"God means what He says, 
And says what He means".

We propose some considerations resulting from re-examination of dispensational and futuristic interpretations of predictive prophecy. It would appear that truth concerning "the power and coming of our Lord Jesus Christ" (2 Pet. 1) may be endangered by "cunningly devised fables." There is the further warning not to "wrest the scriptures" (2 Pet. 3). Peter, who avers that Paul's writings agree with his own on this subject, in rebuking scoffers at "the promise of His coming", affirms that the fulfilment of that "promise" will be catastrophic, simultaneous with the "day of judgment"; and the creation of "new heavens and new earth" for which the pilgrim church on earth, "according to His promise", expectantly waits, even hastening the arrival of that "day of God" by her holy behaviour and godliness. Surely, any foredating of the Second Coming, any interpolation of intervening events, millennial or other, involving an earlier fulfilment of the "promise", is to be questioned.

The GOSPEL WITNESS may not commit itself to theories of prophetic interpretation, neither would it hesitate to challenge what may appear to be contrary to Scripture testimony. Dr. Shields in preaching again and again affirmed his expectation of the personal, visible, audible Coming of the Lord. There are sermons on file wherein also he boldly challenged details in charts or programmes proposed by popular and speculative teachers.

In early years I embraced what is known as the Pre-tribulation and Pre-millennial Advent, as closing the present and introducing a future and final dispensation in Time's course. The Church has not always heeded the forewarning against regarding phenomenal events as a sign of the End. The views mentioned had their origin in a time of crisis more than a century ago. So later, the First World War was considered a sign of "the Day approaching", the Second Coming being spoken of as imminent. In London thronged meetings were addressed by prominent evangelical preachers. The Advent Testimony and Preparation Movement was formed. About the same time the Scofield Reference Bible appeared, the prophetic notes in which are based on dispensationalism. Further developed views were represented in The Companion Bible with its "dispensational plan". The Sovereign Grace Advent Testimony differs from the A.T.P.M. mainly in that, while still dispensational and futuristic and pre-millennial, it holds the post-tribulation Coming. On these variant points of view "chief men among the brethren" (to borrow Luke's phrase: Acts 15:22), as John Nelson Darby and Benjamin Wills Newton, separated at the inception of the "Brethren" movement. It would appear, however, that these hitherto unknown prophetic teachings sprang from slightly earlier sources, accompanied with "manifestations" which, though remarkable and impressive at the
time, proved unreliable and calculated even to deceive. The invented order of events, presented in chart and diagram and with selected proof-texts, can be very attractive though superficial. I have referred to Dr. Shields: he would say, "They suppose that the Mind of the Infinite can be reduced to a mathematical proposition!" On the American Continent the same outline and ordering of things to come are widely held and propagated. Indeed, by some they are regarded as fundamental to orthodoxy as any historic and well-established doctrinal tenet. Their acceptance has even been made a condition of Christian fellowship and affiliation.

It is not an adversely critical enquiry to ask whether any devout student of Scripture, following our Lord and the apostles as his guide, by humanly unaided search, could discover for himself these dispensational divisions, detailed outlines and arrangement of events. It is claimed that at "the commencement of the nineteenth century" (the time of origin) "God had mercy on the Church's ignorance and more light on prophetic truth was given." But that has been claimed for other religious innovations. And what if the light that is thought to be used by men prove "to be darkness?"

MOMENTISM

Almost two millennia have falsified the view that the Church was to expect the return of her Lord "at any moment", and the one hundred and thirty years since the error which has become so popular (in superficial talk but not in accordant behaviour!) originated, has no different answer to give. We may well again enquire, When did an any-moment possibility of the Second Coming begin? It could not have been expected between our Lord's ascension and Pentecost, for He had straitly instructed His disciples to wait for the Holy Spirit which He did. They could not then have expected His return at any-moment.

It was equally impossible between the Pentecostal enduement and the completion of the Scriptures through His promised Spirit for the comfort, edification, direction and service of His Church during His heavenly absence. Upon completing their work the apostles died. Paul and Peter both wrote of this issue, yet they loved the unloved hope of the Lord's appearing. "The time of my departure," wrote Paul, not of the Lord's return, "is at hand". And Peter wrote for future believing generations "after my decease". No any-moment expectation there.

Moreover, before ascending the Lord committed to His Church their evangelizing mission among all nations "unto the uttermost part of the earth". He assured them of His spiritual presence until the consummation of the world. He could not be expected to return until that task should be completed. Upon His ascending the Davidic prophecy was fulfilled, "Sit Thou at My right hand until I make Thine enemies Thy footstool" (Ps. 110), and there He is enthroned in majesty "expecting" their subjugation (Heb. 10) and "the last enemy that shall be destroyed is death" (1 Cor. 15). At no moment prior to that universal victory will He come again.

It would appear, therefore, that these two proceed simultaneously, the evangelization of all nations by the continuing Church on earth until the last redeemed sinner is ingathered (Matt. 28) and the liquidation of all enemies by the triumphant Lord and Head of His Church in heaven, until the last is destroyed. The apostle's explanation of apparent delay is precisely accordant with this, for together with the assurance that the total victory shall come with the arrival of "the day of judgment and perdition" and the creation of the new universe, there is this, His "longsuffering unto usward is salvation, He being not willing that any should perish but that all should come to repentance", and we are bidden to reason or "account" for the situation thus (2 Pet. 3).

The facts then are clearly testified: Christ shall remain in heaven, withal exercising "all authority in heaven and in earth"; the Church shall continue on earth taking the Gospel to all nations, the Jews included. Enemies betimes in force and again in defeat, but always restrained under His supreme governing power, will eventually and finally fall at His feet, for "every knee shall bow of things in heaven and things in earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2).

MILLENNIALISM

The forthcoming articles may be regarded as in continuation of a small treatise of mine entitled "Millennial or Perennial?" reproduced in THE GOSPEL WITNESS by Dr. Shields (June 28th, 1961) with his generous commendation as follows: "We publish the whole article in this one issue so that our readers may the more easily preserve it. We have never read anything on this subject more satisfactory. We believe it ought to be read by tens of thousands. It is enough for us to add, THE
GOSPEL WITNESS says Amen to the principles here enunciated. We suggest that our readers put this article aside for future reference, and not only read it but study it diligently with the references Dr. Wilmot gives."

Dispensationalism and Millenialism as popularly received, though differing on points as already indicated, have this in common, some gratuitous comment or qualification is often added directing the reader or hearer to the dispensation to which the Scripture in question is alleged to belong, when the Scripture itself is silent. Mr. B. W. Newton, maintaining a rigidly literal outlook, writes that "the prophecies of the New Testament cannot be interpreted in opposition to those of the Old Testament," that "they are professedly supplemental to those already given in the Old Testament," and "it is important to receive the instruction of the prophets if we wish to apprehend the additional lessons of the apostles." The rule would be sound if the Testaments were reversed, that is to say, the prophecies of the Old Testament must not be interpreted in opposition to the New Testament. The supplementary lessons of the apostles are expository and meaningful; and it is important to receive the lessons of the apostles if we wish to understand the instruction of the prophets. Our Lord and His apostles were exponents of Moses and the prophets. By such guidance we find that a spiritual meaning is given and a Gospel and evangelical fulfilment intended. On the other hand, the judgment of the able writer quoted leads him to postpone fulfilment to "the millennial period," and so to "millennial interference," "millennial blessing," "human life in the millennium," "the millennial heavens and millennial earth," and choice words of psalmist and prophet are said to be those of the Israel Nation when the Lord shall come. The fact is, no such millennial qualifications are mentioned in the Old Testament and human judgment, therefore, forces the text to fit the theory. The one millennial occurrence in the New Testament (and in the whole Bible) makes mention of none of the earthly characteristics so arbitrarily placed within that thousand years (Rev. 20).

That "God means what He says and says what He means" we have no doubt; yes, we solemnly believe it, for He is immutable. But when and how does God say what He means is a matter for enquiry. We made some enquiry when on the last occasion I was invited to serve the Toronto Baptist Seminary in a lecturership, and Predictive Prophecy was assigned to me. Profitable seasons they were, with discussion and interrogation, and some edifying controversy. Let us all and always keep company with C. H. Spurgeon who wrote: "I will follow the Scripture wherever it may lead me, and I will renounce the most cherished opinion, rather than shape or alter a single syllable of God's Book. It is not mine to make God's Word consistent, but to believe that it is so. When a text stands in the road I drive no further. The Romans had a god they called Terminus, the god of landmarks. Holy Scripture is my sacred landmark: woe is me if I remove it". 

Next issue: HOW GOD SAYS WHAT HE MEANS

BOOK REVIEW

PAPAL INFALLIBILITY: ITS COMPLETE COLLAPSE BEFORE A FACTUAL INVESTIGATION. Written by Dr. J. B. Rowell, Victoria, B.C. Published by Kregel Publications, Grand Rapids, Michigan, U.S.A. Obtainable in Canada from their Canadian Distributors, Home Evangel Books, Hobson Avenue, Toronto 16, Canada. 171 Pages; $3.50.

One of the cardinal dogmas of the Roman Catholic Church is that of Papal Infallibility, the claim that when the Pope speaks ex cathedra, his pronouncements are free from all error, authoritative, unchangeable, irrevocable. Such official decrees and tenets must be believed and obeyed without question by all the faithful, on pain of excommunication. This monstrous claim has been brought into the limelight in recent days, since it is the chief obstacle to the projected unity which Rome seeks to accomplish through "the return" of the Protestant bodies to "Mother Church." Incidentally, Protestants should recognize, as Dr. Rowell points out, that the Roman Church is the schismatic body. It was that Church which departed from the faith already revealed in the Word of God and as taught by the Apostles, and therefore, if spiritual unity is to be achieved, the Roman Church, should return to the truths of Scripture as taught and practised in the early church.

Dr. Rowell, who has for many years made a very careful study of all aspects of Romanism and is an authority on the subject, exposes the falsity of Papal Infallibility from a number of angles. Historically, the dogma has no foundation. It was not an original teaching of Scripture or of the primitive church, nor was this a tenet of the Roman Church until handed down as such by the Vatican Council of 1870. Even at that time, it was strongly opposed by scholars of the Roman Church. Since this claim cannot endure historical scrutiny, the Roman Church suppresses certain books and gives its own interpretation of the past. Such manipulation of history cannot be justified.

Dr. Rowell proves conclusively that the Word of God gives no support to this dogma of Papal Infallibility. The Roman Church insists that the living voice of the Church is more authoritative than the Scriptures. Even so, in attempting to base their claim upon the Word of God, they corrupt the plain teaching of the Word, giving their own fanciful interpretations to certain passages and actually changing some translations. When such translations have to be abandoned on the insistence of certain Roman scholars, the Romanists do not honestly surrender their innovations and false theories, but rather boldly proclaim as truth their own misrepresentations, suppressing all investigation.

Dr. Rowell's fine exposé of the claim of Papal Infallibility is fully documented. It is a logical, forceful investigation, wherein the writings of Roman scholars themselves are quoted to prove the falsity of this strange but powerful dogma. PAPAL INFALLIBILITY points out the clear path for those who desire to know the truth concerning this cardinal tenet of the Roman Church.

—Dr. O. L. Clark
The Sermons of Dr. T. T. Shields

HOW MUCH OWEST THOU?

(Stenographically Reported)

“So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord?” Luke 16:5.

FOR many years I have been convinced that this is one of the chapters in the Word of God that is all too generally misinterpreted and misunderstood. The parable of the unjust steward is generally used to urge upon people the necessity of faithful stewardship in the matter of material goods. I suppose many sermons have been preached from the text: “Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.” It is argued that the Lord intended to teach us so to use our money, our material substance, whatever it may be, that when we have done with it here, we may find a welcome from many who, through our instrumentality, have been led to everlasting habitations.

I am positive that that chapter was never intended to teach anything of the sort, for the reason that the whole teaching of the Word of God from beginning to end is that salvation is of grace and grace alone. Nobody can ever buy his way into heaven, nor is our entrance into everlasting habitations conditioned upon our own faithfulness. The picture is that of a steward who is found unfaithful, as we all have been, accused of failure to discharge our obligation in respect to the manifold graces of God, the Gospel with which we are put in trust, and the principles of divine revelation which we are expected to believe and exemplify in our own lives.

A true believer can never read the Bible, nor hear the Word of God faithfully expounded, without being made to feel that he ought to be a better man. And when that time comes, like this steward, we stop to consider what we shall do. This man, instead of putting himself right with his lord, and acknowledging his failure, immediately set about to ingratiate himself with his lord’s debtors. And so, at his lord’s expense, he purchased the favour of his lord’s debtors by offering them a discount on their bill, by lowering the standards which his lord had set up, saying to one: “Take thy bill, and sit down and write fifty,” and to another “write fourscore.” And then he said: “Make to yourselves friends of the mammon of unrighteousness; “Choose you this day whom ye will serve. If you are going to serve the world, serve it with both hands. Turn your back on Him, and go to the world altogether, but when you are through with it, do not come knocking at My door. Let them receive you into everlasting habitations.”

I think that is the significance of the parable. I think it is proved by the verse which tells us that the Pharisees who were there came and derided Him, and He said: “You are the very people I have been talking to. Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.”

Then in that picture of the rich man and Lazarus, we have the sequel to this parable of the unjust steward. Here was a man who lived for this world, and when at last he died, “in hell he lifted up his eyes, being in torments.” He begged for Lazarus to come to him. But the Lord put into the lips of Abraham the saying that between them there was a great gulf fixed; the decision was final: it could not be reversed. There was no passing from one side to the other.

I believe that this is the intention of the chapter. I am sorry to spoil so many sermons, but I am sure they were never justified by the text. Those verses which say that “the children of this world are in their generation wiser than the children of light,” and “Make to yourselves friends of the mammon of unrighteousness,” are the most ironical statements that ever fell from the lips of the Son of God. He said: “You are playing fast and loose with My law, you are telling people they may sit down quickly and write fifty or four score; you are thinking to curry favour with your day and generation. Very well, so let it be. Make to yourselves friends now, but when the end comes, do not come knocking at My door. I will tell you what will happen: it is easier for heaven and earth to pass, than one tittle of the law to fail. No one will ever discount My law. The law will be fulfilled.” And then He draws the curtain and shows them a picture of the man who made friends of mammon, and in hell he lifted up his eyes in torments.

Now I shall try, as the Lord helps me, very simply this morning to be a faithful steward, and to call upon everyone of my Lord’s debtors, that I may make this inquiry of them: “How much owest thou?” That is the question.

You who are Christians, who have named the name of Christ, who have been made stewards of the manifold grace of God, who are put in trust with the Gospel, to whom has been entrusted that which many prophets have desired to know, and did not know, you who know the way of salvation, to whom the sum of divine revelation has been committed in this holy Word—what has your Lord a right to expect of you? How much owest thou unto my Lord? How much do we, as Christians, owe to Jesus Christ? Under what obligations have we been put by His grace?
I.

Surely, very simply to begin with, WE OWE HIM THE SUPREME PLACE IN OUR HEART'S AFFECTIONS. No one who has ever shown us kindness, who has ever ministered to us in any way, be it mother, or father, or husband or wife, or children, or friend — no one to whom we have been placed under obligation by being made an object of their affection, has ever done anything like as much as has the Lord Jesus done for us. I remind you that if we are Christians, we are so because He loved us with a love that is stronger than death, that He spared nothing, that He emptied His heart of the last drop of His life's blood that you and I might be saved. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

I do not know how to put it to you, I do not know how to express in words what my heart feels, and what I am sure many of you must feel, that if, indeed, we are Christians, if our sins have been blotted out, and we hold a title to eternal life, to mansions in the skies, then surely our Lord Jesus is entitled, not to a high place, not to a large place merely in our hearts, but to the supreme place. Every other person in life must take second place. Every other interest in life must be subordinated to His interests. We owe that to Him, nor will He ever be satisfied with anything less than that. We sing sometimes: "Jesus, Lover of my soul, let me to Thy bosom fly." He is all that. But we are His lovers. You remember how eagerly, I had almost said how hungrily, how earnestly and tenderly the risen Saviour pressed upon Simon the inquiry. One can almost imagine there were tears in His eyes, and in His voice, as He said: "Simon, son of Jonas, lovest thou me? You have not been acting as though you did. You did not behave as though you loved Me. But tell Me in the presence of your brethren, do you really love Me? Have I any place in your affections, and if I have, let me know what it is." And he said: "Thou knowest that I love thee." And He said it the second time, and the third time, like a true lover, as though it were music to His ears to hear Simon say it. At last Simon Peter said: "Thou knowest all things; thou knowest that I love thee. I cannot keep anything back." He seemed to say, "I bare my heart to Thee. Look into its inmost recesses, and see if it be not true, I cannot deceive you, and yet with utmost sincerity I dare to say Thou knowest that I love Thee."

Can you say that, you church members? Christianity is vastly more than church membership, than religious profession; it is a personal relationship to Christ, and a personal obligation to Him. We owe it to Him that He should have the supreme place in our heart's affections. Has He that? You boys and girls, young men and women, do not tell me, for I should not know whether you were absolutely sincere or not, but say it to Him. He knows everything: "I owe one hundred percent of my affections to Thee, Lord Jesus, and I would pay what I owe." Give Him the first place.

II.

Then if that be true, I answer the question with this further word: WE OWE HIM OUR UN-DIVIDED SERVICE. He has a right to expect that in all our meditations, in all our reveries, in all our mental habits of projecting ourselves into the future, we shall be always thinking and planning, not to our own advantage, but how we may give Him the best possible service, how we can love Him more, and serve Him better. And perhaps it will help us to judge whether He has in our hearts if we just let our minds go back over the record of the past, and ask ourselves whether, when we are alone, when our minds are exercised with thoughts of the future, the intangible as yet—what place has Christ in all our plans? Are we really considering how to-morrow may bring us larger opportunities for better service, for a more complete devotion to His Person, and to His work? Surely, we owe it to Him that we should allow no form of occupation to interfere with our complete devotion. If anything occupies my thought or my activities, occupies my time, my physical energies, my mental capabilities, if anything so exercises my powers, be what they may, as to relegate the service of Jesus Christ to a second place, then I am wrong. I am out of harmony with Him. I have no right to allow such things to elbow Him out of His supremacy. He shall be first, and His name first.

And we owe it to Him never to permit our pleasures, our recreations, in any way, to infringe upon our emotions as to interfere with our fellowship with Him. Sometimes I hear whispers, and I do not know whether they are true or not, and I would fain pay no attention to them, except in a general way, and I say to you who are professing Christian young men and women, boys and girls, and older men and women, if you are addicted to the pursuits of the world, if you are found particularly in that hopelessly immoral and desecrating institution, the theatre, responsible for more of the world's trouble perhaps, than any other single agency of publicity, degrading our youth, filling our prisons, ruining bodies, and damning souls — I do not believe there is any greater agency of hell upon earth today than the moving pictures—I say to any Christians, "Do not tell me that you love the Lord Jesus if you allow yourself to go there. You are deficient, either of devotion, or in Scriptural intelligence." You cannot go along the street and see boys being trained in crime, to acts of violence, and to every kind of moral degradation, and thus be a party to furthering it, and saying you are paying what you owe to your Lord. You owe it to Him to keep away from all such things, and to see to it that in your recreational life you permit nothing at all to come in that would impair your testimony, that would incapacitate you for service to the Lord Jesus Christ. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." No; we are not saved by doing one thing, and not doing another. But being saved, we owe it to our Lord to keep our garments clean, unspotted from the world, that we may be free to bear our testimony, and to render Him an undivided service.

I have not time to pursue that. Just hold it in your memory, and I can make applications of it, that if our profession be true that Jesus Christ be to us what we say He is, the Fairest
among ten thousand, altogether lovely, then surely it ought to be true that we would rather die than willingly to be dishonoured, to have any part whatever in movements and institutions that tend to destroy His handiwork, cannot be consistent with a profession of whole-hearted devotion to Jesus Christ our Lord.

Here in this place we protested against certain evils, and then a lot of silly people wrote me letters saying: "What have you accomplished?" I remember in a great convention some years ago, where there were more than a thousand delegates, and where we were outvoted on a question of loyalty to this Book, the son of one of the professors came to Thee say, and condescendingly said: "Well, are your prayers answered? Are you successful?" I said, "My dear sir, are you under the delusion that you are successful? If I were to stand for God's Word, as the only man on earth, I should have the victory." Stand for the things of God. Give Him an undivided service, whether men praise or curse you, it does not make any difference. It is not for us to say whether we shall succeed or not. "It is required in stewards, that a man be faithful. That is the requirement, no matter what people say. Give Him undivided service.

III.

And then WE OWE IT TO HIM TO RENDER HIM AN OPEN AND PUBLIC LOYALTY. I do not believe that the Lord Jesus Christ needs any secret agents. He is Himself the Truth. He needs nobody who will travel under false colours, and He has plainly said that if we are ashamed to own Him, He will be ashamed to own us. He demands not only the loyalty of our hearts, not only all the service of which we are capable, but He demands that we should be openly and publicly His stewards.

Some years ago a young lady came to me. She was in high school. She said: "They are having a dance at my school, and I have been pressed to attend. I have no question at all in my mind as to my duty in the matter. I am not going. But the question in my mind is this: Shall I just excuse myself, and say I have another engagement, or shall I tell them frankly why I am not going?" I said, "Tell them why you are not going. Do not say, 'I cannot be there'. You could. Do not say, 'I am otherwise engaged', because at your time of life, you are not so bound as that. Tell them: 'I am a Christian; I am a disciple of Jesus Christ, and I will not go where He is not invited, and that is why I am not going.'" She said, "All right, I shall do that."

How many of us try to keep a straight path, and let people know that it is not a matter of expediency, but that it is our conviction? Why not say why you do not do certain things? Put your flag at the top of the mast. Put on the uniform. Say: "I cannot, because I am a steward of Jesus Christ, and my duty forbids my doing that." "You are very narrow." "Yes; I am. I am just so narrow they will not waste my Lord's goods. I will be true to my trust. Call that narrow if you like. Exclude me from your fellowship if you like, but I am openly loyal to Jesus Christ."

And surely He expects that of us, and nothing less. Oh, that we may yield to Him an undivided heart, and undivided service, an undivided and un-concealed loyalty! That is what the Lord needs today. And if, by the power of His Spirit, He enables us thus always and everywhere to be true to Him, we shall not exercise our stewardship in vain.

Once in Dr. Gordon's prayer meeting in Clarendon Street, Boston, years ago there was a brother who frequently concluded his prayers in the same way, something after this fashion: "And when our life's day is done, grant, O Lord, that we may hear Thee say, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'" One night, when Dr. Gordon could stand it no longer, he said, "Brother, please do not offer that foolish prayer any more. You need not tell the Lord what you want Him to say. You do well, serve Him faithfully, and you need not be afraid that you will escape the 'well done' and if you do not, then all the praying in the world will not earn it for you."

Dr. Gordon was right. We are saved by grace alone, and over and above the gift of grace we shall be rewarded for our works as faithful stewards, if, indeed, we are faithful. So then, let us lay up for ourselves treasures in heaven. Give Him all that we have, even as He gave us all He had.

Let us pray:

O Lord, we owe such a debt to Thee that though we lived a million years on earth, we could never repay it; indeed, eternity itself will be too short to utter all Thy praise.

We would not be like the unjust steward, ashamed to beg.

We acknowledge that we have all been unfaithful. We have all wasted Thy goods. Many a time have we failed Thee, and we come confessing it this morning, acknowledging our failures, and we ask for Thy forgiveness, and pray that from this hour Thou wilt help us all to be more faithful, better stewards of the Lord Jesus Christ. Oh, call us to account! Bring us to Thy feet, for Jesus' sake, Amen.

SERENITY

O Lord, I pray,
Keep me in peace today,
Thy face undimmed
By earthliness,
Or daily duties pressed,
All good and right,
Yet hiding from my sight
Eternal verities,
Unless I guard
My precious time with Thee,
When Thy dear voice
Shall speak Thy word to me.
Then may I walk
With faith serene and clear,
No sense of haste,
But ever be as one who knows Thee near.

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WHAT DO WE OWE TO THE REFORMATION?

By The Late JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool

In the light of present day trends of Protestants accepting the overtures of Rome and of the denial of Reformation principles we reprint the pamphlet, "What do we owe to the Reformation?" by the late Bishop J. C. Ryle (1816-1900). Just a couple of weeks ago an English writer in the Convo- vocation of Canterbury was expected to refer to spiritual junk and notions of the Old Testament. Last week the English Bishop of Woolwich said, "If Christianity is to survive, the image of a super-natural God must go." What would Bishop Ryle say today? The prophet's message is needed now and is still up to we. We recognize that Bishop Ryle is an Anglican, and as Baptists we do not hold his views on Establishment.


PREFATORY NOTE

In this pamphlet the voice of the first Bishop of Liverpool, whose memory does not fade, challenges us to consider the nation's great debt to that most soul-stirring period of her history, known as "The Reformation." It is known that the Oxford (Tractarian) Movement has from its inception set itself to reverse the Reformation, and to re-establish the ideas of medievalism which were then rejected. The most decisive question of the hour is: Are we returners of the Reformation or of those who repudiate it? The Anglo-Catholic is in the latter class, but the Nation generally has a strong sentiment that the Reformation is the source of many blessings. The special edition of this pamphlet is sent forth to give a picture of the evils from which we were delivered, and of the great inheritance into which we have entered through the lives and deaths of the Reformers. It is to be highly deplored that there are those within the Church of the Reformation, who have no good thing to say of it. The past hundred years has seen what Archbishop Tait called "A conspiracy within our own body against the doctrine, the discipline, and the practice of our Reformed Church." These anti-Reformationists were first known as Tractarians, then Puseyites, then Ritualists, and now they assume the label, "Anglo-Catholics." Dean Wace of Canterbury claimed that a more true designation would be "Anglo-Romans."

Some of the Bishops are attempting to suggest that the Oxford Movement was only a counter-part to the Evangelical Revival, and accordingly they are striving to link the two. It is an attempt to mix oil and water, and is utterly futile. The late Bishop HANDLEY MOSELEY rightly enough declared, "It was not continuity or development which led from the Evangelical to the Oxford revival, but a definite repudiation by the Tractarian leaders of some of the chief principles of the Evangelicals. The theory of the Church, the relationship of the Church and the Scripture and the doctrine of Justification were handled by the Oxford writers not so as to develop and supplement the teaching of the Evangelicals but so as to counteract it." (See Moseley's Life of Charles Simeon.)

If we be thankful for the Reformation, we must stand to resist its undoing, whether by Anglo-Catholicism or Romanism.

J.A.K.

OUR lot is cast in days when it is the fashion to despise everything that is old. There is a morbid readiness to throw aside all things which bear about them the least mark of antiquity, and to treat them with as little respect as last year's almanacs. I heartily thank God for most of the changes of the last half-century, whether political, or social, or scientific, or educational. I should not be an honest man if I did not declare my conviction that on the whole they are great improvements. But there is one subject about which I cannot take up new views, and that subject is the English Reformation. I cannot agree with those who now tell us that the Reformation was a blunder—that the Reformers are overpraised—that Protestantism has done this country no good—and that it would matter little if England placed her neck once more under the foot of the Pope of Rome. Against these new-fangled opinions I enter my solemn protest. I want no departure from the old Protestant paths which were made by Cranmer, Ridley, and Latimer, three hundred years ago. In short, about the value of the English Reformation I want no new views. I unhesitatingly affirm that the "old are better."

I fear there is a strange disposition to undervalue the Protestant Reformation. Time has a wonderful power of dimming men's eyes, and deadening their recollection of benefits and making them thankless and ungrateful. Three busy centuries have slipped away since England broke with Rome, and a generation has arisen which, like Israel under the Judges, knows little of the days of the Protestant Exodus, and of the struggles in the wilderness. Partly, too, from a cowardly dislike to religious controversy, partly from an apparent liberal and condemn nobody's opinions, the Reformation period of English history is sadly slurred over, both in Universities and Public Schools. It seems an inconvenient subject, and men give it the cold shoulder. Be the cause what it may, the Reformation period is too often shunted on a side, and has not that prominent place, in the education of young England, which such a character-forming period most richly deserves. The whole result is, that few people seem to understand either the evils from which the Reformation delivered us or the blessings which the Reformation brought in. To remove some of this ignorance is my aim. I want to make some of my countrymen understand that

WE OWE AN ENORMOUS DEBT TO THE PROTESTANT REFORMATION

Let me clear the way by saying that I do not pretend to endorse the character of all the agents by whom the English Reformation was carried out, or to approve of everything which they did. I do not for a moment maintain that Henry VIII. was a
godly man. No! Too often he was a brutal tyrant—I do not say that the statesmen who surrounded him were faultless characters. Far from it. Too and enriched their families by plundering abbey many of them made a market of the Reformation, lands. I do not ask you to believe that Cranmer, and other Reformers, either in the days of Henry VIII. or Edward VI. or Elizabeth, were angels and made no mistakes. I frankly admit that they did some things which they ought not to have done, and left undone some things which they ought to have done. But you must remember that God does a great deal of good work with imperfect tools, such as Sennacherib, Nebuchadnezzar, and Cyrus. All I do maintain is, that the whole result of the Protestant Reformation was an enormous gain to this country. And I confidently assert that England before the Reformation was as unlike England after the Reformation as black and white, darkness and light; night and day. Facts, stubborn facts, exist to prove the correctness of this assertion.

THE REFORMATION DELIVERED ENGLAND FROM AN IMMENSE QUANTITY OF EVILS

For one thing the Reformation delivered England from gross religious ignorance and spiritual darkness

No doubt there was a professing Church of Christ in the land when Henry VIII. ascended the throne, a Church abounding in wealth, and garrisoned by a whole army of Bishops, Abbots, Friars, Priests, Monks, and Nuns. But money and clergymen do not make a Church of Christ; any more than “men with muskets” make up an army. For any useful and soul-saving purposes the English Church was practically dead, and if St. Paul had come out of his grave and visited it, I doubt if he would have called it a Church at all. The plain truth is, that it was a Church without a Bible; and such a Church is as useless as a lighthouse without a light—a candle stick without a candle—or a steam-engine without a fire. Except a few scattered copies of Wycliffe’s translation of the Vulgate, there were no English Bibles in the land, and the natural consequence was, that priests and people knew scarcely anything about God’s truth, and the way to be saved.

As to the Clergy, as a general rule, their religion was the merest form, and scarcely deserved to be called Christianity at all. Most of them were pitiful turncoats without a conscience, and were ready to change sides in religion at word of command. In fact, they did so no less than four times—one under Henry VIII., once under Edward VI., once under Bloody Mary, and once more under Elizabeth.

The immense majority of the clergy did little more than say masses and offer up pretended sacrifices—repeat Latin prayers and chant Latin hymns, which of course the people could not understand—hear confessions, grant absolvements, give extreme unction, and take money to get dead people out of Purgatory. Preaching was utterly at a discount. As Bishop Latimer truly remarked, “When the devil gets influence in a church, up go candles and down goes preaching.” Quarterly sermons were indeed prescribed to the clergy, but not insisted on. Latimer says that while mass was never left unsaid for a single Sunday, sermons might be omitted for twenty Sundays in succession, and nobody was blamed. After all, when sermons were preached they were utterly unprofitable; and latterly, to preach much was to incur the suspicion of being a heretic.

To cap all, the return that Bishop Hooper got from the rich diocese of Gloucester, no barbarous and uncivilized corner of England, when he was first appointed Bishop in 1551, will give a pretty clear idea of the ignorance of the pre-Reformation times. He found that out of 311 clergy in his diocese, 168 were unable to repeat the Ten Commandments; 31 of the 168 could not say in what part of the Scripture they were to be found; 40 could not tell where the Lord’s prayer was written, and 31 of the 40 did not know who was the author of the Lord’s Prayer.

As to the laity, it is not too much to say that the bulk of them, except in the hour of trial, sickness and death, had no religion at all. Even at such seasons as those there was no one to tell them of the love of God, the mediation of Christ, the glad tidings of free salvation, the precious blood of atonement, and justification by faith. They could only send for the priest, who knew nothing himself and could tell nothing to others; and then at last they received absolution and extreme unction and took a leap in the dark.

To sum up—all in a few words, the religion of our English forefathers before the Reformation was a religion without knowledge, without faith, and without lively hope—a religion without justification, regeneration, and sanctification—a religion without any clear views of Christ and the Holy Ghost. Except in rare instances it was little better than an organized system of Mary-worship, saint-worship, infant-worship, relic-worship, pilgrimages, ams-­givings, formalism, ceremonialism, processions, penances, absolvements, masses and blind obedience to the priests. It was a huge higgledy-piggledy of ignorance and idolatry, and serving an unknown God by deputy. The only practical result was that the priests took the people’s money, and undertook to secure their salvation, and the people flattered themselves that the more they gave to the priests, the more sure they were to go to heaven. As to the grand cardinal question, “What must I do to be saved?” probably not one Englishman in fifty could have given you half as good an answer as an ordinary Sunday School child would give in our own day. Such was the ignorance which was scattered to the winds by the English Reformation.

For another thing, the Reformation delivered England from the most grovelling, childish and superstitious practices in religion

I allude especially to the worship of relics. Desti­tute of the slightest Scriptural knowledge, our forefathers were taught by the priests to seek spiritual
benefit from the so-called relics of dead saints, and to treat them with divine honour. The accounts which those trustworthy old historians, Strype, and Fuller, and Burnet, have handed down to us about these wretched relics, up to Henry VIII.'s reign are extraordinary.

At Reading Abbey, in Berkshire, the following things among many others were exhibited by the monks on great occasions, and most religiously honoured by the people. An angel with one wing—the spearhead which pierced our Saviour's side—two pieces of the Holy Cross—St. James' hand—St. Philip's stole—a bone of Mary Magdalene, and a bone of Salome.—(Strype, i., 390).

At Bury St. Edmund's, in Suffolk, the priests exhibited the coals that roasted St. Laurence, the parrings of St. Edmund's toe nails, Thomas à Becket's penknife and boots, and as many pieces of our Saviour's cross as would have made, if joined together, one large whole cross. They had also relics whose help was invoked at times when there was an excessive growth of weeds, or heavy falls of rain!—(Burnet's Ref., i., 436).

At Maiden Bradley Priory, in Somersetshire, the worshippers were privileged to see the Virgin Mary's smock, a piece of the stone upon which our Lord was born at Bethlehem, and a part of the bread used by Christ and the Apostles at the first Lord's Supper.—(Strype, i., 391).

At Bruton Priory, in Somerset, was kept a girdle of the Virgin Mary, made of red silk. This solemn relic was lent as a special favour to women in childbirth, to ensure them a safe delivery. The like was done with a girdle of Mary Magdalene, at Farley Abbey, Wiltshire.—(Strype, i., 391).

Even in the Midland Counties, superstition was just as bad as in the South of England. Strype records that at St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas' shirt and that it was worshipped by women expecting their confinement. At Dale Abbey, near Derby, they worshipped part of the girdle of the Virgin Mary, and some of her milk! At Repton Monastery, the bell of St. Guthlac was held in special honour, and people put their heads under it to cure the headache. At Grace Dieu Nunnery, in Leicestershire, they worshipped part of the coat of St. Francis.—(Strype, i., 396).

Records like these are so amazingly silly, as well as painful, that one hardly knows whether to laugh or to cry over them. But it is positively necessary to bring them forward, in order that men may know what was the religion of our forefathers, in the days when Rome ruled the land, before the Reformation. Wonderful as these things may seem, we must never forget that Englishmen at that time had no Bibles and knew no better. A famishing man in sieges and blockades has been known to eat rats and mice, and all manner of garbage, rather than die of hunger. A conscience-stricken soul, famishing for lack of God's Word, must not be judged too hardly, if it struggles to find comfort in the most debasing superstition. Only let us never forget that this was the superstition which was shattered to pieces by the Reformation.

For another thing, the Reformation delivered England from the degrading tyranny and swindling impostures of the Romish priesthood.

In the last days of the Pope's supremacy in this land, the laity were thoroughly "sat upon" by the clergy, and could hardly call their souls their own. The power of the priests was practically despotic, and was used for excellent ends except the advancement of the true religion. Like the frogs in the plague of Egypt, they made their way everywhere, both in the palace and the cottage, met you at every turn of life, and had a finger in every transaction. They interfered by the confessional between husbands and wives—between parents and children—between masters and servants—between landlords and tenants—between subjects and sovereigns—between souls and God. Obey them and you might do anything: Resist, and you had no safety either for property or life.

One great object, which they steadily kept in view, was to enrich the Church and fill the pockets of their own order. To accomplish this end they employed many devices. Sometimes they persuaded tender-hearted affectionate persons to give money to get the souls of their relatives out of purgatory by procuring masses to be said for them. Sometimes they advised weak people to give huge sums to the shrine of some favourite saint, such as Thomas à Becket at Canterbury, in order to merit Heaven by good works. Sometimes they induced dying sinners to give vast tracts of land to abbeys and monasteries, in order to atone for their bad lives. In one way or another they were continually drawing money out of the laity, and accumulating property in their own hands. "In fact," says Burnet, "if some laws had not restrained them, the greater part of all estates in England had been given to religious houses."—(Burnet's Ref., i., 378).

The other object, which they never forgot for a moment, was to keep their own power. For this purpose they claimed to hold the keys of heaven literally and really. To them confession must be made. Without their absolution and extreme unction, no professing Christian could be saved. Without their masses no soul could be redeemed from purgatory. In short, they were to all intents and purposes the mediators between Christ and man. To please and honour them were the first duties; to injure them was the greatest of sins. Fuller, the historian, tells us that in 1548 a certain Italian priest got an immense sum of money in England by obtaining power from the Pope "To absolve people from usury, theft, manslaughter, fornication, and all crime whatsoever, except smiting the clergy and conspiring against the Pope."—(Fuller's Church Hist., i., 532, Tegg's Ed.)

As to the gross and ridiculous impostures which the priests practised on our ignorant forefathers before the Reformation, the catalogue would fill a volume. At the Abbey of Hales, in Gloucestershire, a vial was shown by the priests on great occasions to those who offered alms, which was said to contain the blood of Christ. This notable vial was ex-
amined by the Royal Commissioners in Henry VIII.'s time, and was found to contain the blood of a duck, renewed every week.

In the city of Worcester there was a huge image of the Virgin Mary in one of the churches, which was held in special reverence. This was also examined by the same Royal Commissioners, in order to ascertain what it really was. But when it was stripped of certain veils which covered it, it turned out to be no image of the Virgin, but of some old Bishop.

At Boxley, in Kent, a great crucifix was exhibited, which received peculiar honour and large offerings, because of a continual miracle which was said to attend its exhibition. When the worshippers before it offered copper coin, the face of the figure on the cross looked grave; when they offered silver it relaxed its severity; when they offered gold it openly smiled. In Henry VIII.'s time this famous crucifix was also examined, and wires were found within it, by which the attendant priests could move the face of the image, and make it assume any expression they pleased.—(Burnet's Ref., 1., 486).

He that desires to pursue this disgraceful subject any further will find it truly handled in Calvin's Inventory of Relics and Hobart Seymour's Pilgrimage to Rome. He will learn there, that all over Europe things were shown as holy relics, so manifestly false and fictitious, that the priests who showed them can only be regarded as cheats and rogues, who in this day would be sent to the treadmill or obliged to pick oakum. Wood of the true cross, enough to load a ship, though we know that one person alone could carry it—thorns professing to be part of the Saviour's crown of thorns, enough to make a large faggot—at least fourteen nails, said to have been used at the crucifixion, though we know four must have been sufficient—four spearheads, said to be points of the spear which pierced our Lord's side—though of course it had only one—at least three seamless coats of Christ for which the soldiers cast lots, though there could only have been one—all these are only select specimens of the profane and vile inventions with which Romish priests imposed on people before the Reformation. They must be known that they were telling lies, and yet they persisted in telling them, and required the ignorant laity to believe them. I remind you that for deliverance from this miserable system of priestly tyranny and priestly imposition we are indebted to the Reformation.

The Reformation delivered England from the worst plague that can afflict a nation, I mean the plague of unholiness and immorality among the clergy.

The lives of the clergy, as a general rule, were simply scandalous, and the moral tone of the laity was naturally at the lowest ebb. Of course, grapes will never grow on thorns, nor figs on thistles. To expect the huge roots of ignorance and superstition which filled our land to bear any but corrupt fruit would be unreasonable and absurd. But a more thoroughly corrupt set than the English clergy were in the palmy days of undisturbed Romanism, with a few brilliant exceptions, it would be impossible to imagine.

The parochial priesthood became unhappily notorious for gluttony, drunkenness, and gambling. "Too often," says Professor Blunt, "they were persons taken from the lowest of the people, with all the gross habits of the class from which they sprang—lotterers on the alehouse bench—diggers, scarce able to say by rote their paternoster, often unable to repeat the Ten Commandments—mass priests who could just read their breviaries, and no more—men often dubbed by the incomplimentary names of Sir John Lack-Latin, Sir John Mumble-Mattsins, or Babbling and Blind St. John. In fact, the carnal living and general secularity of ministers of religion were proverbial before the Reformation."—(Professor Blunt's History of the Reformation, p. 68).

I might tell you of the shameless covetousness which marked the pre-Reformation priesthood. So long as a man gave a libation at the shrine of such saints as Thomas à Becket, the clergy would absolve him of almost any sin. So long as a felon or malefactor paid the monks well, he might claim sanctuary within the precincts of religious houses, after any crime, and hardly any law could reach him. Yet all this time for Lollards and Wycliffites there was no mercy at all! The very carvings still extant in some old ecclesiastical buildings tell a story in stone and wood which speak volumes to this day. Friars were often represented in these carvings as foxes preching with the neck of a stolen goose peering out of the hood behind—as wolves giving absolution, with a sheep muffed up in their cloaks—as apes sitting by a sick man's bed, with a crucifix in one hand and with the other in the sufferer's pocket. Things must have been at a low ebb when the faults of ordained ministers were so publicly held up to scorn!

But the blackest spot on the character of our pre-Reformation clergy in England is one of which it is painful to speak. I mean the impurity of their lives and their horrible contempt of the Seventh Commandment. The results of auricular confession, carried on by men bound by their vow never to marry, were such that I dare not enter into them. The consequences of shutting up herds of men and women in the prime of life, in monasteries and nunneries, were such that I will not defile my paper by dwelling upon them. The details will be found in Strype, Burnet, and Fuller, by those who care to look them up. Suffice it to say, that the discoveries made by Henry VIII.'s Commissioners, of the goings-on in many of the so-called religious houses, were such as it is impossible to describe. It is a shame even to speak of them. Anything less "holy" than the practice of many of the "holy" men and women in the professedly "holy" retreats from sin and the world the imagination cannot conceive. If ever there was a plausible theory weighed in the balance and found utterly wanting, it is the favourite theory that celibacy and monasticism promote holiness. Romantic young men and sentimental young ladies may mourn over the ruins of such abbeys as Battle, and Glastonbury, and Bury, and
Tintern. But I venture to conjecture that many of
these houses are more useful now in their ruined
condition than they ever were in the days of
affluence and prosperity. Monasteries and nunneries
were frequently sinks of iniquity.

All monasteries and nunneries were not equally
bad. I admit that there were religious houses like
Godstow nunnery, near Oxford, which had a stain-
less reputation. But I fear these were but bright
exceptions which only prove the truth of the rule.
The preamble of the Act of Dissolution of Religious
Houses, founded on the Report of Henry VIII.'s
Commissioners, contains broad and general statements,
which cannot be got over. It declares "that mani-
fest sin, vicious, carnal, and abominable living, is
daily used and committed in abbeyes, priories, and
other religious houses of monks, canons, and nuns,
and that albeit many continual visitations have
been had, by the space of two hundred years or
more, for an honest and charitable reformation of
such unthrift, carnal, and abominable living, yet
that, nevertheless, little or none amendment was
hitherto had, but that their vicious living shame-
fully increased and augmented."—(Fuller, I., 208.)

After all, there is no surer receipt for promoting
immorality than "fulness of bread and abundance
of idleness" (Ezek. 16:49). Take anywhere a num-
ber of men and women, of any nation, rank or class
—bind them by a vow of celibacy—shut them up
in houses by themselves—give them plenty to eat
and drink, and give them little or nothing to do—
and above all give them no Bibles, no true religion,
no preaching of the Gospel, no inspection, and no
check from public opinion, and if the result of all
this be not abundant breach of the Seventh Com-
mandment, I can only say I have read human
nature in vain.

I make no apology for dwelling on these things.

Painful and humbling as the picture is, it is one
that in these times ought to be carefully looked at,
and not thrown aside. I do not want men to pass
severe judgment on our poor ancestors, and say
they were all lost. We are not their Judge. Too
wan little light has been given, of them little will be
required. But I do want modern Churchmen to
understand from what the Reformation delivered
us. Before we make up our minds to give up Pro-
testantism and receive back Monasticism and the
"Catholic system," let us thoroughly understand
what the state of England was when Popery had
its own way unchecked and uncontrolled. My own
belief is, that there never was a change so impera-
tively needed as the Reformation, and that no
Englishmen ever did such good service to their
country as the Reformers.

But what shall we say of the modern proposal,
to give up the principles of the Reformation, and
to return to the communion of the Church of
Rome? What shall we say, indeed! I say the man
who makes such a proposal must have taken leave
of his senses, or be utterly ignorant of the facts of
history. Are we to return to a Church which boasts
that she is infallible and never changes—to a
Church which has never repented her pre-Reforma-
tion superstitions and abominations—to a Church
which has never confessed and abjured her count-
less corruptions? Are we really to go back to gross
ignorance of true religion? Shame on us, I say, if
we entertain the idea for a moment! Let the Is-
raelite return to Egypt, if he will. Let the prodigal
go back to his husks among the swine. Let the dog
return to his vomit. But let no Englishman with
brains in his head ever listen to the idea of ex-
changing Protestantism for Popery, and returning
to the bondage of the Church of Rome. No, indeed!
We owe a debt to the Reformation for having de-
ivered us from an enormous mass of evil.

Next instalment:

THE REFORMATION CONFERRED POSITIVE
Blessings Upon This Country

135th Annual Business Meeting
Jarvis Street Baptist Church

A NNUAL business meetings at Jarvis Street
Baptist Church are occasions for praise and
thanksgiving for the Lord's faithfulness. In these
days of apostasy with many lights going out upon
the candlestick we are grateful to God for keeping
the testimony of Jarvis Street bright and effective.

Oh for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

The one hundred and thirty-fifth annual business
meeting was a time of praise and testimony as
God's people continued in song:

I love Thy Kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood.

After the invocation Rev. S. A. Tulloch read
Psalm 100. Dr. Slade then called on Mr. Robert
Shaker to present the Deacons' report.

DEACONS' REPORT

The Christian life, though simple in its origin,
is a complex thing, and there are many factors
which are necessary for its full development. Some
Christians are placed in a more favoured position
than others and consequently receive in some re-
spects a greater measure of privileges than others
and are in a better position to develop the life of
faith. We are persuaded that we here, who are
members and adherents of Jarvis Street Baptist
Church, are among the favoured ones, because we
enjoy such great privileges as a local church in
the sight of God and are encouraged in the public
exercises of religion in a manner which is a source
of immeasurable help to each of us as individuals.

As in other years, so also in this year as we meet,
we desire to go on record in praise and thank-
giving to our Lord for His continued mercies and
blessing toward us in enabling us to carry on our
public services week after week without let or
hindrance. In these services we are able to give
outlet to our souls in suitable expressions of united praise and thanksgiving unto His name, to hear Him speak to us clearly and forcefully in no uncertain terms or confused manner as the Scriptures have been expounded to us by our faithful pastor, his associates and the guest preachers we have had from time to time, to see the ordinance of baptism performed continually throughout the year, to rejoice in those obeying the Lord in this manner and to take part in the Lord's Supper on those blessed occasions of communion with Him. We also have the privilege of taking part in our seasons of united prayer where we are able to set before the Lord our hearts' desires for the advancement of His kingdom, to commit those who are ill unto Him, to seek comfort for the bereaved and heavy laden, and to commit our lost relatives and friends unto Him that He might save them, to be helped together by the mutual faith of one another, to speak with one another of the good things of the Lord, to rejoice with those who rejoice and weep with those who weep, and thus in a measure bear another's burdens.

In the light of these things the characteristic expression throughout the year, both spoken and unspoken, has been "Heaven has come down our souls to meet, and glory has crowned the mercy seat."

When our Lord taught us to pray "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven," He recognized that as regenerate creatures there was a seed of life in us that would not come to fruition unless certain principles were adhered to. Among other things in these words the principle of evangelism is set before us. We have had in the past year every advantage in this respect, and though we are not satisfied with present achievements, we have cause to be thankful for the measure of success we have attained in our efforts for the spread of His kingdom.

From the pulpit we have been continually exhorted to carry on in our homes and in our places of business a ministry of witness bearing, that souls may be saved.

The work of the Sunday School and the visitation programme, pushed forward continually by our resourceful superintendent, has again given us abundant opportunity to carry the Gospel into homes in the immediate area of the church and elsewhere over the whole city. A prominent feature of the work this year has been the Mothers' Meetings, carried on the first Monday of each month. This meeting has grown out of the work of the Sunday School and has been the means of bringing out many to hear the Gospel, not only at these particular meetings, but also it has made it easier to encourage many of the parents to come out on Sunday, so that we have had the joy of seeing more adults from homes of scholars than ever before. The crowning joy of it all has been that we have seen a good number making profession of faith in the Lord Jesus, join the church and now, in as far as we can see, growing in grace and becoming assets to the continuing testimony.

In the Home Mission fields, where we seek by prayer and financial assistance to advance the cause of Christ, we have had the joy of seeing one young church that we are assisting becoming more solidly established and extended and one new cause established in a very needy area. These are pastored by active young men, one of whom is a student in the Seminary and the other a graduate of the same.

From the foreign fields of France, Belgium and Switzerland continued good reports come, not of sensational progress, but of solid firm propagation of the Word of God and continued maintenance and extension of established testimonies in lands where Rome overshadows all and where progress is made only at great cost.

Last year we looked forward to the time when we would see two students of the Seminary, in training for work in Jamaica, go there to help extend the work so faithfully carried on by our beloved Dr. Knight. This year we are able to see that hope realized and to rejoice in the reports of the good work that is being done by the two whose support we have taken on, Mr. Smith and Mr. Nelson.

In that unusual work for one church to be carrying on, the Seminary, where the equipping of one good man makes him an army, as for example our esteemed graduates Mr. Buhler and Dr. Knight among others, we have rejoiced in the solid and constructive work being done under the leadership of Principal Adams that is, we believe, leading to enlargement of the student body and the increasing good reputation of the school among many churches, both here and abroad. In addition, we find much satisfaction in the fact that a number of our own young folk have been in training for future service.

THE GOSPEL WITNESS is likewise an unusual work for one church, in view of the fact that it is not just a local church bulletin, but a paper with a large appeal and a message of unusually strong doctrinal content, a rare thing in these days. We have cause to be thankful that it has gone out every two weeks by the thousand, ministering to needy souls everywhere as evidenced by many letters and testimonies from those who receive it and read it.

Lastly, pastor, we desire to record at this time our special Thanksgiving to God that in the midst of these days when leaders are so scarce He has given you to us, and kept you in good health to lead us in the way of righteousness and to guide and oversee this huge and varied organization of ours, which is no small task. We desire also to render our thanks to you for your labour of love on our behalf and the unreserved manner in which you give yourself to the work of the Lord everywhere.

MISCELLANEOUS REPORTS

As Mr. David Markle gave the Treasurer's report, he remarked that this year's was the finest financial statement ever presented by the church. The total receipts for all departments amounted to $200,119.65. Through the sacrificial givings of the Lord's people all accounts were balanced, and the extensive missionary enterprises of Toronto Baptist Seminary, THE GOSPEL WITNESS, Radio broadcasting of the Sunday evening service, help to the
Association of Regular Baptist Churches (Canada), which is engaged in home and foreign missionary enterprises, and to the International Council of Christian Churches were vigorously carried on with an expenditure of over $100,000.00. We trust that under the blessing of God we will be able to do even more during the coming year.

The following deacons were appointed to serve the church during the next two years: P. Bauman, G. Evans, R. E. Kinsinger, D. Markle, N. Nicol, F. Rush and R. Shaker.

The report of Toronto Baptist Seminary, as presented by the principal, Rev. G. A. Adams, will appear in the special Seminary issue.

Dr. O. L. Clark and Rev. W. P. Bauman presented a report on behalf of THE GOSPEL WITNESS.

The Sunday School report was given by the general superintendent Mr. R. E. Kinsinger. This missionary arm of the church reaches out into the homes of hundreds of people. By means of transportation provided over 300 are brought in under the sound of the Gospel. At the annual teachers' and workers' banquet Dr. Slade made an important announcement on the appointment of Mr. Norman Penney as full-time Sunday School superintendent beginning September 1st.

The Dorcas Societies and the Ladies' Mission Circle have continued in the labours of love in helping missionaries and pastors at home and abroad by the work of their hands and the prayers from their hearts. The musical departments have contributed much in the public worship services as well as on special occasions such as the Christmas Carol service and the Good Friday service of praise.

During the past year God has been pleased to call some to higher service. The assembly stood in silent tribute as Dr. Slade read the names:

Mrs. N. R. Duetta, Mrs. G. A. MacBain, Mr. Kenneth A. Burnham, Miss Lydia Travis, Mr. Richard McManis, Mr. Christopher Larkin, Mr. J. G. Cohoon, Mrs. M. Warriner, Mr. R. H. Staples, Miss Carrie Baker.

Having obtained help of God we continue unto this day. May God grant us His sufficient grace to keep us faithful in the days to come.

ICY-USA FEATURES NATIONAL FIGURES AT JUNE CONFERENCE

The first nation-wide Leadership Conference of International Christian Youth in the United States will be held June 8-14, 1963, at the Christian Admiral Hotel in Cape May, New Jersey. The Conference is designed to help prepare Christian youth in defense of the Faith and of their liberty in this twentieth century.

The week-long conference, open to all young adults, aged 15 to 30, will feature a number of the important leaders of our Churches and Nation.

Friday evening, June 13th, United States Senator Strom Thurmond, outstanding Christian statesman, will address the youth at the closing rally of the week. Dr. Bob Jones, Jr., president of Bob Jones University, Greenville, South Carolina, and distinguished Christian educator, will speak Monday and Tuesday evenings, June 10th and 11th.

Opening the Conference, Dr. Carl McIntire, president of the International Council of Christian Churches and director of the 20th Century Reformation Hour broadcast, will speak Saturday evening, June 8th, and will deliver a second address Thursday evening, June 13th. Dr. Paul Jackson, national representative of the General Association of Regular Baptist Churches, will present a message Wednesday evening, June 12th. And Dr. J. Philip Clark, general secretary of the Independent Board for Presbyterian Foreign Missions, will address the delegates upon his return from an around-the-world tour of international mission stations and churches. His message will be heard Sunday evening, June 9th.

The first lecture will be given Monday morning, June 10th, by Dr. Ernest V. Liddle, Associate Professor of History and Historical Theology at Grand Rapids Baptist College, presenting "The Christian Roots of Americanism." Tuesday, June 11th, Dr. William H. Peterson, Associate Professor of Economics at New York University, will discuss "Meeting Social Needs through a Free Economy." Dr. Donald A. Wait, Professor of Speech at Shetlon College, will deliver a lecture Wednesday morning, June 12th, on "The Ethics of Anti-Communism."

Each afternoon will be free for swimming, boating, hiking and other recreation.

Albert F. Gedraitis, National Chairman of ICY-USA, urges all interested youth to send in their reservations as soon as possible. Further details may be obtained by writing to ICY-USA, Collingswood, New Jersey.

The Lord's Day Services in Jarvis Street

May 19

The people of God rejoiced as once again the Word of the Lord was proclaimed in all its simplicity and power. One responded to the Gospel invitation at the close of the evening message.

"The Christian Race" (Heb. 12:1) was the subject of Dr. Slade's exhortation. This familiar metaphor sets forth the necessity of preparation for the Christian life. Those who enter an athletic race must come in through the proper gate. The Christian race is not a race to the cross, but from the cross to the crown. We enter only by way of the cross. That is the gate to the Christian life. We come as poor sinners to begin a race, to hasten and press on for a full reward. The Christian life is intended to be one of advancement and progress. "Let us run"; we are not to be stagnant nor stand still, but press on.

The runner's training begins with putting off some things. We are to put off the old man with his deeds and above all his exaltation. We might get so loaded with legitimate things in excess, with social life or human affections in the extreme. Put Christ before everything else. You ask if there is anything wrong about doing something. Is it a weight on your soul or does it enable you to fly? Let nothing
retard our speed or progress. Bessettin sins are not necessarily shameful or immoral, but these natures of ours are weak in certain directions. Our guiding text must be, "Abstain from all appearance of evil" (1 Thess. 5:22).

The text stresses our continuance in the race, as we run with patience. We have to endure trials and discouragements, but let us keep on. Have you lost your grip on Christ? Lay hold of Him by persistent prayer.

There are fine incentives for us to press on. We are encompassed with a great cloud of witnesses, who were examples in their own generation. They all, to look to Jesus; He has shown us the way. We are to run as He ran, with joy in His heart to the cross. He endured the cross: are we afraid of a little shame for Jesus? He finished the race and sat down on the right hand of the Majesty on high. We look to Him for full reward.

At the evening hour of worship Dr. Slade preached an inspiring message on the timely topic, "An Old Testament Astronaut" (2 Kings 2). It staggeres us to think that people are able to launch a one-man rocket from the earth and that he should circle the earth 22 times in 84 hours and come down in a predetermined area. Are these modern astronauts the first to go into space? No, Elijah preceded them by three thousand years. Before Elijah Enoch was translated. The Lord Jesus Christ ascended on high.

Elijah was taken by a whirlwind into heaven and centuries later appeared with Jesus and Moses on the Mount of Transfiguration. This was the sublimest moment in Elijah's life, which was full of stirring events. Yet he was a man of like passions as we. He was God's man to rebuke iniquity, a man of mighty faith and courage; he had power with God and power with men. When his life came to a close he passed to the heavenly scene.

Elijah's departure illustrates the death of saints, which is spoken of as departure. We are on this earth as strangers and pilgrims; this is not our country. At death we take our departure. Our times are in His hands.

Notice the manner in which Elijah was taken up. A chariot of fire and horses of fire appeared, and he was taken up into heaven. A great change came over the body of Elijah. He is a type of the glorious rapture. There must come a change in our bodies (1 Cor. 15:51-54; Phil. 3:21; 1 Thess. 4:13-18). If He should come tonight we would be changed in a moment and be caught up. What will death and the resurrection day mean to you? Only those in Christ will be caught up, as was Elijah.

The destination of Elijah was heaven. There are two ways to die: in the Lord or in our sins. Blessed are they who die in the Lord, those united with Christ by faith, who no one more die in his sins! All desire the end of the righteous, his glorious destination—heaven. The Lord took Elijah directly to heaven with no stop-over, no interval of unconsciousness, no soul sleep. He was at home with the Lord in a place of beauty, a place of joy and everlasting peace, where there is no sickness, no suffering, no sadness. I pray that all may be prepared for a prepared place where we shall be with the Lord forever.

May 26

"The Purpose and Importance of Meeting Together" (Matt. 18:20) was the timely subject emphasized by Dr. Slade at the morning service. The Lord graciously provided for churches. The church is the final authority for disputes. God provided for its needs through prayer and through the church provided for the highest fellowship.

There are special privileges and advantages in our service with Him as His people come together. We are not to forsake the assembling of ourselves together (Mal. 3:16; Heb. 10:25). The early church continued steadfastly in doctrine and in fellowship.

Some things are unessential in the church, others are essential. The place and number of people have nothing to do with acceptable worship. The Roman Catholics believe that they must come to the church, that God deposited grace with the church and this grace is dispensed by the priest. We may meet where we will; the Lord's presence is assured when two or three gather in His name. True worshippers come to Him in spirit and in truth. All places are alike to the Lord. Nor are multitudes essential to our usefulness.

The one great essential is that we meet in the Lord's name. To meet in His name is to meet by His authority and to depend upon His mediation. There is no other way to the Father. We desire to do all for His sake and to promote His cause.

Christ is a present Saviour: He is "in the midst." He is always with us, but there is special blessing as we meet together in His name. The Lord delights to meet His assembled people. He is here this morning. There is a holy atmosphere in this place as we meet, and we are conscious of the divine presence. I am sure of His nearness; my soul is strangely moved.

As we gather we think of the cross of Christ on Calvary. Our Saviour pronounces words of blessing and peace as when He appeared to His disciples after His resurrection. This meeting is not an end in itself. The Lord sent His disciples forth to bear witness. As we gather we are refreshed and fed to go out in His name.

At the evening hour Dr. Slade proclaimed the Gospel with power, speaking on the subject "Salvation to the Uttermost" (Heb. 7:25). Much is said in the Book of Hebrews concerning the infinite fullness of the Lord Jesus Christ. He is the Subject of the whole Bible. He is inexhaustible, His riches are unsearchable.

This text speaks of His all-sufficiency as a Saviour: "He is able." This fact is declared throughout the whole Bible. He is able to keep us from falling (Jude 24); He is able to do exceeding abundantly above all that we ask or think (Eph. 3:20). There is hope alone in the Lord Jesus Christ, but not in man.

Our Saviour's ability has to do with salvation. There is only one people that Jesus Christ saves, those who come unto God. Many are unsaved because they have turned away from God. What is involved in coming to God? Repentance, right about face. Then they exercise faith in the personal, supernatural, almighty God. A Christian is one who has come to the God of the Bible whom Christ
has declared. Without faith it is impossible to please Him (Heb. 11:6).

Some would like to come to God. without a Mediator, but this is audacity. We cannot come in our own good works, nor do we come by the church. The church has a place, but that is not the way to God. We cannot come by the ordinances. They are blessed, but they are not the way of salvation. People must come to God by Christ, as illustrated by the Aaronic priest who approached the mercy seat on, the day of atonement with the blood of the sacrifice. To come by Christ is the only effective way. Abel came to God with an acceptable sacrifice, the firstling of the flock. One had to die. It is wonderful to come to God by Christ. The bells of heaven ring. Those who thus come will not be cast out. Would that many would find the way to God!

This salvation is to the uttermost. Grace is commensurate with your needs. The Lord forgives, blotting out the sins of the past. Then He is doing a work in us: "you hath he quickened." He turns the tide of our affections toward Him so that we love the things we once hated and hate the things we once loved. He keeps us alive in this wicked world—a miracle! He adorns us so that we may be like Him in that great day.

The Lord saves to the uttermost, for evermore. He gives us eternal, everlasting life. What are our qualifications for this life? He saves us on the ground of Christ's mediatorial work. He ever liveth! He died that He might make the legacy valid, and He lives to see it is fulfilled. He is our Surety, as Judah was surety for Benjamin (Gen. 43:9; 44:32). He ever lives to plead our cause.

**Bible School Lesson Outline**

**Volume 27 **
**Second Quarter **
**Lesson 11 **
**June 16, 1963 **

**OLIVE CLARK, Ph.D. (Tor.)**

**THE CRUCIFIXION OF JESUS**

**Lesson Text:** John 19:16-30.

**Golden Text:** "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6.

I. His Crucifixion: verses 16-22.

The trial of Christ before Pilate and before Herod was characterized from beginning to end by injustice, cruelty and unreasonableness. Pilate knew that Christ was innocent of the charges brought against Him by His foes, yet he could not release Him. The merciless throng, roused to a high pitch of excitement and anger, unrepentantly by any appeal to their higher feelings, were insistent in their demands that Christ be crucified. Urged on by their leaders, they brought successive charges against the Saviour, saying that He was causing sedition, that He had broken their laws, and that He claimed to be the Son of God. When Pilate continued to hesitate, they finally obtained their will by a show of personal fear (verse 15). Christ was then led away to be crucified.

The Jewish priests had delivered Christ to Pilate, and Pilate in turn had delivered Him again to the Jewish authorities to carry out the crucifixion. The responsibility for this dreadful deed rests, therefore, upon the Romans, upon the Jews, and upon every individual, whose sins made necessary the Lamb of God (Acts 2:23; 8:14, 15; 4:10; 7:53). And yet, on the Divine side, Christ was ordained from all eternity to be the Saviour of men (1 Pet. 1:20; Rev. 13:8). The wrath of man brought praise to God, and Divine love changed history's greatest tragedy into earth's greatest triumph (Isa. 63:5; John 3:16; 2 Cor. 5:19; Col. 2:14, 15).

It was at Bethlehem that Christ began to bear His cross, the emblem of suffering, shame and death, for it was there that He first identified Himself with mortals, and was made in the likeness of sinful flesh (Rom. 8:3; Phil. 2:6-8; Heb. 2:9-10). There was a definite limit to that journey of condensation; it ended at Calvary. Once our Saviour had partaken of death, the crown of glory became His portion (Luke 24:26; Rom. 6:10; Phil. 2:9-11; Heb. 1:1-4; 2:7, 8). Calvary is the Hebrew name for "the Place of the Skull" which the Romans called "Calvary" (Luke 23:33).

Three crosses were silhouetted against the Eastern sky, and that of Christ was "in the midst." Christ is ever present. His cross represents the central fact of all history. It is indeed true that

"All the light of sacred story

Gathers round its head sublime."

The proximity of the other two crosses to the cross of Christ suggests some lessons. Christ died for sin; the Peop le died. The thief was saved, that none might despair; but only one, that none might presume.

The inscription, written in Hebrew, Latin and Greek, sets forth the universality of Christ's death; He died for all mankind, potentially, although He is the real only of those who believe upon Him (John 1:29; 1 Tim. 4:10; 1 John 2:2; 4:14). These were the three great languages of the day. Hebrew, the language of religion; Latin, the language of government; Greek, the language of culture. Christ was the High Priest, He was the King and He was Wisdom (1 Cor. 1:24, 30; Col. 2:3).

II. His Death: verses 23-30.

Many Scripture prophecies dealing with the intimate details of Christ's death and crucifixion were fulfilled during these last twenty-four hours of His earthly life, and they indicate that He was accomplishing the will of God for the redemption of men; Christ died for our sins, according to the Scriptures (1 Cor. 15:3). John mentions four of these prophecies; the lots (Psa. 22:18), the vinegar (Psa. 69:21), the unbroken body (Psa. 34:20) and the pierced side (Zech. 12:10; Rev. 1:7).

Tenderly our Saviour committed His mother to the care of John, the beloved disciple. Human relationships are ever sanctified, when Christ is given His rightful place. The home that is hallowed by the presence of Christ knows joy (John 2:2), peace (John 12:14, 18), restoration (Matt. 5:14, 15) and life (Luke 8:51-55).

Christ shouted with a loud voice, "It is finished." He had completed the work God had sent Him to do (John 17:4). He had paid the full price of redemption, and He had carried the iniquity of the sons of men (Isa. 53:4, 5, 8). Still Sovereign, seemingly a Victim, but in reality the Victor, He voluntarily discarded His spirit (John 10:17, 18; 19:11). Behold your God! Our salvation is most precious; it was purchased at the price of the blood of God (Acts 20:28)!

**DAILY BIBLE READINGS**

June 10—Christ, Forsaken of God — Matt. 27:34
June 10—Christ, a Reproach among Men — Psa. 69
June 12—Christ, the Man of Sorrows — Isa. 53
June 13—Christ, the Pierced One — Zech. 12:10-14; 13:7,9
June 16—Christ, the King — Matt. 27:26-34; Rev. 19:11-16

**AMONG OURSELVES**

Rev. R. J. Reed is presently holding evangelistic meetings at Mitchell Square Baptist Church where Seward graduate David Eastwood is the pastor. Rev. D. E. Wheaton (class of '62) is to be the convocation speaker at the graduation exercises of Kingston Bible College, Kingston, Nova Scotia, June 16th, 1963.
JESUS APPEARS IN GALILEE

Golden Text: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Colossians 3:1.

I. Jesus Christ Their Sovereign: verses 1-11.

After the Lord Jesus Christ rose from the dead He showed Himself alive "by many infallible proofs" (Acts 1:3; 1 Cor. 15:3-8). By comparing the various accounts of the resurrection, it would seem that Christ appeared unto His own as follows: On the day of the resurrection He appeared (1) to Mary Magdalene (John 20:14-18); (2) to the women returning from the tomb (Matt. 28:3-10); (3) to Peter (Luke 24:33-43; 1 Cor. 15:5); (4) to the Emmaus two disciples (Luke 24:13-31); (5) to the apostles, except Thomas (Luke 24:36-48; John 20:19-24). Eight days afterwards He appeared to the apostles, including Thomas (John 20:24-29). In Galilee He met the seven by the Lake of Tiberias (John 21:1-25), fulfilling His promise (Matt. 28:19; Mark 14:28), even as they obeyed His commandment (Matt. 28:17; 10; Mark 16:7).

This, then, is the third time that He appeared unto the disciples. In Him He manifested His infallible proofs (Acts 1:3). At Jerusalem and at Bethany He was seen by James (1 Cor. 15:7) and the Eleven (Matt. 28:16-20; Luke 24:36-48; 1 Cor. 15:3-12).

Each of these appearances served a specific purpose; for example, the Lord manifested Himself in the time of sorrow (John 20:11), fear (John 20:19), doubt (John 20:26), disillusionment (Luke 24:21) and discouragement (John 21:4). He meets our every need (Heb. 4:16).

Simon Peter openly announced his decision to go fishing. Fishing itself is no sin (Rom. 14:14; 20; Titus 1:16); it is profitable and enjoyable under ordinary circumstances. But for Peter it may have been a token that he was tired of the pilgrim way and was turning back to the old vocation from which he had been called to serve the Lord (Matt. 4:18-22); that he was discouraged and appeared desired to forsake his heavenly calling (Luke 9:62; 1 Cor. 7:24; Heb. 10:38), and follow his own inclinations (Prov. 14:14). On the other hand, it may be that he simply desired to be usefully employed in his familiar duties until needed in the Master's service.

Such is the power of example that the other six followed Peter, either in forsaking the Lord's will or in seeking gainful employment. We are responsible, to a certain extent, if others fall or rise as a result of following our example (Matt. 18:7; Rom. 14:13, 15, 19; 1 Cor. 8:9-13). No man lives to himself (Rom. 4:17). Let us ever be faithful and true, for the sake of our Master, for our own sake and for the sake of others. Teachers, officers and senior scholars, let us see that our works harmonize with our words, for others will do as we do, rather than as we say; example is more powerful than precept (Matt. 5:19; 23:3).

The former clever fishermen spent a night of fruitless endeavour (Jer. 2:19). Three years with the Master had perhaps spoiled them for their former life, and all their exertion was futile. Their Master found it necessary to demonstrate the truth that without Him they could do nothing (John 15:5). If it had been given them, they had committed a grave sin. A genuine Christian holy profession seeks and lives the old life will experience nothing but barrenness. Fishermen who run away from the Lord will catch nothing. They have no fruit (John 15:5), no testimony (Gen. 19:12-14), no power and no joy (Psa. 61:12). Self-chosen paths do not lead to green pastures and still waters (Psa. 31:12; 106:18; Prov. 28:18).

On the night of toil and sorrow comes the dawn of a new day with all its hopes (Psa. 30:5; John 16:20). How different things appear to us in the broad daylight! Fears of the night seem then so foolish and so groundless. What a change in the encouragement the weary soul will find that in the morning Christ will welcome us on the shores of that land where there shall be no more night (Rev. 21:4, 5).

The disciples may have been ashamed of their escapade, of that long vigil during the night hours, and of their poor success. What fisherman wishes to acknowledge defeat? The Saviour asked them a searching question, "Children, have ye any meat?" Like children they had been foraging for themselves and were now forced to confess the failure of their self-directed service.

To catch fish or to catch men under the Lord's guidance, direction and protection is a different matter (Luke 5:5, 6). Casting the net on the right side of the ship was not the secret of their success, but rather the fact that they yielded complete, unquestioning obedience to the command of the Lord.

To see the Lord in His holiness is to be made conscious of His sins (Job 42:5, 6; Isa. 6:5). Peter was overcome by the feeling of his unworthiness; he dare not approach the Lord (Psa. 24:4; Matt. 5:8; Heb. 12:14). But at the command of Christ He assisted in bringing to land the net full of fishes. Weak and sinful though he was, he was given the privilege of sharing the triumph of the miraculous draught of fishes. Wonderful grace of our Sovereign Lord! He restores repentant sinners to fellowship and to service (verses 15-17).

II. Jesus Christ Their Satisfaction: verses 12-14.

The risen Christ Himself prepared refreshment for His weary disciples (1 Kings 19:4, 7). After toll comes rest, after exile, home, Their Lord had commanded them to labour (verse 6), but now He invites them to eat (Matt. 11:28-30; Mark 6:31).

The simple meal of bread and fish would remind the disciples of the power of Christ (John 6:14), of their vital union with Him through His death (Matt. 26:28-29), of His identification with them in His Humanity (Luke 24:39-43) and of the strength He brought forth feeding upon Him (1 Kings 19:7, 8; John 6:35).

Christ satisfies those who trust in Him. To do the will of God was meat for our Saviour (John 4:31-34), as it is for each obedient Christian.

DAILY BIBLE READINGS

June 17—The Resurrection as Seen by David —Psa. 16:1-11
June 18—Christ Foretells His Resurrection —Matt. 16:17-28
June 19—Victory through the Resurrection —1 Cor. 15:1-50
June 20—The Heart of the Gospel —Acts 3:12-36
June 21—The Appearances of Christ —1 Cor. 15:1-11
June 22—The Resurrection of All People —John 5:24-29
June 23—Living the Resurrection Life —Col. 3:1-17

Plan to attend

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