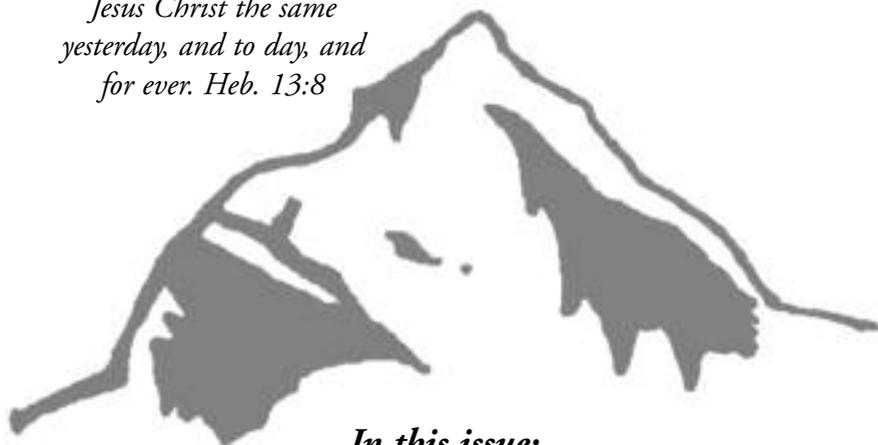


The Journal

of

The Church of England (Continuing)

*Jesus Christ the same
yesterday, and to day, and
for ever. Heb. 13:8*



In this issue:

Bishop Edward Malcolm — John Rogers, Martyr
Roger du Barry — Baptism and the Reformers
Brian Garrard — Christ our Great High Priest

plus

the Presiding Bishop's Letter,
Book review
Books for sale

Issue No: 31
April 2005

CONSTITUTION

1. **Doctrine:** The doctrine of the Continuing Church shall be that of the 39 Articles of Religion understood in their original, natural and intended sense.
2. **Worship:** The worship of the Continuing Church shall be generally according to the Book of Common Prayer (1662).

The Authorised Version of the Bible shall be the only version used in the lectern and the pulpit and in public readings and expositions at all meetings of the Continuing Church.

3. **Ministry:** The consecration and ordination of ministers shall be according to the Ordinal of the Book of Common Prayer (1662). The Continuing Church believes in the ministry of women according to Scripture which does not permit them to teach or exercise authority, particularly as bishops, priests, and deacons.
4. **Discipline:** The church shall be episcopally governed. A general assembly shall be held not less than once a year consisting of the bishop and the ministers of the church and representatives of the local congregations to transact the business of the denomination and for mutual encouragement and edification.
5. **Membership:** New churches may apply for membership of the Continuing Church on the basis of their agreement with the doctrine, worship and discipline of that body.

Membership of the local church shall be on the basis of baptism and confirmation and approval by the local presbyter.

Any matters incapable of resolution shall be referred to the Ordinary.

The Continuing Church publishes a prayer letter, "Intercessions." It is available free of charge to those who would like to receive news and to pray for the various needs.

Please write to
Rev. E. J. Malcolm, The Parsonage, 1, Downshire Square, Reading,
RG1 6NJ.

Would contributors please note that they can send their news via email, to
edward@netvigator.co.uk

Contributions toward postage costs are gratefully received.

Dear Friends,

Augustine had a friend, Alypius. Both men were converted to Christ, and so of course then shunned the theatre, which exercised an extraordinary fascination, with its gladiators and wild beasts and savage killings, over even those who considered themselves to be superior to such temptations. However, Alypius was dragged to the theatre by some college friends. “If you drag me thither and put me there, can you force me to give my eyes or force my mind to such a show?” he cried. He forgot his ears! For at some turn of the fight, the whole people broke into a roar, and, in curiosity, confident he was proof against whatever he took part in, “he opened his eyes. Then he was struck with a deadlier wound in his soul than the gladiator whom he lusted to behold received in his flesh.... For with the sight of blood, he drank in ruthlessly; no longer did he turn away ... and drunk with murderous joy, he was no longer the Alypius who came, but ... what should I say more? He gazed, he shouted, he raved, he carried home with him a frenzy which goaded him to return ... dragging others in his turn”.

The Anglican Archbishops from across the world met at Newry 21-25 February, because the Lambeth Commission on Communion said the Anglican Communion could not again afford “the crippling prospect of repeated worldwide inter-Anglican conflict such as that engendered by the current crisis.” Oh adulterous aim! Aim weighted in compromise! What, should not the issue be purity, and obeying the Word? Christ condemned all that goes against the marriage of one man to one woman.

The background to Newry was the Windsor Report, commissioned in October 2003, to heal divisions caused by conservative bishops crossing boundaries to minister to distressed Anglicans in the USA. The riposte of the liberals, almost before the ink was dry, was clear and unhesitating. Presiding Bishop Frank Griswold of ECUSA consecrated Gene Robinson, a practicing homosexual who had left his wife and family for another man, a man who figured largely with him in the consecration celebrations. Then the Canadian Diocese of New Westminster voted to allow same sex unions a ‘blessing’ in church. In England, Canon Jeffrey John pushed the boundaries.

The Windsor Report appeared at long last on 18 October 2004, with its talk of ‘deep offence’ caused, and fractured relationships, and its call for a moratorium on the ‘public’—what! only public?—‘blessing of same sex unions’, ‘until some new

consensus emerges'. A clear call to ECUSA to repent was deliberately avoided.

The evangelical who confesses Christ in His purity ought at that point, if not years before, to behave like the Apostle John who, when he saw Cerinthus within, rushed out of the baths without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of truth, is within."

A Christian is not confident that he is proof against all he takes part in by being a member of a Church. At the least he withdraws from such a Church until discipline is exercised. Is that what we see? Instead, "But our local church is against all that," is the normal response. The liberals thus go on dragging the situation out with meetings, statements, and above all, pretence indecision. They are fully decided! Of Aypius, if only you were a John!

The situation grows rapidly worse and action, not words, is needed. Lesbians, gays, bisexuals and transgenders are organizing WorldPride 2005, an international parade in Jerusalem. They plan to travel there from cities all over the world, filling the place, while the world press takes pictures. What is more outrageous is that the Jewish people will think the majority of these people are Christians. Indeed, will the Lesbian and Gay Christians Movement fail to be present with placards? It is being proclaimed as the largest international gathering for gay pride ever.

What will the Church of England do? You know already. It will avoid the issue, and so side with them. Some may make unofficial statements against, but you know the Archbishops and the leadership will do nothing that might revive internal conflict, such as issuing a statement of outright condemnation.

By being a part, one is responsible in God's sight for the corporate stance. Else, why did the Christians suffer in the Blitz the same as the sinners?

Abraham cut himself off from Sodom, and prayed to God that if he (Abraham) could find ten righteous men in Sodom, God would stay his hand of destruction. The place to pray for the Church of England is from outside its structures.

Friend, in joining us, you did right, so do not fear. God will vindicate our cause. The prophets of old were lonely, despised figures in their day, but not forever. They suffered every sort of loss and trouble. Yet today we honour them. The memory of those who ignored them is the one of shame.

Your friend and bishop,



Edward Malcolm

JOHN ROGERS, MARIAN MARTYR

Edward Malcolm

The Reasons We Should Remember Him

He is largely forgotten

Few today have heard of John Rogers, and even fewer know anything about him. Yet it was not so long ago that he was comparatively well known. In the 1938 Charter celebrations in Birmingham, the name of John Rogers was prominent on the coloured banners in the streets, alongside other men who made Birmingham great. Today they have statues in Broad Street, whilst he is forgotten. He did have a memorial, but when the streets were widened in Deritend just before the war, the church of St. John's where his monument lay was demolished. I believe it is housed somewhere in Deritend. The Bible Society Auxiliary in their report of 1849 about erecting the memorial, spoke of him as "known to few ... the convert and companion of ... Tyndale, and his coadjutor [fellow worker] also, in his translation of the Scriptures, and in his first publication of the New Testament in the English tongue; and afterwards the proto-martyr in the bloody reign of Queen Mary."

He is one of the few Midlands martyrs

Over two thirds of all the Marian martyrs came from London, the Home Counties and East Anglia, as Bishop Bonner of London, and Gardiner of Winchester both sat on the Queen's Privy Council and used their powers in London, together with Cardinal Pole, the Papal legate who occupied Canterbury after Cranmer. Thus the whole of the North of England saw only one burning, as did the whole of the South West region beyond Salisbury. And most of those who died outside London were condemned in London, but sent to be burned in their own towns as public examples. The idea was to scare others.

The first martyr under Mary, he broke the ice

He led the way, and was burned in London, it being thought this spectacle would make others recant. John Bradford in a letter to Cranmer said of Ridley and Latimer that they "broke the ice valiantly." That was literally true of Rogers. He fully expected to be burned with Nicholas Ridley, but was suddenly taken, the reason being both his boldness in answering the Privy Council and Bishop Bonner, and the fact he had a hand in translating the English Bible, the cause of all the trouble.

That he stood firm ruined all Mary's plans

By Continental standards, the number of English martyrs was small, the Duke of Alba boasting that he had burned ten thousand Protestants in three weeks in the Low Countries, but that was not how Englishmen measured it. They did so by their experience and that of their fathers. Ever since the year 1400 in Henry IV's reign an act had been in force *de heretico comburendo* (concerning the burning of heretics) condemning especially those found with a Bible. They were the Lollards, the followers of John Wycliff, and they were forced to recant, were tortured, and over a hundred actually burnt by 1529. Henry VII burned thirty Anabaptists in a single day. Henry VIII burned or beheaded or hanged about sixty nearly all men, for religion, both Catholics and Protestants. After Mary came Elizabeth who condemned about two hundred Catholics to death, but all for treason, and at a rate of about eight a year. Elizabeth said on her deathbed that she had killed no one on account of religion, but only for treason. Contrast all that with Mary who revived *de heretico comburendo* burned Protestants at a rate of about ninety a year, including about thirty clergy each year, and fifteen women, besides children. Her persecution is thus unique in our history, and has never left the national consciousness, even today. Strype the historian catalogues two hundred and eighty-eight persons who were burnt, significantly adding "besides those that dyed of famyn in sondry prisons". He says that all the prisons "the Tower, the Fleet, the Marshalsea, the King's Bench, Newgate, and the two Counters were full" after 'good bishop Bonner' ordered an inquisition into the beliefs of people, especially clergy, and rounded up all who gave honest answers. This inquisition was set afoot by the Papal Legate, Cardinal Pole. Rogers was the first of those, and had he not acted so bravely, the reformation would likely have faltered and Mary achieved her aim of stamping out Protestantism.

He deliberately chose to seal what he preached with his blood

He had ample opportunity to run away, and the authorities gave him opportunity to do so, by putting him under house arrest at first for several weeks. He made a conscious decision to face it out, though many others fled to Frankfurt and Geneva. Further, one of his clergy fellow prisoners in Newgate recanted. Dr. Mant, Bishop of Down and Connor, wrote a poem which is thought to be about Rogers' firmness:

If life preserved for wife and children's sake,—
If bliss which none but husbands, fathers feel,—
If worldly woe escaped and worldly weal
Enjoyed; lands, houses, goods, with all to take
Captive the waverer,- and had power to shake
Thy firm resolve, and quench thy fervent zeal,—

ROGERS, the Church had lost her earliest seal,
Stamped in thy heart's blood on the burning stake.
But nobler thought was thine, and loftier scope,
The tempter's vile allurements to withstand
Victorious; thine the Christian's deathless hope,
The Christian's faith; and thus thy native land
Salutes in thee her harvest's firstling crop—
In thee the STEPHEN of her martyr band.

The Life of John Rogers

We have little information about most of his life. One reason is the other notable martyrs mostly wrote books. His work was the Bible. What we know is that he was born about the year 1500 and grew up in Deritend. His father, also John Rogers, was a craftsman who made metal parts for horse harness, and prospered enough to send his son to Cambridge, where he read at Pembroke Hall. This was the college where both Ridley and Bradford were students, probably at the same time as Rogers. It was at this time that Latimer's preaching at Cambridge began to trouble the authorities. Rogers was not converted at this time, but must have received the seeds which God later brought to fruit in his life. Like Tyndale, also a Cambridge scholar, Rogers showed an ability for languages, graduating MA. He must have been a good scholar, although all Foxe says is "that he resided long at Cambridge, attentively and diligently engaged in the honourable pursuit of learning." Yet Cardinal Wolsey chose him to be a junior canon of Cardinal's College which he founded, now known as Christchurch, Oxford. It also shows he was not a Protestant at that stage.

The next sure thing we know about him is that in 1532 he was presented to the living of Trinity-the-Less in the City of London. He held this only to October 1534, when he resigned and was appointed chaplain to the British factory (merchants) in Antwerp, and was out of England for some thirteen years. Foxe says of Rogers that 'he performed the sacred offices after the common custom of the idolaters (meaning Romanists) of the time'. However he knew not only Miles Coverdale but also William Tyndale, the latter for only a few months before the great translator's imprisonment; it made a deep and lasting impression on him, as we shall see in his reply to Gardiner when sentenced. He seems to have occupied the place of Frith after John Frith felt called of God to return to England and face the inevitable fate he suffered. Incidentally, Frith was for years interrogated by Cranmer before Cranmer condemned him to be burnt, and Cranmer's later views of the Mass are clearly traceable to Frith's. Thus Rogers became helper to Tyndale and completed Tyndale's great work in translating the English Bible. The older books say this, but the modern view of Daniell in *The English Bible* gives him less

sure credit, saying he only translated the apocryphal book of Tobit.

The Italian version of the Scriptures had appeared in print as early as 1471, the Flemish in 1475, the Spanish in 1478, the Bohemian in 1488, whilst the first printed English Bible appeared in 1525. Any person bringing it into the country or sold it was condemned to be mounted backwards on a horse and paraded round the streets with the Book belted to his waist, which would then be burned.

Tyndale was martyred in 1536, and in 1537 Rogers married a lady of Antwerp named Adriana de Wayden, shortly after moving to Wittenberg, where he was minister of a church, preaching in German. It is more than likely that he knew Luther. There is little doubt about the fact that both his connection to Tyndale, and being married, as Ryle says made it, “highly probable that this move was absolutely necessary to escape persecution, and that Rogers’ life would not have been safe if he had remained in Belgium”. Ryle admits this is conjecture, but says of those ten years at Wittenberg, “He became established in the principles of the reformation, learned to know his own heart, grew in faith and knowledge and holiness, and became fitted for the heavy work he had afterwards to do, and the fiery death he had to die.”

In 1546 Luther was buried at Wittenberg, and the next year Henry VIII died and Edward VI, the Protestant boy king became King of England. Rogers returned to England. He soon became a leader in the Reformation, and for some time preached around the country without charge, everywhere. This greatly impressed Nicholas Ridley, Bishop of London, so in 1550 he appointed him Vicar of St. Margaret Moyses and also of St. Sepulchre, both in the City of London, and Rector of Chigwell in Essex, and in addition St. Pancras Prebend in St. Paul’s, and divinity lecturer there. Rogers said he owed these to Ridley’s influence. Ridley wrote to Sir William Cecil of Bradford and Rogers as “men so necessary to be abroad in the Commonwealth, that I can keep none of them in my house”. That, as Ryle says, “shows pretty clearly that Rogers was one of his chaplains.”

His Death

Edward VI died in 1553, and Mary succeeded, and very shortly Rogers was apprehended, and imprisoned in Newgate from 16 August 1553 to 22 January 1555. On 20 January *de heretico comburendo* was revived, and on 29 January he was brought before Gardiner, bishop of Winchester and Lord Chancellor.

This is from Foxe’s *Acts and Monuments*

“Mr. JOHN ROGERS, the aged minister of St. Sepulchre’s church was the first sacrifice offered up to this reign of popery,” (those who adhered to Lady Jane Gray were the very first to be executed) “and led the way for those sufferers, whose blood has been the foundation, honour and glory of the Church of England.

After the accession of Mary [19 July 1553], as the queen was returning from the Tower, where she had been attending Gardiner's councils, Mr. Rogers was preaching at St. Paul's Cross. He inveighed much against popery, expiated on the many virtues of the late King Edward, and exhorted the people to abide by the Protestant religion.

For this sermon he was summoned before the council; but he vindicated himself so well, that he was dismissed. One of his judges sneered at him, "Thou wilt not burn in this gear [frame of mind], when it cometh to the purpose; I know well that."

But John Rogers belied the prophecy and set a standard of faith and courage which was well maintained by those who followed.

The lenity showed by the council was rather displeasing to the queen; and Mr. Roger's zeal against popery being equal to his knowledge and integrity, he was considered as a person who would prevent the re-establishment of popery.

For this reason he was summoned a second time before the council; and, although there were many papists among them, yet such was the respect that most people had for Mr. Rogers, that he was again dismissed, only that he was commanded not to go out of his own house. This order he complied with, although he might have made his escape if he would. He knew he could have a living in Germany, and he had a wife and ten children; but all these things did not move him; he did not court death, but met it with fortitude when it came.

He remained in prison, as it were, in his own house several weeks, till Bonner, Bishop of London, procured an order to have him committed to Newgate, where he was lodged among thieves and murderers.

We cannot help making an observation, which naturally occurs to us now, in considering the nature of persecution, and the conduct of persecutors.

A murderer, a thief, or indeed the most notorious criminal, in a civil point of view, will have some lenity shown to him; but when a priest apprehends a man for speaking against the source of those emoluments which supports him in idleness and grandeur, rancour takes place, and imprisonment is made as miserable as possible.

If it be asked, where did the priests learn this diabolical, unfeeling cruelty? We answer, they learned it from the heathens, and the heathens were instructed in it by the grand adversary of mankind." "There is no grudge, (says Sterne) like a religious one; and it may be justly observed, that those who have had most of religion in their mouths, have least of all in their conduct, and none at all in their hearts." "Why men should study to deceive their fellow-creatures, whilst common reason must teach them that they cannot deceive God, is strangely unaccountable. It gives however, a melancholy idea of what we are, in consequence of the effects of original sin. But to return to Mr. Rogers:

He was brought a third time before the council, where Gardiner, the Bishop of Winchester, presided. It was not with any view of showing lenity to the prisoner; it was not with a view of convincing him of error, supposing him to be guilty of any; it was not to recall him to the Romish church: no, his destruction was designed, and he was singled out to be an example to all those who should refuse to comply with Romish idolatry.

The questions asked him were of a very frivolous nature, but still they were such, that his answers to them served to incriminate him. It is a maxim in law, that no man is to be his own accuser; by which it is meant, that he is not to answer any questions which may bring guilt home to him, unless he chuses to answer, leaving his enemies to prove the assertions.

On the other hand, it is laid down as a maxim by divines, and certainly it is a good one, that no man should tell a falsehood. Christ said, "He that denies me before men, him will I also deny before my father; who is in heaven."

We know the weakness of human nature, but we ought to be much on our guard against speaking anything that is false. Rather than be cowards, we should, like Jesus Christ, witness a true confession; and not shrink back at the thoughts of a hour's suffering for the truth, as it is in Jesus.

Such sentiments as these took place in the mind of Mr. Rogers, when he was brought before the lord-chancellor and council. He freely acknowledged that he had been fully convinced, in his own mind, that the pope was Anti-Christ, and that his religion was contrary to the gospel. He said to Gardiner when sentenced, "And as for your false Church, ye need not to excommunicate me forth of it. I have not been in it these twenty years, the Lord be thanked therefor."

A most elaborate defence, however, did not avail him in the minds of his persecutors; though he showed them, that the statue upon which he was prosecuted had never been legally passed, and even if it had, it was in all respects contrary to the word of God: for whatever emoluments had been bestowed upon the clergy from time to time, they had no right to persecute those who differed from them in sentiment.

After he had been examined several times before the council, which was only a mere farce, he was turned over to Bonner, Bishop of London, who now began to appear in his proper character: and caused Mr. Rogers to go through a second mock examination; and at last, declared him to be an obstinate heretic. A certificate, in the ordinary course, was sent into chancery, and a writ was issued for the burning of Mr. Rogers in Smithfield. This sentence did not in the least affright the martyr, who, by faith in the blood of Christ, was ready to go through with his attachment to the truth, without paying any regard to the malice of his enemies.

On the 4th of February, having been informed suddenly by the wife of the keeper of Newgate to make ready to be burned next morning. Next morning he

put on his clothes very carelessly; cheerfully saying that, "It mattered very little how they were put on, seeing they were so soon to be put off for ever."

He was taken from Newgate, to the place of execution, when the sheriff asked him if he would revoke his abominable doctrine and his evil opinion of the sacrament of the altar – "Then," said the unfeeling sheriff, "thou art an heretic,"

To which Mr. Rogers answered, "That will be known when we meet at the judgment seat of Christ."

As they were taking him to Smithfield, he repeating the 51st Psalm all the way, and the people wonderfully rejoicing at his constancy, with great praises and thanks to God for it, his wife and children, the eleventh at her breast went to take their last farewell of a tender husband, and an indulgent parent. The sheriffs, however, so unfeeling is bigotry, so merciless is superstition! would not permit them to speak to him! A pardon was brought to him if he would recant, but he utterly refused. When chained to the stake, he took notice, that God would in his time, vindicate the truth of what he had taught, and appear in favour of the protestant religion. Fire was then set to the pile, and as the fire reached his side and his shoulders he was seen to wash his hands in the flame as if he felt nothing, and in about two hours this worthy martyr was consumed to ashes."

What Lessons Should We Learn?

2005 is the four hundred and fiftieth anniversary year of the Marian Martyrs, and the line being taken is that sincere men on both sides went to extremes and so the lesson to be learned is toleration, the need to be ecumenically minded. That was exactly the view put forward in a recent lecture on Bishop John Hooper in Gloucester Cathedral. We must ask:

Were both sides really sincere?

We have seen that Rogers gave every sign of sincerity. What about the other side?

Foxe has a long footnote about an incident which happened some 15 years earlier in 1540, when Boner [Foxe's spelling] knew that Cromwell, the King's secretary, and strongly in favour of Protestantism had his eye on him for preferment. Boner was Bishop of Winchester and also ambassador in Paris. He received letters from King Henry to help forward the printing of the Great Bible which was printed in Paris as paper and workmen were better and easier to obtain there than in England. Boner showed great love for the Bible, pleasure at its free dissemination in England, and even bought a good number of English/Latin New Testaments to give out to his friends, and spoke most warmly of the whole project to the printer, Grafton. When the French clergy closed down the project, persecuting the printer and forcing the Englishmen to flee, then burning most of the two-and-half-thousand Great Bibles in a public square in Paris, Boner said he

would help the printer over the loss he had incurred, and went on saying so, just until Cromwell fell from favour. He also fawned on Cromwell, and spoke freely against Gardiner, the other 'burning bishop'. But as soon as Cromwell was out of favour with the king, then condemned to death, he ceased his talk of help, changed right round, had the printer Grafton up on charges to do with printing the Bible, fawned on Gardiner, and could not speak evil enough of Cromwell.

Bonner got his promotion to London. In the latest view of Edmund Bonner in "Henry VIII's Bishops" by Dr. Chibi, he "is shown to have started off as a reformer, sympathetic to evangelical principles, who hardened his views in the light of cold reality." We must ask, is that sincerity?

Was he punished for being a traitor?

It is alleged "That all those who suffered death during the reign of Queen Mary, had been adjudged guilty of high treason, in consequence of having stood up in defence of Lady Jane Gray's title to the crown". Edward VI made a will on his deathbed, which is of course much disputed, leaving the throne to Lady Jane Gray, his second cousin, in view of his strong desire to see the Protestant religion firmly established, says Foxe. If Henry's divorce from Catherine of Aragon was legal, and as Mary was the daughter of Catherine of Aragon, and the law then ran that no one born in a state forbidden by canon law could inherit the crown, marriage to one's brother's wife being considered bordering on incest, then Mary could not inherit. And if Henry's marriage with Catherine of Aragon were legal, then Elizabeth was born in adultery, so barred by canon law.

"When the disputes occasioned by the divorce are well considered, then the most indisputed title lay between Mary Queen of Scots, the grand-daughter of Princess Elizabeth, first daughter of Henry VII, and Lady Jane Gray, the grand-daughter of his youngest daughter Mary, first Queen of France, and afterwards Duchess of Suffolk." (Foxe)

The first arrests of Mary's reign included Cranmer who was condemned to death along with all the Protestant nobles who had supported Lady Jane Gray. All were executed except Cranmer who Mary reserved for special punishment. The law of Treason at that time punished by hanging, drawing and quartering, or beheading. If all the Marian martyrs were put to death for treason as is alleged, then none ought to have been burned. No evidence was produced that Rogers conspired against Mary.

What are the real reasons he was burned?

First, for his part in producing the English Bible

The obvious offence on Roger's part was in translating and printing the

English Bible, which was circulated freely and fastened in the churches. It was the chained Bible of Henry VIII's reign. The story of Rogers' involvement goes back some fifteen years earlier than his trial and death.

There were two Bibles out, the one printed in Hamburg in 1532, the other in Paris in 1540, later transferred to London as we shall see. Tyndale had translated as far as 2 Chronicles, and Jonah. Miles Coverdale finished the Old Testament, and Rogers translated the Apocrypha, and also included the marginal notes of the French Bible of Jacques Leferve.

Rogers also corrected the proofs, working with the printers, so had a large part in the translation. Both Bibles were printed, one in Antwerp, the other edition in Paris, by Grafton and Whitchurch, who marked one Paris copy with the places to put in the marginal notes but did not have time to put them in, as the French inquisitors apprehended the printer, and the Englishmen had to flee. Bonner later took and questioned Grafton about the notes they intended to include. He replied "none", but even so was imprisoned for months. Tyndale's name being odious to the King and clergy, and Rogers' not much more welcome, it was thought good to print his Bible under the name Thomas Matthews, so both printings are known as "The Matthews' Bible." Rogers was in fact condemned as "Rogers alias Matthewes."

Cromwell and Cranmer liked Matthews' Bible well, and the King gave permission for the free circulation of it amongst his subjects, it being issued with the words in red, "Set forth with the king's most gracious licence" and in 1538 was chained in the parish churches, the parson, and churchwardens and people having to produce the money to buy a copy and place it on the lectern. This greatly offended the Romish clergy, partly because of the wording of its preface, but also because of the list put in, of references in the Bible relevant to the Lord's Supper, marriage of priests, and of the mass not being found in Scripture. What offended them most was the wording of the king's injunction, in which Latimer's hand is easily seen, exhorting the people to come and read the Bible, "the very lively word of God, that every Christian is bound to embrace, believe and follow, if he look to be saved". The clergy were exhorted to "sincerely declare the very Gospel of Christ." And the people were warned not to "repose their trust in other works devised by men's fantasies besides Scripture, as in wandering to pilgrimages, offering of money, candles, or tapers, to feigned relics or images, or kissing or licking the same, saying over a number of beads not understood nor minded on, or such like superstitions, for the doing whereof ye have not only no promise of reward in Scripture, but contrariwise great threats and maledictions of God, all things tending to superstition, which of all offences, God always doth most detest and abhor, for that the same diminisheth most his honour and glory."

That was the real reason Mary and her council, especially Gardiner of

Winchester and Bonner of London, acted first of all against Rogers.

The second reason was that Rogers was married

This especially displeased his adversaries. When the sentence of excommunication was read and he was condemned to be handed over to the secular authorities without delay, he said to the Lord Chancellor, Gardiner, speaking as he said as “a doomed man”, “but now ye have done what ye can, my lord, I pray you grant me one thing.” “What is that?” – “That my wife, being a stranger, may come and speak with me as long as I live; for she hath ten children that are hers and mine; and somewhat I would counsel her what it were best for her to do”. “No,” replied the bishop; “she is not thy wife.” “Yes, my lord, and hath been these eighteen years,” replied Rogers. “Should I grant her to be thy wife?” replied Gardiner. “Choose you, whether ye will or not; she shall be so nevertheless,” exclaimed Rogers. “She shall not come to thee,” was the answer. “Then I have tried thee out of all charity,” said Rogers.

The third was his bravery

We have seen he could easily have fled and had a Church in Germany, but stayed to die. This courage arose from his beliefs. Look at some of his answers to the papal commission:

On the Catholic Church

“I find not the Bishop of Rome there, for Catholic signifieth not Romish Church: it signifieth the consent of all true-teaching churches of all times and all ages. How should the Bishop of Rome’s Church be one of them, who teaches so many doctrines that are plainly and directly against the word of God? Can the bishop be the true head of the Catholic Church that does so? That is not possible.”

On the real presence in the sacrament

“Notwithstanding, as the most part of your doctrine in other points is false, and the defence of it only by force and cruelty; so in this matter I think it to be as false as the rest. For I cannot understand ‘really and substantially’ to signify otherwise than corporeally also in your sacrament.”

On priests and marriage

“You make yourself highly displeased with the matrimony of priests, but you maintain open concubinage as in Wales, where every priest has his concubine openly dwelling with him, even as your ‘holy’ father suffers all the priests in Holland and France to do the like.”

Rogers' condemnation was then read, particularly mentioning two points: that he affirmed the papacy to be the antichrist; and that he denied the reality of their sacrament.

The fourth was his belief in Free Grace

We also know his beliefs from a declaration of beliefs drawn up and signed by the Protestant bishops and clergy imprisoned in London in the first twelve months of Mary's reign, which is thought was likely written by John Bradford:

“Fourthly, we believe and confess concerning justification, that it cometh only from God's mercy through Christ, so it is perceived and had of none, who be of years of discretion, otherwise than by faith only. Which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man; wherethrough, as the mind is illuminated, so the heart is supplied to submit itself to the will of God unfeignedly; and so showeth forth an inherent righteousness, which is to be discerned [carefully distinguished] in the articles of justification, from the righteousness which God endueth us withal, justifying us; although inseparably they go together. And this we do [keep this distinction] not for curiosity, nor contention sake; but for conscience sake; that it might be quiet; which can never be, if we confound, without distinction, forgiveness of sins and Christ's righteousness imputed to us with regeneration and inherent righteousness. By this [view of justification] we disallow the papistical doctrine of free-will, of works of supererogation, of merits, of the necessity of auricular confession, and satisfaction to God-wards”

Signed the 8th day of May 1554 by
Robert Ferrar, late bishop of St. David's, Rowland Taylor,
John Philpot, John Hooper, late bishop of Worcester and Gloucester,
Edward Crome, John Rogers, Laurence Sanders,
Edmund Laurence, JP, TM

At the bottom of all was written, “To all these do I, Miles Coverdale, late of Exeter, agree with these mine afflicted brethren, being prisoners.”

There is no doubt, that Mary also proscribed a long list of Protestant writers and their works, all of which were of free Grace.

The fifth was his preaching

He took sides against robes to the extent he refused to wear the round cap of a Protestant clergyman, saying that if clothes were to be the difference with Rome, then it should be ordained that all Romish clergy should wear on their

sleeves a chalice with the host on it.

At the time Mary was passing in her earliest days in London on her way to the tower, she saw the preaching at St. Paul's Cross. Ten days later she ordered Dr. Bourn, a Roman apologist, to preach there. The Lord Mayor was present, with Bonner, Bishop of London and Gardiner of Winchester, the Lord Chancellor. Bourn soon attacked the Protestants for their beliefs, and the crowd grew sullen, then began to oppose and object. The situation became dangerous when one threw a dagger at Bourn, and Bradford and Rogers being present, they appealed to the crowd to stop, and escorted Bourn to safety when he had finished, in a nearby grammar school. For that they were accused and summoned by Gardiner, the Lord Chancellor as instigators of the riot. Rogers, as preacher at St. Paul's, preached at St Paul's cross to large crowds a little time later, and he seems to have deliberately set his position out with clarity, Foxe saying that he delivered "a most godly and vehement sermon, avowing and confirming such true doctrine as he and others had taught in King Edward's day, exhorting the people constantly to remain in the same, and to beware of all pestilent popery, idolatry and superstition". For this sermon he was called to account.

The sixth and last was the popularity of the Reformers and the Bible

He was cheered all the way to the stake by the crowds, "as if he were going to his wedding", and the scene at his burning, might have warned the authorities that persecution was not going to persuade the rest. The French ambassador reported that his burning excited a strong feeling of sympathy amongst almost all classes in society, which was ominous. Even Simon Renard, the trusted envoy of Charles V, took the liberty of warning Philip of Spain, Mary's unpopular husband that less extreme measures ought to be used. But the worst of a persecuting policy is that when it has once begun, it is almost impossible to give it up without confessing defeat.Ω

ALAN & MARGARET EDWARDS — BOOKSELLERS

Secondhand (and some new discount priced) Theology, Church History, Liturgy, etc.

For free catalogues and requests for out of print titles, contact:

10 Meteor Avenue, Whitstable, Kent CT5 4DH

Tel: 01227 262276 Fax: 01227 261158

E-mail: a.m.books@lineone.net

BAPTISM AND THE REFORMERS

Roger du Barry

A STUDY of the Reformers' doctrine of baptism casts new and interesting light upon their understanding of the means of entry into the New Covenant. If we compare their model with that of modern evangelicalism, even modern Reformed theology, we discover clear differences and even outright opposition.

The purpose of this article is not to argue the rightness of baptismal efficacy, but to show that this was the historical faith of the Reformation. There are many who would doubt that they did in fact believe in effective sacraments. I will therefore demonstrate their faith by briefly comparing their teaching on the subject with modern evangelical thought, and then show their baptismal doctrine from their own writings.

In modern thinking a person enters into a state of salvation by hearing the gospel and responding by making a decision for Christ. In that moment he receives the remission of his sins, the Holy Spirit, and the new heart and mind.

The vilest offender who truly believes,

That moment from Jesus a pardon receives. (*Frances Jane Van Alstyne*)

In covenant baptist thinking he has fulfilled his infant baptism, and receives for the first time the benefits of salvation. In baptistic thinking his infant baptism is no baptism at all, and in response to the gifts of salvation listed above, he must now be baptised after the event of his salvation as a sign of his obedience to Christ. What both views have in common is the idea that baptism by no means conveys forgiveness, the Holy Spirit and the new heart. Baptism is an empty sign that points to salvation, which occurs apart from it at the moment of decision or faith. Salvation is independent of baptism.

The Reformers were familiar with this model of an empty baptism, as it was the position of the Anabaptists, and they unanimously rejected it. They taught that the man outside of the covenant enters in by two means of grace – the gospel and the sacrament of baptism. In their reading of the Bible, baptism rightly received actually conveys forgiveness of sins, the Holy Spirit, and the new heart. The gospel and the sacrament working together bring salvation, and the moment of the reception of salvation is baptism.

For the modern Christian to understand them it is necessary to realise that the Reformers anathematised the idea of an empty sign. They would say to us, as they said to the Anabaptists, that an empty sign is not a sacrament at all. They

would insist that baptism is more than a sign. It conveys the things that it signifies to those who rightly receive it. If baptism is an empty sign that has nothing to do with communicating salvation, then God is mocking us, because he himself promises to give us in the sacrament that which it signifies. After all, baptism is for the remission of sins and the gift of the Holy Spirit, and it is for us and for our children! (*Acts 2. 38-39*)

Calvin and Cranmer would say to us that a true church is recognised by the true preaching of the gospel and the right administration of the sacraments, so how can we be a true church if we have no sacraments, but empty signs? More than that, if we are teaching people that they are saved apart from baptism, we are going against the clear and unambiguous testimony of scripture and the early church. Baptism is the moment ordained by God for our transition from the kingdom of darkness into the kingdom of light.

I acknowledge one baptism for the remission of sins. (*Nicene Creed*)

For this reason they considered the denial of baptism to the children of believers to be a great sin, worthy of severe punishment by excommunication, as well as action from the civil magistrate. To deny baptism to a Christian child is to deny it salvation, just as failure to circumcise a Jewish child resulted in its excommunication from the people. Moses' wife saved their child from the angel of death by immediately circumcising it. In the same way an unbaptised child is outside of the covenant because he has not received the remission of sins in the laver of regeneration. On the other hand, baptised children dying in infancy were certain of redemption because they had had not had the chance to forfeit the benefits of baptism through apostasy.

The Reformers had no difficulty in ascribing right reception to infants. They did not share the baptistic view that infants are incapable of faith. Luther argued that a believer does not cease to believe when he sleeps or is knocked unconscious. His faith is then implicit. It is not always necessary to be conscious of the gospel, provided that one is regenerate. In the same way, there is no obstacle before God preventing him from regenerating an infant. John the Baptist was filled with the Holy Spirit in his mother's womb, and leaped for joy in the presence of the Messiah in Mary's womb. The regenerate infant has an implicit faith like a seed before it puts out buds and flowers. Being implicit it is no less real than a fully conscious and informed faith.

The Reformers would object to the modern idea of regeneration at the moment of decision apart from baptism as another Anabaptist innovation. Central to the decisional regeneration theory is the fantasy of free-will in the matter of salvation. Faith is not something that one decides to do in one's own natural strength, but a gift of God. The natural man is a prisoner of his fallen

nature and of the devil, and is entirely incapable of turning himself towards God in faith, or even to prepare himself for salvation. Faith and repentance come from God, and in particular are benefits of the cross alone, not the will of man. In other words, entry into the covenant is entirely by free grace. Man is the natural property and slave of the strong man fully armed and armoured, and it is impossible for him to liberate himself. It requires another stronger than the devil in his full strength to bind him and spoil his goods. That man is the Lord Jesus, who has overcome the devil by his death and resurrection. By his grace alone we are transferred from the kingdom of darkness into the kingdom of light, and the means and the moment of that transition is baptism into Christ, not a decision or a faith apart from it.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (*Romans 6.3-4*)

John Calvin and Thomas Cranmer

Calvin wrote many catechisms, and in all of them he taught that baptism is the moment one becomes a Christian in fact as well as in name. In his *Instruction in Christian Doctrine for Young Children*, composed in Strasbourg in 1538-9, he writes:

Teacher: My child, are you a Christian in fact as well as name?

Child: Yes, my father.

Teacher: How is this known to you?

Child: Because I am baptised in the name of the Father and of the Son and of the Holy Spirit.

The parallel with Cranmer's 1549 Prayer Book Catechism is clear:

What is your name?

Answer. N. or M. Godfathers

Question. Who gave you this name?

Answer. My and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

In the Article of the Sacraments Cranmer writes:

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, *by the*

which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him. (Italics mine).

This teaching finds its pastoral expression in his baptismal service, in which the officiant first prays that in baptism the child will be regenerated, and then famously says the words, “seeing that this child is regenerate” after the washing itself.

Both Calvin and Cranmer identified baptism as the usual moment when one became a true Christian. Examples could be piled up, but too much quoting will weary the reader. In all of their teachings, Calvin and Cranmer identified baptism as the normal moment that one enters into new life.

John Knox

John Knox's 1556 Book of Common Order was sanctioned by the General Assembly as the standard for worship in the Reformed Church of Scotland from 1564 to 1645.

Below is an excerpt from "The Order of Baptism":

Furthermore, it is evident that baptism was ordained to be ministered in the element of water, to teach us, that like as water outwardly doth wash away the filth of the body, so, inwardly doth the virtue of Christ's blood purge our souls from that corruption and deadly poison, wherewith by nature we were infected; whose venomous dregs, although they continue in this our flesh, yet, by the merits of his death are not imputed to us because the *justice of Jesus Christ is made ours by baptism* (Matt 5; 1 Pet 5; 1 John 5; 1 Cor 10; Eph 2). (Italics mine).

The Scots Confession was written by John Knox with the help of six others. In 1560 it was ratified by the Scottish Parliament as “doctrine founded upon the infallible word of God”. In Chapter 21, on the Sacraments, he writes with customary vigour:

And so we utterly condemn the vanity of those who affirm the sacraments to be nothing else than naked and bare signs. No, we assuredly believe that by Baptism we are engrafted into Christ Jesus, to be made partakers of his righteousness, by which our sins are covered and remitted.

He could not have made himself clearer.

Heinrich Bullinger

Bullinger succeeded Zwingli at the church in Zurich after he was killed in battle. His Second Helvetic Confession was written to provide the Elector

Frederick, ruler of the Palatinate, with a defence at his trial for heresy, after the Lutherans found the first Helvetic Confession to be too Reformed. He was exonerated, and the SHC found wide acceptance throughout Europe. The Reformed churches of Switzerland adopted it as their new Confession of faith. It reflects the mature theology of the Swiss Reformer and the church that he pastored. In chapter 20, Of Holy Baptism, we read:

What it Means To Be Baptized. Now to be baptized in the name of Christ is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God; yes, and in this life to be called after the name of God; *that is to say, to be called a son of God; to be cleansed also from the filthiness of sins, and to be granted the manifold grace of God, in order to lead a new and innocent life.* Baptism, therefore, calls to mind and renews the great favour God has shown to the race of mortal men. For we are all born in the pollution of sin and are the children of wrath. But God, who is rich in mercy, freely cleanses us from our sins by the blood of his Son, and in him adopts us to be his sons, and by a holy covenant joins us to himself, and enriches us with various gifts, that we might live a new life. *All these things are assured by baptism. For inwardly we are regenerated, purified, and renewed by God through the Holy Spirit; and outwardly we receive the assurance of the greatest gifts in the water, by which also those great benefits are represented, and, as it were, set before our eyes to be beheld.* (Italics mine).

The so-called Zwinglians were sacramental after all.

Martin Luther

Luther was the man who rediscovered the doctrine of justification by faith, and in so doing began the overthrow of the power of the Papal system by exposing the fraudulent nature of its claim to be the sole administrator of the grace of God.

Luther would have nothing to do with those who tried to pit justification by faith alone against baptism, denying that *sola fide* required a non-*efficacious* view of baptism. To the objection that this seems to overthrow justification by faith alone, he replied that *sola fide* meant the forgiveness of sins apart from merit, not apart from the means of grace - in this case, the proclaimed gospel and baptism. God applies the benefits of salvation to us by the means of external ordinances, not directly and mystically from heaven. This from his Large Catechism, Part Fourth, Of Baptism:

But as our would-be wise, new spirits assert that faith alone saves, and that works and external things avail nothing, we answer: It is true,

indeed, that nothing in us is of any avail but faith, as we shall hear still further. But these blind guides are unwilling to see this, namely, that faith must have something which it believes, that is, of which it takes hold, and upon which it stands and rests. Thus faith clings to the water, and believes that it is Baptism, in which there is pure salvation and life; not through the water (as we have sufficiently stated), but through the fact that it is embodied in the Word and institution of God, and the name of God inheres in it. Now, if I believe this, what else is it than believing in God as in Him who has given and planted His Word into this ordinance, and proposes to us this external thing wherein we may apprehend such a treasure?

Now, they are so mad as to separate faith and that to which faith clings and is bound though it be something external. Yea, it shall and must be something external, that it may be apprehended by the senses, and understood and thereby be brought into the heart, as indeed the entire Gospel is an external, verbal preaching. *In short, what God does and works in us He proposes to work through such external ordinances.* (Italics and bold text mine). Wherever, therefore, He speaks, yea, in whichever direction or by whatever means He speaks, thither faith must look, and to that it must hold. Now here we have the words: He that believeth and is baptized shall be saved. To what else do they refer than to Baptism, that is, to the water comprehended in God's ordinance? Hence it follows that whoever rejects Baptism rejects the Word of God, faith, and Christ, who directs us thither and binds us to Baptism.

Conclusion

These selections from the official documents of the Reformation should be sufficient to show the reader the true position of the Magisterial Reformers. That modern evangelicalism and the Reformed have moved some way from it is beyond dispute. We have adopted the Anabaptist error of empty signs, whether we are paedobaptists or baptistic, and in so doing have discarded the sacraments as sacraments. We have adopted a doctrine of a mystical and immediate entry into the new covenant apart from baptism, contrary to God's ordinance.

What is the next step? First, we must revisit the scriptures and the documents of the Reformation, and see whether changes need to be made to our teaching. If we are assuring people that they are saved apart from baptism we are making a false claim that is contrary to the Bible. God the king has ordained faith and baptism as the means of entry into his kingdom, and we have no right to make our own way in apart from the door provided. This is clearly a salvation issue.

Second, we need to rethink the way that we evangelise the unfaithful

baptised. They are not heathen, but unfaithful members of the covenant. They must still be called to salvation, but from within the covenant. They are unfaithful Israelites, not pagans. The methods of the prophets God sent to faithless Israel have much to teach us here.

Third, we need to restore the sacraments to their proper place of honour in the church, because in them God applies to the faithful the benefits of salvation.

If we decide to do otherwise, let us then openly admit that we have departed from the Reformation and the Protestant faith handed down to us by our fathers. Let us say that they were wrong on the means of entry into the kingdom, and that we have found a better and more biblical way.Ω

John Hooper, Bishop of Gloucester

Martyred 9 February 1555

A Memorial Service will be held

at the Mariners' Church, Gloucester

on Saturday 28 May 2005, at 2 pm

Speaker: Rev Roger T. Beckwith DD

Retiring collection towards costs. Light refreshments will follow

ALL ARE VERY WELCOME

Further details from Bishop Edward Malcolm, 01547 528815

TAPE MINISTRY



Some congregations within the Continuing Church are in the habit of recording sermons onto tape. These are available to readers of the *Journal* who may wish to hear sermons in this way.

Contact Mr J Westmacott, 1 Salisbury Close, Wokingham, Berkshire, RG41 4AJ for more details, and to order tapes.

*Tapes cost £1.25 each, including postage and packing
Please make cheques payable to St. Mary's Castle Street*

OUR GREAT HIGH PRIEST

Brian Garrard

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (*Hebrews 4. 14-16*)

THE above passage is part of a book that was originally written to Hebrew Christians. Dr George Tybout Purves says in the *Davis Dictionary of the Bible*: “That it was addressed to Jewish Christians is clearly shown by its contents. To no others would its arguments be so appropriate. They were in danger of returning to Judaism through the pressure of outward trial and opposition.”

In chapter 4 we learn that the unbelieving Jews of Moses’ day did not enter into God’s promised rest but perished in the wilderness. Consequently, the Hebrew Christians were warned against departing from faith in Christ and not entering into Gospel rest. It was necessary for them to stir themselves so that they might enter into that rest of faith (v. 11). This had to be sought through Christ, who was their great High Priest (v. 14). What was said to these early Jewish believers applies equally to us and we do well to take heed of the above text.

Our Great High Priest

The identity of this priest is seen in v. 14, Jesus the Son of God. Concerning this high priestly work of Christ, note the following:

He is our great high priest, as v. 14 makes clear: we have a great high priest, that is passed into the heavens, Jesus the Son of God. This is of immense consolation to us and to be able to say: ‘Christ is mine!’ strengthens us against temptation and gives added confidence in prayer.

Jesus is our only priest, no other being authorised by God or found necessary, for Christ’s high priestly work is all-sufficient for our spiritual needs.

The Redeemer’s atoning work does not need the help or mediation of another, for this has been fully accomplished for us. The prayer of Consecration in the Communion service puts it so well and beautifully, when it speaks of our Saviour’s “one oblation of himself once offered,” and then continues, by describing his death

as “a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world...” Therefore, we do not need to look to earthly priests and the sacrifice of the mass, or pray to Mary, saints or angels so that they might intercede for us. All we need is found in our blessed Lord and him alone.

What Does the Saviour’s Priesthood Mean?

As priest, the Lord offered up a right and acceptable sacrifice to God in order to make satisfaction for our sins. All the priests of the Old Testament were types and pointers to our Saviour and his death upon the cross.

Christ was not only the High Priest, but he was also the victim as he offered up himself at Calvary. Each sacrifice typified the Lord of glory who became, in John’s words, the Lamb of God, which taketh away the sin of the world (John 1. 29). We ought to daily thank the Lord for what he has done for us, and remember that the offering of himself

once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone... (Article XXXI).

The Lord was appointed and ordained a priest by God and not man. His is an eternal and unchanging priesthood (see Hebrews 7. 15-17) and he was anointed of the Holy Spirit in order to carry out his earthly ministry. It also follows that Jesus is a full, equal and active member of the Godhead, and as such, is perfectly holy and sinless. At his coming to earth, he was clothed in real human flesh, which he obtained from his mother, but through a miracle of the Holy Spirit was kept pure, and without sin. What a wonderful and almighty Saviour we have! He is the sovereign Lord of heaven and earth who holds all things in his hands. As such, he is fully able to hear our prayers and answer the feeblest cry. Do not allow Satan to fill you with doubts and disturb your spiritual rest. Christ is God and has triumphed over the powers of hell and earth, so go to him a thousand times a day if necessary, and know that the Captain of our salvation will speedily appear for us.

The Lord’s Present Ministry

Another part of the Lord’s high priestly office is to make intercession at the Father’s right hand. He ever liveth to make intercession for us (Hebrews 7. 25). The fact of the Lord’s sacrifice and his presence in heaven becomes a continual prayer for us and in his person, represents us to the Father. At this moment, the Second Person of the Trinity is in heaven interceding for you and for me. He is clothed with real human flesh, so in a vital sense, a man speaks for us. To be more precise, the God-man stands in the presence of the Almighty for us. As man, he

has been in all points tempted like as we are, yet without sin. He has gone through the experiences of life common to us all, and not only that, but he has suffered the agony and misery of the cross. He knows what pain and isolation means and has gone through death. Has anyone ever gone so low as the Lord Jesus Christ? Never! As a result, we should take fresh heart and ever be those who are looking unto Jesus the author and finisher of our faith. Earthly priests were not able to sympathise fully with what the people were suffering but this man enters wholly into what we endure. Indeed, he does more than empathise, he actually suffers with us and bears the greater part of the load and receives the larger portion of the pain. Notice too, that the language used in our text has a double negative – verse 14: we have not and cannot be touched. What is the significance of this? In other words, our Lord Jesus can be and is touched with the feeling of our infirmities. He is not an unemotional block of stone or a deity far removed from us. He is the living God clothed in human flesh, thinking, feeling and loving us and constantly pouring out his grace and power into our hearts.

Some Things To Do

In the light of all that we have said there are some important things that we ought to be doing in our Christian lives. Three things in particular are brought before us.

Joined to Christ. This first point is not so obvious, but is vital. We should maintain a real and living union with Christ, for without this, a man or woman is not a true Christian. How is this union obtained? By ceasing from our own works and resting upon faith in Christ. It is not what I can do, but what Christ has already done for me. Do you believe on the Son of God? Do you trust him to save and redeem you? If so, then continue in that faith. Build on it by growing in grace and in the knowledge and love of the Lord. Make constant use of Bible reading, prayer, public worship and the sacrament of the Lord's Supper. Go often to Christ and do not think that you weary him by your constant asking. We sadden and grieve him because we ask for so little and appear unwilling to seek him. Prayer is most effective when it is well used.

Hold fast. Let us hold fast our profession (v. 14). The Greek gives the sense to take hold and seize; to hold tightly and firmly and never let go. We must hold fast our profession, that is, our confession of faith. See 1 Timothy 6. 12, 13, where we are to maintain the outward expression of our faith in Christ and the Gospel. Never be ashamed! Let the whole world know we belong to our Saviour. Hold fast to the doctrines of the Bible, especially to that of Justification by faith. Here the Church Articles and the Catechism can help, especially in maintaining Scriptural orthodoxy. Sadly, many do not want the discipline of these doctrinal standards claiming that they grieve the Spirit and restrict the development of thought and

belief. Usually this is but an excuse for abandoning the good old Gospel way and taking a more liberal path. Rather, let us keep to the way that Christ has made for us and do not deviate. Our Saviour is interceding for us at the Father's right hand, therefore, do not give up and let slip the doctrines of the Gospel.

Come boldly. Let us therefore come boldly unto the throne of grace...(4. 16). The Lord was tempted and tried in similar fashion to us, yet without sin. As a result, he is touched by our infirmities and feels for us as he intercedes. It is for this reason that we are to come to the throne of grace. Why is it called a 'throne'? It signifies the Lord ruling from the throne of God. He is the 'King of kings, Lord of lords, the only Ruler of princes', who from his throne beholds 'all the dwellers upon earth.' He reigns supreme over all and his will is being done in heaven and the kingdoms of earth. Why the 'throne of grace'? Because it speaks of the Mercy Seat in the Temple. This was situated on top of the Ark in the Holy of Holies and was the place of propitiation, which symbolised the Lord's death on the cross. He bore our guilt and redeemed us with his shed blood. As a result, it is a place where we obtain grace, mercy and strength for our earthly pilgrimage.

The Promise

Hebrews 4. 16 exhorts us to go to the Saviour in time of need. If we do, we shall receive grace and mercy; that is, all the blessings of heaven when we require them. As Christian believers, we can be very foolish and stay away from the source of blessing and try to struggle through on our own. Is it pride and stubbornness that makes us do this or lack of faith? Either way, go to the throne of grace. We are commanded to go boldly, that is, with holy confidence in a prayer-answering Saviour. When he bids us come and we go, this is not arrogance or brashness on our part, but obedience to his revealed will. As we come to God through Christ and in his name and Person, then we know that we shall not be refused or our request denied. In addition, we may speak freely as a child with a father and tell him all our heart. An entrance is granted into the Holy Place and we have the ear of the King of kings. What finer spot on earth is there than this and what greater privilege can be given? God answers prayer for the sake of Jesus his beloved Son and then runs to greet and bless us. May the Holy Spirit give us boldness to enter into the holiest by the blood of Jesus (Hebrews 10. 19) and draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water...(10. 22).Ω

Large print editions available—please contact the Editor to receive your *Journal* at this size of type

BOOK REVIEW

Roger du Barry

Contours of Pauline Theology, A Radical New Survey of the Influences on Paul's Biblical Writings. Tom Holland.

Mentor/Christian Focus, Rosshire 2004; pp £np ppc ISBN 1-85792-469-X

Tom Holland rejects the liberal view that Paul's religion was a synthesis of Judaism and Hellenism, in favour of the traditional view that Paul's influences were almost entirely those of the Old Testament interpreted in the light of the cross and resurrection. His arguments strongly support his claim that Paul can only be rightly understood as a faithful Jewish exegete and theologian of the Old Testament.

Dr Holland believes that the New Exodus theme as fulfilled by Jesus Christ is the proper paradigm for understanding Paul. He successfully shows that Paul must not be understood to be writing to individuals, but to communities, with the result that previously invisible corporate and covenantal themes come suddenly but clearly into view. They are the relationship between the Passover on the one hand, and community, soteriology, and Christology on the other. His insights are challenging and exegesis provoking.

As an aside, a weakness in my view is his attempt to show that many of the baptismal passages have nothing to do with the sacrament. Here he betrays a strongly non-sacramental presupposition, and in this point at least, he is out of step with orthodox readings of the texts.

Dr Holland is to be applauded for his critical engagement with the whole range of modern scholarship, particularly Tom Wright, Bishop of Durham, who is at the storm centre of contemporary Pauline studies. While generally supporting his covenantal reading of Paul, with qualifications, he disagrees that the Reformation was wrong to think that justification included the imputation of Christ's personal righteousness to the church. He makes a strong defence of it by showing from Romans 5 that since Adam's personal guilt is imputed to us, it is right and proper for Christ's personal obedience also to be credited to our account. No doubt this particular defence of a central doctrine will be welcomed in many circles.

This is a timely and scholarly contribution, which I warmly commend.Ω

BOOKS FOR SALE

The following titles are available through the Church of England (Continuing). STOCKS ARE LIMITED — please order now to avoid disappointment. *Obtainable from The Parsonage, 1 Downshire Square, Reading, RG1 6NJ. Cheques payable to 'The Continuing Church Trust.*

BY DR THEODORE P. LETIS

The Ecclesiastical Text £13.50 + £1.60 p&p
xiii + 232pp, large paperback

The papers in this volume help to show that the Received Text has been the Church's choice down the centuries, and that the modern change to the eclectic text represents a departure for the historical catholic faith. Dr. Letis presents powerful arguments, and case studies, for a return to the Received Text.



The Majority Text £11.00 + £1.60 p&p
xi + 210pp, large paperback

While a number of scholars have noted the deficiencies of the eclectic texts, the response in some circles has been to advocate the Majority Text, of which the Received Text is a type. In this well-argued book Dr. Letis shows that the pitfalls in this project are as great as those facing the users of the Western critical texts.



A New Hearing for the Authorized Version
£3.25 + £0.65 p&p 34pp, booklet

This little booklet provides a straightforward and compelling argument for the superiority of the Authorised Version over modern translations, on a number of grounds.



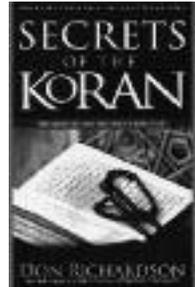
BOOKS FOR SALE

The subject of Islam, and of the relationship between Christianity and Islam, is one that none can afford to be ignorant of in these days. Here are some titles that will be of help to those who want to be better informed. STOCKS ARE LIMITED — please order now to avoid disappointment. *Obtainable from 15 Bridge Street, Knighton, Powys, LD7 1BT. Cheques payable to 'The Continuing Church Trust.'*

Secrets of the Koran. Don Richardson

£10.00 + £1.60 p&p 260pp large paperback

What does the Koran really say? Is it a book of peace or of war? Don Richardson, author of 'The Peace Child', examines the Koran and its claims, including its attitude towards Christianity.



Secrets Behind the Burqa. Rosemary Sookhdeo

£3.00 + 80p p&p 118pp paperback

The place of women in Islam is a controversial subject. Are Muslim women free and equal, or are they not? As Muslims face westernisation, post-modernity, and other pressures, what rules and expectations govern them?



A Christian's Pocket Guide to Islam.

Patrick Sookhdeo. £2.00 + 65p p&p 90pp paperback

Readers of this straightforward little book will be helped to know something about Islam. Misrepresentation of another's point of view does nothing to help debate and discussion; read this book, so you may be better able to speak to Moslems. A must!



THE CONTINUING CHURCH

(The Association of the Continuing Church Trust: Charity No. 1055010)

www.continuingcofe.org

Leadership in UK and USA

The Right Reverend Edward Malcolm, BA, (*Presiding Bishop*)

The Right Reverend David N Samuel, MA, PhD

The Right Reverend Albion W Knight Jr. MA, MS, (*Bishop, United States of America*)

Central Committee

The Rt Rev E Malcolm, BA (*Chairman*)

The Rt Rev D N Samuel, MA, PhD

The Rev B G Felce, M A

The Rev J F Shearer, BSc

Mr D K Mansell, (*Treasurer, Secretary*)

The Rev E J Malcolm

Treasurer and Secretary

Mr D K Mansell, 17 Greenfels Rise, Oakham, Dudley, West Midlands, DY2 7TP.
Tel. 01384 259781.

Under the current tax laws, all donations to charities are tax reclaimable. There is no lower limit. If you are a UK income-tax payer or a Capital Gains tax payer you can increase the value of all donations by some 28%, simply by filling in the form available from the Treasurer.

Editor of *Journal and Intercessions*

Rev. EJ Malcolm (*See over*) Email: edward@netvigator.co.uk

**MATERIAL FOR JULY ISSUE OF *THE JOURNAL*
AND *INTERCESSIONS* BY JUNE 18 2005, PLEASE**

We thank all those who sent the names and addresses of others requiring the Journal, or whose names needed deleting. We are very grateful to all who sent donations. Please note that all address details supplied to the Editor for mailing purposes are treated as confidential. We do not pass on addresses to anyone.

Have you considered making a gift to the Central Fund, to assist with the ongoing costs of the Continuing Church? Please contact the Treasurer.

Cheques should be made payable to **The Continuing Church Trust**

CHURCHES IN UK

Nuffield Congregation meeting with Nuffield Parish Church, near Henley-on-Thames, the Rev John F Shearer. Sunday Services: 11.00 am Morning Prayer, 6.30 pm Evening Prayer. Lord's Supper 8.00 am first Sunday, 6.30 pm third Sunday. Bible Study Wednesday 8.00 pm. *Enquiries* 01491 641305.

St. John's Church, South London. Meeting at the Shaftesbury Home, Trellis House, Mill Road (off Merton High Street), Colliers Wood, SW19, for 11.00 am Morning Prayer and 6.30 pm Evening Prayer. Midweek as intimated. *Enquiries* Rev Peter Ratcliff, 020 8417 0875.

St. Mary's Castle Street, Reading. Sunday Services: 11.00 am Morning Prayer (first Sunday Lord's Supper), 6.30 pm Evening Prayer (third Sunday Lord's Supper). Tuesday 8.00 pm Bible Study. *Enquiries* Rev EJ Malcolm 0118 959 5131.

St. Silas, Wolverhampton, meeting in St. John's Cloisters Chapel, St. John's Square (A-Z p29 H2). 11.00 am Morning Prayer (1st Sunday Holy Communion); 6.00 pm BST Evening Prayer (4.00 pm GMT) (3rd Sunday Holy Communion). Tuesdays in term time 7.00 pm Bible Study; 7.45 pm Prayer Meeting. On-street parking. *Enquiries* Rt Rev E Malcolm 01547 528815. Hon Curate Rev IR Budgen, 01902 656514.

Holy Trinity Church, Frinton-on-Sea. Sunday 11 a.m. Morning Prayer The Frinton Community Centre, Soken House, The Triangle, Frinton-on-Sea, Essex. Sunday 6.30 p.m. Evening Prayer, Tuesday 8.00 p.m. Bible Study and Prayer Meeting 1, Chaplins, Frinton-on-Sea, Essex. For more information please contact Mr Philip Lievesley Tel: (01255) 679572. www.holytrinityfrinton.org.uk

Clergy in UK & USA

The Rt Rev E Malcolm, BA, 15 Bridge Street, Knighton, Powys, LD7 1BT. 01547 528815

The Rt Rev DN Samuel, MA, PhD, 81 Victoria Rd, Devizes, Wiltshire, SN10 1EU. 01380 722513

The Rt Rev AW Knight Jr, MA, MS, 542 Russell Ave., Gaithersburg, MD 20877, USA

The Rev JF Shearer, BSc, The Rectory, Nuffield, Henley-on-Thames, Oxon, RG9 5SN. 01491 641305

The Rev EJ Malcolm, The Parsonage, 1 Downshire Square, Reading RG1 6NJ. 0118 959 5131

The Rev IR Budgen, BSc, Dip Th (ITA), 159 Castlecroft Road, Wolverhampton, W Mids, WV3 8LU. 01902 656514

The Rev EA Powell, BSc, MDiv, 5108 Riverton Ave, North Hollywood, CA 91601, USA. (818) 980 2247

Rev PJ Ratcliff, 60 Dinton Road, London SW19 2AP. 020 8417 0875

Associate Clergy

The Rev LH How, MA, MDiv, PO Box 2344, Wolfville, Nova Scotia, The Dominion of Canada, B4P 2N5

Licensed Preachers

The Rev F Robson, Dip Ed, 71 Springfield Drive, Abingdon, Oxon OX14 1JF 01235 533421

Mr P Karageorgi, 07960 127619