

The Journal of The Church of England Continuing

“Jesus Christ the same yesterday, and today, and for ever” Hebrews 13:8.

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From Bishop David Samuel

81 Victoria Road,
Devizes, Wiltshire,
SN10 1EU.

Dear Friends,

We are exhorted by Saint Peter in the Scriptures to make our calling and election sure. This is a very important word for us all, especially in view of the nature of the times in which we live. When we consider the state of our society and of the world in general, and compare it with the things foretold in Scripture it must make us feel, as the same apostle says in another place, that the end of all things is at hand. Let us then, before everything else be sure of the one thing needful, our salvation.

But how are we to be sure of that? Well, the mark of our calling and election is faith in the Lord Jesus Christ. If we have real living faith in Him, trust and confidence in Him as Saviour and Redeemer, then we have the true mark of our calling and election. Faith is the inward testimony of the Holy Spirit, that from all eternity we have been elected by the Father to be joined to His Son. If we have that faith and assurance, let us rejoice in it and thank God for it, and use the means of grace in order that it may be confirmed and strengthened. If we do not have that precious faith, let us seek it earnestly, attend to the preaching of the Word of God and to the reading of the Scriptures, and ask for the gift of faith, for our Lord says those who seek shall find.

I mention these things because it is so very easy in these days for Christians to be distracted from the most important matters and to direct all their thought and energies to the institutional church, to its organisation, and to argue and contend about ecclesiastical politics as if they were all that mattered. Of course what we do in the church and how it is

organised is important, but only as it is the handmaid of the Gospel, and subserves the great and true end of preaching Christ, and under God bringing souls to faith in Him so that they may be saved for ever. It is true that as a result of the incursions of liberalism, sacerdotalism and ecumenism, the institutional churches of this country are largely moribund and have departed from the true faith, and by remaining in them the energies of many Christians are expended in fighting over the dead bones of the organisation. That is why the time has come to break free from this entanglement.

It must be clear that there comes a point when further attempts to reform a church from within are counter-productive and also divert from the main object. The Reformers themselves arrived at such a point, where a fresh start had to be made in the interests of truth. Beware then of fighting over the same old ground, year in year out; of having all your energies and powers consumed in church politics and in-fighting, with nothing to show for it. It is a weariness to the flesh. Do not be distracted from the one thing needful, lest you

“Kierkegaard depicts the Day of Judgement with people scurrying around looking for their baptism certificates”

should one day be confronted with the fact that you had neglected to make your calling and election sure.

Somewhere in his writings, Soren Kierkegaard depicts the Day of Judgement with people scurrying around looking for their baptism certificates, as if that were all that mattered. The end of all things is at hand, says Peter, be sober and watch unto prayer. How important it is to view all things and all our activities, in the light of eternity. It gives a sense of proportion to all we do and enables us to sort out our priorities. The great question on that Day will not be whether you have been successful in your election to general Synod, but whether your calling and election in Christ is sure.

Yours sincerely

David Samuel

Announcements

At the request of the management of Nibley House, the date of the next **General Assembly** has been changed to Saturday **5 July 1997 (DV)**.

Bishop Samuel hopes to give a series of addresses in **Bristol** in the early spring of next year (1997) on **Basic Tenets of the Christian Faith**.

The *Association of the Continuing Church Trust* is now a registered charity, number 1055010 and is responsible for the custody and management of the funds of the *Continuing Church*.

We are not permitted by the Charity Commissioners to raise or accept money in the name of the *Church of England (Continuing)*. For instance, a legacy left to the *Church of England (Continuing)* is most unlikely to be paid to us as there is no such body in law.

Therefore all cheques, gifts and legacies must be made to the *Association of the Continuing Church Trust*. If you wish the gift to be earmarked for a special fund such as the Bishops Fund or the Allan Bowhill Memorial Ministry Fund, please make this clear at the time.

Member churches of the Continuing Church are responsible for setting up their own trusts for the custody and management of their own funds. Gifts intended for member churches must therefore be made out to the particular church trust concerned.

Our Raison D'être

The Inaugural Address given by Bishop David Samuel at North Nibley,
Gloucestershire on 29 June 1996.

Welcome to North Nibley! Why North Nibley? Could we not have found somewhere a little more obscure?

I read somewhere, that when God wants to do a work he chooses the out of the way place. Men would choose the metropolis, the great centres. God chooses the obscure places to begin a work. North Nibley is the birthplace of William Tyndale. Here in this small village the great Reformer and translator of the Bible was born. Some 80% of the Authorised Version of the Bible is directly attributable to Tyndale. It is good that we should be associated with him. He battled against forces similar to the ones we battle against today. People then were ignorant of the Bible, not merely because it was not in English, but because the church was in thrall to the spirit of the age. Aristotelian, scholastic philosophy ruled and forced a particular interpretation on Scripture. The Bible was constricted and constrained by this so that men did not hear the real message of the Bible, until Tyndale and the Reformers, under God, set it free. Tyndale's doctrinal works and expositions of Scripture are as important as his translation work.

Taking A Stand On Scripture.

I see here an affinity between Tyndale and our own task today. The Bible today has been smothered by the spirit of the age. It is being interpreted in terms of contemporary humanistic, secular thought. How else can we explain the intrusion into the church of the fashionable causes of feminism, homosexuality, political correctness and so forth. The church is following the world. The Archbishop of Canterbury said in the debate on the ordination of women in 1992, We shall lose all credibility in the eyes of the world if we do not ordain women. And so he could say and has said on every other issue. On Sunday, he says,

We must become a seven day a week church like the world. On homosexuality he says, We must acknowledge there are different views, and so on. In this situation it is vital that a stand is taken on Scripture. And that is what we seek to do; it is the *raison d'être* of the Church of England (Continuing).

In fact there are four basic texts which undergird our position and to which we are committed by our constitution. These texts are of great importance for they give strength and definition.

“We are not
mere
traditionalists”

1. *The Authorized Version of the Bible*. The reason for this stipulation is that the Authorized Version is the best and soundest translation. It is based upon the *Textus*

Receptus. other versions are based on 'eclectic texts' compiled by scholars and rest upon subjective judgements as to what they think and feel is the best reading. The pedigree and history of the received text can be traced. Moreover, the Authorized Version is a Trinitarian text. That cannot be said of many modern versions which undermine by various emendations and deletions the real divinity of our Lord and Saviour, Jesus Christ. It also has the advantage it is couched in worshipful and dignified language.

2. *The Thirty Nine Articles of Religion*. These include the three historic, catholic creeds, the Apostles creed, the Nicene creed and the Athanasian creed (Article VIII). These creeds are sometimes referred to as symbols of the faith, because they bring together the fundamental teachings of Scripture. The word symbol is made up of two Greek words *sun ballein*, which mean literally to throw or bring together. The creeds focus our thinking on the

great doctrines of the faith. They remind us that our faith is the faith of all the faithful in every age, from the beginning. We are not mere flotsam of the twentieth century, as is the theological liberal who follows the fashion of the age.

3. *The Book of Common Prayer (1662)*. We are committed to the Book of Common Prayer because we are Anglicans and because we believe in the principles that gave rise to it. It is a Scriptural and reformed service book. Bishop Ryle said that there is more Scripture in it than in any other liturgy. It is a worthy and fitting vehicle for the worship of Almighty God. It lifts up our hearts. It should be the right of people to have it every Sunday, not merely as a concession to the old and the fuddy duddy.

The Church of England has now sidelined the Book of Common Prayer; it is not in regular use any more. That means that its life and worship are no longer fashioned by it. That is an enormous spiritual loss. Barry Spurr in his book *The Word in the Desert* writes:

That a prayer book that is no longer in significant liturgical use and which, moreover, has been substantially replaced by books of remarkably different linguistic style and doctrinal emphasis and entailing a variety of ceremonial changes and innovations can continue to be regarded by a church as its abiding worshipping authority is nonsense.

That very nicely exposes the contradiction in the present position of the Church of England, which claims that the Book of Common Prayer (1662) enjoys an entrenched position in law, but is in fact rarely used. We on the contrary believe in the Book of Common Prayer and intend that it shall be used on all occasions. Liturgy moulds peoples thinking at a presuppositional level. that is why it is so important that their minds be formed by what is sound and true and Biblical.

4. *The Ordinal*. I mention this separately because it is not part of the Prayer Book. We believe in the three orders of bishops, priests (Anglo-Saxon for elder is preost) and deacons,

that this arrangement is agreeable to the Word of God. We hold that episcopacy is of the bene esse, that is, the well-being of the church. We unchurch none who do not share these views, but we accept episcopacy as a venerable form of government.

All these four texts I have mentioned give strength and continuity to our position, but only so far as they are believed in and used by us. It is no good paying lip service to them, they must be a living part of our tradition, the formative part.

Traditionalist Bodies

But let me now say something about traditionalist bodies, how we differ from them and why we follow the path we do. In the USA, after the ordination of women back in the seventies about eight different Continuing Anglican Churches emerged. A similar situation is developing here. It leads to a great deal of confusion. When we had our original meeting in Reading in February 1994 we looked at these various bodies and resolved to take the direction we have for the following reasons.

1. *The Traditional Anglican Communion*. This is really an American dominated body and is largely Anglo-Catholic. We do not wish to join a body in which Anglo-Catholicism predominates. We have always regarded Anglo-Catholics as usurpers in the Church of England. We have fought against ritualism as being foreign to the English Church. Why should we join a body in which we have to fight this battle over again?

2. *The Anglican Catholic Church*. This is even more extreme than the Traditional Anglican Communion and the same arguments apply here as to the above.

3. *The Third Province Movement*. This is an attempt to carve out a place in the Church of England for traditionalists. In my view it is not really practicable or likely to come about. It would require an act of parliament to divide up the Church of England and its property in the

way the Third Province movement envisages. Parliament will not legislate for what would effectively be schism in the national Church, nor indeed will the General Synod.

4. *Forward in Faith.* Some evangelicals within the Church of England have decided to remain and have joined this movement. In so doing they have made an alliance with Anglo-Catholics to fight for greater autonomy. Forward in Faith is 90% Anglo-Catholic. Its leaders really look to Rome and there is a steady trickle of conversions. True, Reformed Anglicans can surely have no place in this movement; there is no oxygen there for them to breathe.

5. *Reform.* This is a group of evangelicals within the Church of England who seek to resist some of the trends, such as the movement to ordain practising homosexuals. However it is equivocal about the ordination of women and has no clear commitment to the Book of Common Prayer. Indeed its policy as a whole tends to be rather unclear.

6. *The Free Church of England.* We did not wish to join another denomination. We considered that our identity is that of the Church of England and we did not wish to change it. The Free Church of England has a different prayer book, a different ethos and culture. We have no quarrel with the formularies of the Church of England. We love the 1662 Prayer Book and its ethos. Our

quarrel is with the innovations and with the way in which the Church of England has abandoned its formularies.

The simple answer to all this is, the Church of England (Continuing) is 100% faithful to the Church of England formularies. We believe in the Church of England and its Reformation principles. We hold to the natural, grammatical and historical sense of the Thirty Nine Articles. We believe in the doctrines of grace contained in them: in predestination and election (Article 17): in justification by faith alone (Article 11): in the finished work of Christ upon the cross (Article 31): in the bondage of the will (Article 10): to mention but few.

In a word, we are not mere traditionalists, we are not ritualists or sacramentalists or crypto-papists. We hold the reformed and scriptural doctrines of the Church of England and we see that as our *raison d'être*. We want to preach Christ and the Gospel of God's free grace, unencumbered by the traditions of men. This is a great opportunity to do so and we invite all who share our vision to join us. Set free from the dead hand of an increasingly liberal, moribund institution we are at liberty to proclaim the Gospel. We must seize the opportunity. We occupy the commanding heights of Catholic, reformed, Evangelical truth - the position once occupied by the Church of England. Our strength and safety lie in holding that position and not being drawn away from it.

Covenanted Giving.

If you contribute to the funds of the Church of England (Continuing), or are thinking of doing so, I would like to encourage you to covenant, so that the church receives the benefit of the tax which would otherwise be deducted. It is also possible to make single payments with tax benefits. The treasurer would be pleased to advise. We are taking on a number of commitments as the work grows, but especially the very important commitment of training our ordinands.

Please think and pray about the support for this work and if you would like a covenant form please write to the Hon. Treasurer, Mr. D. K. Mansell at 17, Greenfels Rise, Oakham, Dudley, West Midlands DY2 7TP, and please be sure to complete any gift or bequest in the registered name of the Association of the Continuing Church Trust. Charity No. 1055010.

Bishop Samuel.

Enoch Walked with God and he was not for God took him.

(Genesis 5:24)

By The Reverend John F. Shearer

Enoch may already be famous to us as the man who walked with God in such a close relationship that he did not see death. God took him straight to heaven without the need for a funeral. But I wonder whether we are equally clear about the nature of walking with God? What does it really mean?

We live in a society which is increasingly recognising the value to our health of walking in a physical sense: walking is good for us! From time to time there arrive on my doorstep folk who have been walking the Ridgeway Path all day long; they are tired but happy, relaxed and fulfilled: the exercise has done them good and during their walk they will have observed much of the wonderful world of nature. I know too that if the same people had arrived by car having travelled up the motorway and having been caught no doubt in a traffic jam or held up by some other obstacle to their progress they would have been far from happy: they would have been hot, anxious, stressed and even bad tempered and difficult to please. However the walkers on my doorstep are delighted to have arrived at their destination and are overly appreciative of the proffered cup of tea. Yes, walking is good for you!

If that is true of the physical realm, it is also true of the spiritual, for if we do not learn to walk with God, we are likely to be spiritually erratic and unhappy. What is clear from the little we are told of Enoch, is that his walking with God **encapsulated his whole life**: for the whole of his sixty-five years he walked with God. Thus, in spiritual terms, there were not times when he ran, or jumped or sat down or slept: the whole of his life was one of walking with God. This does not mean he had a rather dull or monotonous life, but it does mean that in every situation, whether dramatic or quite ordinary, he walked with God. We can be quite sure that in raising a large family of sons and daughters his life would not always be a predictable routine: yet throughout he walked with God. And lest anyone should think this was merely an Old Testament picture, it is spoken of over fifty times in the New Testament, seven of these in the Epistle to the Ephesians alone.

So what does the Bible teach us by this verb walking? Here is a vivid and powerful picture word which has a lot to communicate to us:

1. *Walking involves action.* Movement involves the expenditure of energy; I cannot walk with God if I am careless, forgetful, lethargic, or apathetic about my Christian life. We will not make any progress by just dreaming of or reading about where we ought to be. Whenever we read the lives of the saints who have gone before us, we will find they are men and women who single mindedly applied their faith in Christ in their everyday lives. Today there are not a few armchair Christians about!

“...walking with God? What does it really mean?”

2. *Walking not only implies, not only action, but consistent action.* It simply means putting one foot in front of the other in a consistent and regular manner. Thus there can be no ‘time of’ from our relationship with God,

and no no go areas. Every part of our lives, every minute of every day, is included in our walking. So whatever we are involved in whether unseen and unrecognised or public and dramatic, we must be always walking with God.

3. *Walking involves a purposeful direction.* Until the appearance of the modern exercising treadmill, walking had always the purpose of propelling the walker from one place to another. We walk from one place to another by the nearest or the most attractive route. Hence we need to ask ourselves where are we going as Christians. Our ultimate destination is heaven. Are we fully aware of that or are we constantly directed by the instincts of this world, and thus fail to walk with God? We live in days when Christians are increasingly coming under worldly influence and in such circumstances their walk with God is seriously impeded.

4. *Lastly walking is an unspectacular activity.* Walk down the street and you are one of the crowd; run down the same street and everyone notices. To walk with God means therefore that we do not live our lives to be seen of men. (Matthew 6:5) We must not seek therefore to draw attention to our spiritual pilgrimage, to do things to impress others with our piety and good works, for our Lord firmly castigates those who seek a public display. The difference between running and walking is this: in the former one foot is always on the ground, while in the latter progress can be improved dramatically by lifting both feet off the ground at the same time. There are Christians today who have run out of steam, and it is tragic to see them, because at some point they have gone too fast, or involved themselves with responsibilities that should never have been theirs.

As a believer in the Lord Jesus Christ, if you are such, you have been remade, born again with a

new nature, which is designed now to walk with God and not according to the course of this world (Ephesians 2:2). Apply now therefore yourself seriously to the task while it is day, for the night cometh when no man can work. (John 9:4) For even now we live in such godless times, when, if you do not seek seriously to walk with God, you will be seduced by the charms and temptations of the world, as well as by the corruptions of an increasingly apostate church. Those who walk with God will be safe and secure. Richard Wurmbrand was tortured to such a degree that he lost all remembrance of even one verse of Holy Scripture, yet knew, and his captors knew, that he walked with God. Those who live by the transient baubles of entertainment and emotional satisfaction, as in so many of our churches today, can have and will have few, if any resources to stand in the day of trial. Enoch walked with God, in both joy and sorrow, in private and in public, and received the very special blessing of his Lord. Will you seek to follow his example?

The Reverend J.F. Shearer B.Sc. is a minister of the Church of England (Continuing), Rector of Nuffield near Henley-on-Thames and Honorary Secretary of the United Protestant Council. This article is based on an address given at the Horsham Convention in September 1996.

Some Thoughts On Reading the Church Lessons

By Bishop Handley Moule

Let me earnestly press upon my brethren the great duty of rightly reading the lessons. Do you want to carry out the will and purpose of the Church of England? That purpose is above everything to glorify the Word of God. See then that the lesson, as read by you is as audible, as intelligible, as impressive as you can make it.

Take care beforehand that you understand its points, its arguments, its emphasis. Take counsel with yourself, and perhaps with others, about ways and means for bringing these things out in your public reading. Remember that for very many of your people (I fear I am right in saying so) the Church Lessons are the most solid pieces of Scripture they ever hear, or ever read.

Many years ago it was not uncommonly said that in these days of universal reading we might perhaps abbreviate our Church Lessons. But since that time it has been more fully and sadly realised, by very many of us at least, that universal reading does not mean universal Bible reading by any means, but much rather universal newspaper and novel reading. The heavenly Book is terribly unfamiliar to multitudes of church-goers, as you will find.

Therefore make all you can of the reading of the lessons in public worship. *Προσεχεται αναγνωσει*, says the Apostle to Timothy, "Give attention to the reading." Does he not mean, Be diligent in reading the Scripture to the people? The precept is as much as ever in point in our day.

(H.C. G. Moule : To my Younger Brethren)

St. Silas

(The Wolverhampton Congregation was formed in June 1994 under the guidance of the Rev. Edward Malcolm who subsequently resigned as Vicar of St. Lukes over the issue of the ordination of women. At first the congregation met above a shop and then in private houses and a school before finally, in May 1995, being allowed by the Bethany Fellowship in Wednesfield to share their chapel. The following is a summary of an address given by Mr. George Hall on the occasion of the congregation adopting the name of St. Silas.)

We have chosen to associate ourselves with men who were regarded as revolutionaries. We have taken the actual name of one of these men for ourselves. *These that have turned the world upside down are come hither also*, said the citizens of Thessalonica (Acts 17:6). The revolutionaries were Paul and Silas.

Silas (called Silvanus in letters of Paul and Peter) was a member of the Church in Jerusalem when he met Paul who, with Barnabas, had come from Jerusalem to Antioch where dissension had arisen between newly converted Jews and gentile believers (Acts 15). Faced with the prospect of a split in the Church - and this within twenty years or so of the Resurrection and Ascension of Jesus - the whole matter was brought before the Apostles and elders at what is known as the Council of Jerusalem. The Council gave its rulings in a letter in which they were guided by the Holy Spirit (v.28), and Silas was one of the men chosen by the congregation to take the letter to Antioch.

Silas and his companion Judas Barsabbas were chosen because they were brave. They were willing to be associated with Paul and Barnabas who had "...hazarded their lives for the name of our Lord Jesus Christ," (Acts 15:26). Another pointer to the characters of the letter bearers is in v.27: We have sent therefore Judas and Silas who shall also tell you the same things by mouth. So these are faithful messengers, neither adding to nor taking away from what was written in the letter but confirming its truth by word of mouth. The congregation in Antioch was pleased with the encouraging message in the letter: "...they

rejoiced for the consolation." They had been wounded by dissent caused through error, but the proclamation of the Spirit-guided truth in the letter helped to bind their wounds. Wrong teaching by some within the church had to be corrected and error rejected.

Paul chose Silas to go with him to revisit the churches he had planted earlier, faithfully delivering copies of the apostolic decree from the Council of Jerusalem. Crossing from Asia - what is now modern Turkey - to Europe they reached Philippi where the heart of Lydia was opened by the Lord, resulting in her and her household being baptized. She was Paul's first convert in Europe mentioned in Scripture, and Silas was a witness and took part in that event. Paul cast an evil spirit of clairvoyance out of a slave girl who was making a lot of money for her owners. They were accused of causing trouble, as also in Ephesus on another occasion (Acts 19), because what they taught conflicted with financial interests. Paul and Silas were arrested, beaten and imprisoned without trial, being put into the inner secure unit of the prison with their feet locked in the stocks. After a hard bareback beating, without medical attention, almost certainly without food, let alone water, at midnight they started to pray and sing praises to God. Significantly we are told the other prisoners heard them (v 25)

Surely they would have expected cursings and revilings of the magistrates and the jailer? They heard just the opposite. No wonder that the rulers of Thessalonica which Paul and Silas visited on the next stage of their journey spoke of them as *These that have turned the world*

"These that have turned the world upside down are come hither also"

upside down. True revolutionaries indeed! Christ's teaching turns all generally accepted behaviour upside down:

*Bless them that curse you;
Do good to them that hate you;
Pray for them that despitefully use you;
Love your enemies;
Render to no man evil for evil.*

When the earthquake opened the doors and loosened the fetters, the jailer wanted to kill himself. The natural reaction would surely be to let him commit suicide; good riddance, we might say. We find just the opposite. Paul and Silas did not escape, and they seem to have had the moral authority to dissuade the other prisoners from doing so. We are all here, called Paul. Paul and Silas had influenced those around them, and in doing so had saved the jailer's life which presumably would have been forfeit if he had allowed the prisoners to escape. The jailer's question, Sirs, what must I

do to be saved? suggests that he was aware of something yet to be done in another dimension. The very use of the word Sirs from a jailer to his prisoners is an acknowledgement of their authority: not of class or power or status, but of something greater.

The answer came from both, Silas as well as Paul, they said (v.31) Believe on the Lord Jesus Christ and thou shalt be saved. The jailer took Paul and Silas to his house, washed their stripes and was then himself baptized. St. Chrysostom said it beautifully: He washed them from their stripes, and was himself washed from his sins. An outward washing for an inward cleansing.

And so a thumbnail sketch of the revolutionary called Silas: brave; chosen to be a bearer of the Word; a trustworthy, truthful messenger; steadfast under persecution; a good influence on those around him; a bringer of people to Jesus.

St. Silas Church, Wolverhampton

Mr. Ian Budgen who is a candidate for the ministry of the Church of England (Continuing), has now started his studies at the Independent Theological Academy, Wolverhampton. He combines this with teaching and family responsibilities.

Nineteen children came to The Children's Special Day in July. The Tuesday "Sunday School" has expanded considerably as a result and there are now three classes (taught by Mrs. Olive Malcolm, Mrs. Moira Hill and Mrs. Irene Wilson), in which boys are particularly well represented.

Another Special Day is planned for Tuesday the 22nd of October and on this occasion a midday meal is planned, thanks to the kindness of Mrs. Hall. There will be a day of prayer and preparation on Saturday 12th October.

On Saturday the 16th November St. Silas' Church will join in the national Day of Prayer and Fasting on the occasion of the so-called Lesbian and Gay Christian Movements celebration in Southwark Cathedral.

St. Johns Church, South Wimbledon

Mr Andrew Price was licensed as a Reader in the Church of England (Continuing), attached to St. Johns Church, South Wimbledon, by Bishop Samuel on Sunday 29 September 1996.

A Tale of the Borders.

As the waters of the Esk wind their way through the Border hills toward the Solway Firth they pass the scene of one of those quiet triumphs of the Gospel which are almost incomprehensible to our age.

George F. H. Hall

A sick Covenanter had sought refuge with a widow. To admit him to her house was a capital offence but she could not bring herself to turn away a dying man. Mrs. Hislop and her sons buried him at the dead of night.

James Johnston, of that famous Border clan was Laird of Westerhall. He had once been a Covenanter himself but it was said that James VII (James II of England), a Roman Catholic, had promised him a knighthood if he would clear his territory of Covenanters. This Johnson proceeded to do with what Thomson calls all the zeal of a pervert. He discovered the grave, broke open the coffin, implicated the widow, rifled her possessions, broke down her home and turned her loose to wander in the fields with her children,

One of her sons, Andrew Hislop, a Covenanter, fell into the hands of Sir John Graham of Claverhouse when the lads hiding place was betrayed by the barking of his own dog. "Bloody Clavers" was returning from the murder of John Brown of Priesthill whom he had killed in front of his wife and children. Uncharacteristically, Claverhouse, seems to have had qualms about killing Hislop himself. It has been suggested that the circumstances of John Browns death weighed even on his hard conscience. Claverhouse handed the lad over to Johnston who promptly condemned him to death.

Andrew Hislop prayed, addressed the bystanders and refused to cover his face. The accounts of what followed are confused and perhaps coloured by the contempt which the Johnstons subsequently enjoyed in the eyes of a community which is said to have taken to Covenanting with all the energy it had once devoted to rieving. It appears that certain soldiers refused to shoot Andrew Hislop and according to one account Johnston blew out the

lad's brains himself. Mrs. Hislop carried them away in a napkin, observing that of her children Andrew was the most ready to be taken. It was the 12th May 1685, the day after the two Margarets were drowned at Wigtown.

James Johnston got his knighthood.

What has all this to do with the Church of England (Continuing) 300 years later? After all, according to Andrew Hislops monument he died fighting against prelacy, amongst other things. Yet bishops are written into our constitution.

The Covenanters had the wit to perceive that bishops and the other Stuart encroachments on the order of the church, had as their object the reimposition of Roman Catholicism in Scotland. "The wise man's eyes are in his head" (Eccles.2:14). The Bishops were to be Royal appointments and in turn to appoint the ordinary ministers. It would then be a simple matter for the king to force on Scotland the religion of his choice. And with the Stuarts on the throne there was no doubt what that religion would be.

The Covenanters did not die for refusing to go to mass as the Reformers did. They did not wait until it came to that. The worship the Covenanters objected to attending was actually Protestant worship. They died refusing to go down a road which they could see would lead to the mass and all the other evils that attend a religion which replaces faith by works, Christ by the church and Scripture by human opinion. It is fashionable to sneer at the Covenanters willingness to lay down their lives for what to superficial and unthinking minds appear to be secondary matters. And did not the Covenanters make mistakes and have faults? They did. But under God they saved Scotland.

Surely we too must be prepared to defend the

out-posts of the Gospel and not wait until the enemy is half way up the stairs of the Keep. A leading Evangelical, a good man, said in my hearing, "Personally, I am not called to controversy. I am called to preach the Gospel". But it is not as simple as that. We are called earnestly to contend for the faith once delivered unto the saints, not to study how far backwards we can lean.

The question is, What is all this leading to? Where are we going? And is it right to start down that road at all?

Those who take away the Prayer Book, sideline the 39 Articles, accommodate liberal views, promote friendship with Rome, ordain

homosexuals - what is their ultimate purpose? Where are they taking this country? When do we say, Thus far and no further? How long should they be able to count on us travelling with them and confining ourselves merely to protest?

Is it not time to come out from among them and make a stand? And if we then appear few, isolated and without a future, is that not Gods concern rather than ours? After all, what future had Andrew Hislop? - apart from a crown of glory that fadeth not away, the Lords well done and a country delivered in the providence of God from the hand of Rome.

Napier Malcolm.

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0141-334-0910

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

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

The Right Reverend Dr. David N. Samuel, M.A., Ph.D. *Presiding Bishop*

The Right Reverend Albion W. Knight, M.A., M.S. *Bishop*

Committee

The Rt. Rev. Dr. D. N. Samuel, M.A., Ph.D. (*Chairman*)

The Rev. B. G. Felce, M.A.

The Rev. E. Malcolm, B.A.

The Rev. J. F. Shearer, B.Sc.

Mr. D. K. Mansell (*Treasurer*)

Dr. N. Malcolm, M.A., M.B., F.R.C.P. (*Secretary*)

Churches

St. Mary's, Castle Street, Reading. Sunday Services: 11 a.m. Morning Prayer (First Sunday, Lords Supper), 6.30 p.m. Evening Prayer (Third Sunday Lords Supper). Enquiries 01734 - 595131.

Former Congregation of St. John the Baptist with Mary-le-Port, Chapel of the Three Kings, Fosters Almshouses, top of Christmas Steps, Colston Street, Bristol 1. Sunday Service 11 a.m. Morning Prayer. Enquiries 01934 - 712520.

Nuffield Congregation meeting with Nuffield Parish Church, near Henley-on-Thames, the Rev. John. F. Shearer. Sunday Services: 11 a.m. Morning Prayer, 6.30 p.m. Evening Prayer. Lords Supper 8 a.m. first Sunday, 6.30 p.m. third Sunday. Bible Study Wednesday 8 p.m. Enquiries 01491 - 641305.

St. John's Church, South Wimbledon, meeting at the St. Johns Ambulance Hall, Kingston Road (Opposite Palmerston Road), Wimbledon. The Rev. B. G. Felce and Mr. Andrew R. Price. Sunday Services: 11.00 a.m. Morning Prayer, 6.30 p.m. Evening Prayer. Enquiries 0181 - 642 - 7885.

St. Silas' Church, Wolverhampton meeting at Bethany Chapel, Lower Prestwood Road, at junction with Blackwood Avenue, Wednesfield. The Rev. E. Malcolm. Sunday Services: 12.40 p.m. Morning Prayer, 4.00 p.m. Evening Prayer. Enquiries 01547-528815.

Associated Clergy: The Rev. J. N. Reid, B.A., B.D.. (United States of America)

Treasurer

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

Journal

The Journal is distributed free of charge on request but we invite donations. Any communications or enquiries in connection with the Journal should be addressed to the **Secretary:** Dr. Napier Malcolm, Kingswood House, Pilcorn Street, Wedmore, Somerset, BS28 4AW. Phone

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