (the walls, butts, and trees, if they could speak, would bear me witness) I learned with book almost all Paul's Epistles, and the canonical Epistles too, . . . of which study . . . the sweet smell thereof I trust I shall carry with me into Heaven: for the profit thereof I think I have felt in all my life time ever after." And to this day the place where he memorized these scriptures as he walked is called "Ridley's Walk."

Such industry brings its rewards and it was not long before "his reputation as an excellent preacher, and the best disputant of his time, his great and ready memory, and intimate acquaintance with the Scriptures and Fathers, occasioned" Thomas Cranmer, the foremost

churchman of the day "to desire his assistance."

During the reign of Edward he was appointed to establish Protestantism in his beloved University of Cambridge and later was consecrated as bishop first of Rochester and later of London.

Contrasted with Latimer, Ridley was a man whose interests were primarily theological and intellectual while the former's were practical and devotional throughout his life. Yet each in his own sphere made valuable contributions to the work of the Reformation in England. And, as has been noted, "the light of truth" on the point of transubstantiation began to dawn chiefly by the studies and labors of Dr. Ridley.

With the death of Edward and the accession of the Roman Catholic Mary to the throne in 1553 evil days began for Protestants in general and especially for those ministers who had been leaders in the work of Reformation. Cranmer, Ridley, and Latimer had been especially prominent and were among the first singled out for punishment and imprisoned.

When the aged Latimer was informed that the bloodthirsty Queen's officer was enroute to arrest him, he refused to flee to safety, as he had ample time to do, but instead calmly awaited his captor and welcomed him with the words:

"My friend, you be a welcome messenger to me; and be it known unto you and to the whole world, that I go as willingly to London at this present, being called by my prince to render a reckoning of my doctrine, as ever I was to any place in the world; and I do not doubt but that God, as He hath made me worthy to preach His word before two excellent princes, so He will able me to witness the same unto the third, either to her comfort, or discomfort eternally."

Repeatedly during the long, weary months which passed be-

tween their imprisonment and execution the prisoners were questioned and made to answer for their faith. The hours and days between were well spent reading and re-reading the New Testament in an effort to know of a surety the truth they believed. Each reading confirmed them.

At long last, on April 14, 1555, certain articles of belief were read to them to which if they would subscribe they might have their freedom and their lives, otherwise they would be pronounced heretics and would have to suffer the penalty therefor. The articles stated:

I. In the sacrament of the altar, that the words of consecration uttered by a priest, by the divine virtue, is made the very real and natural body born of the Virgin . . .

II. After the consecration, the substance of bread and wine do not remain, nor any other substance, but of God and man.

III. In the mass there is a propitiatory and lively sacrifice, for the quick and the dead.

Firmly the men denounced them, Ridley noting that "they sprang out of a bitter and sour root. His answers were sharp, witty and very learned."

Six days later the three—Cranmer, Ridley, and Latimer—were formally declared to be "no members of the Church." Nobly the three accepted their judgment, the latter two answering:

Ridley. Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send us sooner, than we should by the course of nature have come.

Latimer. I thank God most heartily, that He hath prolonged my life to this end, that I may in this case glorify God by that kind of death.

During the six months which passed before their death further efforts were made to make the prisoners recant, but they remained firm to the end.

Latimer, as had been his constant habit, spent much of the time in reading his Testament but chiefly in prayer "wherein oftentimes so long he continued kneeling, that he was not able to rise without help." The main subjects of his intercession were three:

First, that as God appointed him to be a preacher of His word, so also He would give him grace to stand to His doctrine until his death, that he might give his heart-blood for the same.

Secondly, that God of His mercy would restore His Gospel to England once again: (And these words, "once again, once again," he did so inculcate and beat into the ears of the Lord God as though he had seen God before him and spoken to Him face to face.

The third matter was to pray for the preservation of [Elizabeth] . . . and even with tears desired God to make her a comfort to His comfortless realm of England.

Ridley wrote many letters and composed his famous "Farewell" and wrote an exhortation to "prisoners and exiles in Christ's cause encouraging them to patience and perseverance." The night before his trial by fire he "behaved with as much ease and cheerfulness as ever" and said to his keepers, "Tomorrow I must be married." To his brother-in-law who wanted to stay with him through the night, he said, "No, no, that you shall not. For I mind, God willing, to go to bed, and to sleep as quietly to-night as ever I did in my life." Calmly and surely he did prophesy: "Though my breakfast shall be somewhat sharp and painful, yet I am sure my supper shall be more pleasant and sweet."

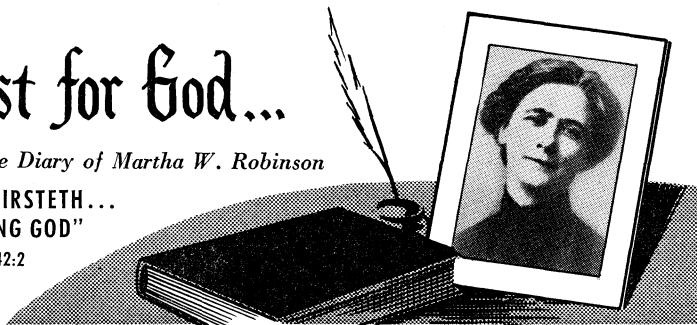
With this assurance he went to sleep and with that same assurance he arose and went to the stake, joining his friend Latimer and rejoicing with him that "they were counted worthy to suffer for His name."

Athirst for God...

The Diary of Martha W. Robinson

**"MY SOUL THIRSTETH...
FOR THE LIVING GOD"**

Psalm 42:2



Martha Wing Robinson (1874-1936) was one of the pioneer ministers of the Pentecostal movement. For several years before receiving light on the baptism of the Holy Spirit she had been an effective minister in Iowa, Illinois, Michigan, and Ohio.

On February 11, 1907 Mrs. Robinson was baptized in the Holy Spirit and spoke in tongues for the first time. This experience, however, was not the climax in her seeking God, but "an open door" into all the fulness of God, for in the baptism of the Holy Spirit she found resources of spiritual strength which enabled her "to go forward" in God. As a result, a spirit of prayer gripped Mrs. Robinson—one might say "possessed" her—whereby night and day, no matter how she was outwardly occupied, she cried to God that she might be completely delivered of her self-life in all its manifestations and operations and that Christ and Christ alone might fully possess her entire being, spirit, soul, and body.

This period of special intercession continued for the nine months following her baptism during which time Mrs. Robinson kept the diary from which we have printed extracts in *Bread of Life* throughout this year. In this issue we are giving some excerpts of her summary of this time of intense seeking after God. Great and intimate as her experience and fellowship with God had been prior to this time—facts readily acceded by all who knew her and attested by the results of her active ministry—yet the union with Christ into which she was now brought as a result of her much prayer surpassed anything she had heretofore known and resulted in still greater usefulness in the kingdom of God.

In reading this account let no one think that this experience was produced in a vacuum—a state of complete withdrawal from the world with no distractions or trials. It is true that she availed herself of every possible opportunity to be alone with God and took special days for fasting and prayer, but for the most part she was a busy housewife and minister, publicly and privately seeking to help people. In connection with this the Lord also permitted many singular trials of faith—personal, physical, material—whereby Mrs. Robinson was misunderstood, misrepresented, and maligned. All of these occurred in the providence and plan of God for the purification of His child and were some of the very means whereby her prayer was to be answered.—Editor.

THE PRAYER FOR NINE MONTHS was: "Jesus, I must know Thee. I do want to know Thee!" . . . I wanted Jesus, because anybody wants Him who has seen Him. . . . I cried out to God to let me get to the place where I should never, never have to do anything *my* way. I just said to God, "I would like to be perfectly dead; I just wish that there were no Mrs. Robinson at all. Oh, I would just like to be where the Lord would take me and change me until there was not one thing left like the old Mrs. Robinson. O Jesus, I wish

that You would just come in and I would just move out." . . . God got the light to me that it would be blessed to be utterly gone. . . .

And before the nine months were over, I was really going down. . . . I seemed, somehow or other, to get more incapable and less useful to God. . . . People know when they are getting down. . . . They have a sight that they don't amount to anything. . . . It is good to get down . . . away down to where you are right at the feet of the Lord. . . . I thought God was showing me I wasn't fit for the vineyard. . . .

And so there came a day when the presence of the Lord being more mightily upon me than I thought . . . He caused me to come into Him. . . . There was the change. . . . It included everything from head to foot. . . . Entire spirit, soul, and body were in a new and divine control. . . . I will not try to describe it, but it was more wonderful than anything I had ever dreamed of. . . . It was just Himself . . . and I knew that He had come in. . . . I felt my God had moved in and, as it were, had eliminated me. Christ was living in me and yet *I* did not seem to live at all. . . . I didn't know what had happened, but I just knew He had come. I knew that the . . . prayer I had prayed . . . by deep seekings was answered. . . . It was the mystery of the indwelling Christ. He did not explain it till I found Him there and *knew* it was "Nevertheless I live, yet *not I*, but *Christ* living in me."

THE FOUNDATION OF THE REFORMED RELIGION

THE WORD OF GOD by which, received in the heart, we are born again, and made sons of God, who, so long as that seed remaineth in them, cannot sin, begetting in us that faith which justifies us here, that charity and obedience by which we shall be judged hereafter.

—NICHOLAS RIDLEY.

"More Truth . . .

Further Light . . .

Perfect Knowledge "

The counsel of John Robinson, pastor of the Pilgrims in Holland, on the occasion of their departure from that country for America, 1620.

I CHARGE you before God and before His blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ.

If God reveal any thing to you by any other instrument of *His*, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident the Lord hath *more truth* yet to break forth out of His holy Word. For my part I cannot sufficiently bewail the condition of the reformed church who are come to a *period* in religion and will go at present no further than the instruments of their first Reformations. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of His will our good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet *saw not all things*.

This is a misery much to be lamented; for though they were "burning and shining lights" in their times, yet they penetrated not into the "whole counsel of God"; but were they now living, they would be as willing to embrace *further light*, as that which they *first received*. I beseech you to remember it; it is an article of your church covenant, "That you will be ready to receive whatever truth shall be made known unto you from the written Word of God." Remember that, and every other article of your most sacred covenant. But I must herewithal exhort you to take heed what you receive as *truth*; examine it, consider it, compare it with other Scriptures of truth before you do receive it. *For it is not possible the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should break forth at once.*