

# The Journal of The Church of England Continuing

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

Issue No.5

February 1997

From Bishop David Samuel

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

Dear Friends,

**I write this at the beginning of a new year. The transition from the old year to the new is a time for taking stock of our condition generally. It is a good thing to do so spiritually and to examine our faith. May I invite you all to engage in such a spiritual exercise. St. Paul did a similar thing when writing to the Corinthian Church, *Examine yourselves, whether ye be in the faith* (2 Cor. 13:5).**

I think we are all constrained to do this by the nature of the times in which we live. I recently read a review of a book dealing with the falling off of church attendance in this country over the past 140 years. The decline has been quite catastrophic and most churches are only a shadow of what they were in the last century, in terms of numbers.

In Victorian times church attendance was *de rigueur* at least for all the upper and middle classes. It was simply the done thing, but did not necessarily mean that people had a real living faith. This continued into the beginning of this century, but after the world shattering experiences of the 1914-18 War things began to change and every accepted practice and belief was challenged. This process continued and

was accelerated by the second World War. The years following 1945 saw a growing exodus of people from the churches. We have now reached a position where church attendance represents a very small part of the total population.

“Little of the ethos of institutional religion will remain if things continue as they are”

But even now I ask myself, how much of that is still no more than conventional religion, simply going through the motions of what has always been done? Take away the outward props and institutional religion - the familiar buildings and culture of weekly church attendance - and perhaps add some hardship attached to church going, and how many then would seek to assemble on the Lord's Day to hear the Word of God? I suspect it would be very many fewer than it is now.

I ask you, then, to engage in an exercise of spiritual stock-taking. Paul does this also in his letter to the Philippians, Chapter 3. In one column as it were, he puts all the familiar things relating to his background, culture, upbringing, religion and so on. Then he strikes them all through, cancels them all out. In the other column he places Christ. He is left with Christ alone, and that far outweighs everything else. I regard all these other things, he says, as nothing and less than nothing in comparison to Christ. If I have Christ, I have everything; and if I have everything except Christ, I have nothing.

It is important that we conduct a similar examination of our faith, stripping away everything that is extraneous to it. On what does faith ultimately rest? Is Jesus Christ all in all to you? Can

you really dispense with everything else, if need be, and still be confident that you have what really matters, the heart of true religion - an all-sufficient Saviour.

These are specially testing days. We are seeing the familiar structures and culture of institutional religion being thrown into the melting pot. Things that seemed settled and fixed are being shaken and removed. Customs and manners are being swept along in the maelstrom of changed. Little of the ethos of institutional religion will remain, it would seem, if things continue as they are. Be sure that your faith rests upon that which is immovable, upon an unshakeable foundation, Jesus Christ the same yesterday, and today, and forever.

Yours sincerely,

David N. Samuel.

## **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.

Basic theology for today:-

## Reflections on Some Fundamentals of the Faith

Bishop David N. Samuel

**Fundamentals have to do with the foundation. Nothing can be built safely unless it is laid upon a firm foundation. The church must be built upon the doctrines of the Apostles and prophets, Christ Jesus himself being the chief cornerstone (Ephesians 2:20). What then are some of these foundation teachings to which we must hold?**

### First, the Biblical doctrine of man.

Misunderstanding here is at the root of many of the problems of the church today. The Bible teaches that man is dead in trespasses and sins. He is estranged and alienated from God, his mind is at enmity with God and is not subject to the law of God, he is without God and without hope in the world. Failure to accept this teaching is the key to much that is wrong in the church today. The present state of the churches generally presents a bewildering picture. There is a Babel of voices; this expedient and that is being tried to revive interest, arrest declining numbers and draw in new members. We have religious floor shows, politics, entertainment. What is the explanation for it all? When the scientist is confronted with a problem, with a variety of phenomena which he must explain, he opts for the simplest theory, for the one law or principle that

“We have religious floor shows, politics, entertainment. What is the explanation for it all?”

underlies all the different facts. The simplest and clearest explanation of the present state of the church is surely this: its failure to grasp the Biblical doctrine of man, that he is fallen and spiritually dead, that nothing can regenerate him, nothing can save him, but the Gospel of Christ and the Spirit of God.

Many of the expedients being tried today in the churches to bring new life to the body are evidence of this failure to accept the truth of the Bible's teaching about man and the seriousness of sin. What is the good of calling in the doctor if the patient is dead? If we truly believe what the Bible tells us that man is dead spiritually, that only the power of God in the Gospel can save him, what are the churches doing with all these gimmicks? If men will not respond to the gospel they will respond to nothing. But we are assured in the Bible that the Gospel of Christ is “the power of God unto salvation” to everyone that

believeth. It cannot fail of its purpose. It will accomplish that to which it is sent. If we have both the power of God and the wisdom of God in the Gospel, why do we imagine that we can add or devise something that will improve its efficacy? Rather, as Paul declares, such efforts will have a contrary effect, for human wisdom and power super-added to the Gospel only serve to make it of none effect.

The church then today, speaking generally, is in the desperate condition of understanding aright neither the plight of man nor the power of God, of having a high view of mans moral and spiritual condition and a low view of Gods power to save. This accounts for the increasing dependence on human methods and expedients for reviving the church. Only a false optimism about mans state makes such proposals sound credible and practicable.

However there is certainly one thing which such a policy is calculated to do, and that is to make the churchs condition worse. What human methods and expedients in religion do is to produce religious men, but not real Christians. Only the power of God in the Gospel can do that. If the church merely succeeds in producing religious men it makes its condition worse. The Gospel and the people of God have suffered a great deal at the hands of religious men. It was religious men, the

Pharisees, who put Christ to death. There is no substitute for the Gospel, every substitute is ultimately counter productive, it works against the Gospel. There is no way in which the Gospel can be added to or supplemented by human wisdom or gimmickry without frustrating its efficacy.

The religious scene today is just so much evidence of this truth, namely, that the church has failed to understand the Biblical doctrine of man and that nothing but the Gospel of Christ can save him.

### **Secondly, the finished work of Christ.**

“To tell people God is love, full stop, is wrong on a number of counts”

This is the corollary of what has gone before. If a mans condition is indeed hopeless, if he is dead in trespasses and sins and cannot turn and save himself, then he must be saved by another. And

that is precisely how the Bible puts it. It sets forth Christ as the sinners substitute, who his own self bore our sins in his own body on the tree, that we being dead unto sins should live unto righteousness: by whose stripes ye were healed. This doctrine of substitution runs throughout the Scripture. *Jehovah Jireh, the Lord will provide.* This was Abrahams faith, so that when Isaac said to him, *Behold the fire and the wood: but where is the lamb for a burnt offering?* Abraham replied, *My son, God will provide himself a lamb for a burnt offering.*

To tell people God is love, full stop, is wrong on a number of counts, but not least because it is unrealistic. It leaves the sinner exactly where he is, it does not reach down to him or touch his condition. It lacks an incarnation, it lacks expression in real and concrete terms. How often Jesus said, *I will come down and heal him*, or we read, *He put forth his hand and touched him*. What have we to say in preaching the Gospel must reach and touch the real condition of man in his sinfulness.

That is what the finished work of Christ in his substitutionary sacrifice does. It shows men in real terms of life and history and justice how the love of God has been at work for them, how *God was in Christ reconciling the world to himself, not imputing their trespasses unto them*. It shows them how God has dealt with sin once and for all, and with their sins in particular. To preach the love of God, but to leave out that part which tells us exactly how God has accomplished our redemption is to put asunder that which God has joined together, and leave out that very part which relates the love of God to the need and condition of the sinner.

Let us be on our guard against any erosion of the teaching expressed so clearly in Article 31 of our church enti-

led, *Of the One Oblation of Christ finished upon the Cross*. Read it carefully and be sure you understand what it means. Attend also particularly to the expression of it in the service of Holy Communion, where it is stated of Christ's death upon the cross, "*who made there (by his one oblation of himself once offered) a full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world...*" Believe that God's love in Christ has reached down to you and answered fully, finally and forever for your sins. Such teaching generally has been laid aside today, which is why the Articles are not mentioned and the Prayer Book is not used.

"People are seeking a second blessing' ... they say we must move on from justification by faith to 'higher things.' What are these 'higher things'?"

### **Thirdly, Justification by faith.**

Again, one of the principal causes of the spiritual poverty of the church today is that this teaching is not understood. By those who have heard it, it is mostly taken

to mean that faith itself justifies, that is, if you have faith God will accept you because of your faith. But that is justification by works, the very opposite of what Paul meant; faith has become a good work which makes you acceptable to God. By and large people are strangers to the true teaching of Scripture, that we are justified by the righteousness of God; that it is the righteousness of God in Christ which

is the ground of our acceptance not anything in ourselves.

We must not rest content with this almost universal state of ignorance about such a fundamental matter. We must preach everywhere the true doctrine. It may encourage us to remember that its rediscovery in the past has led to reformation and revival. To labour to propagate this teaching is surely to lay the foundation for the real renewal of the church. It is the doctrine that brings peace and reassurance to the troubled soul. John Bunyan tells us in his spiritual autobiography *Grace abounding to the chief of sinners*, that it was while he was one day walking in a field that he saw with the eye of faith his Saviour in heaven, and realised that, when God asked for John Bunyan's righteousness, He saw it not in John Bunyan but in Jesus Christ, "*who is made unto us wisdom, and righteousness and sanctification, and redemption*". From that time he knew assurance of salvation. This doctrine makes strong, mature and stable Christians. With good reason Luther called it the test of a standing or falling church.

Let us apply this test to the church today. The search for novelty, excitement, entertainment and change so widespread in the church today, and the desire on the part of many to emulate the world in its methods and lifestyle are symptoms of unrest and dissatisfaction in spiritual things. If

people are not fed with good and nourishing food they will all the time be hungry and crave for snacks and insubstantial food that merely titillates the palate. People today are seeking a second blessing in the churches when they have not experienced a first. And they prove it when they say we must move on from justification by faith to 'higher things'. What are these 'higher things?' What can be more wonderful than this great truth of the justification of the sinner "*which even the angels desire to look into.*"

The speed with which some people are prepared to pass over this doctrine in order to pass on to other things is an indication of the ignorance that prevails about it. When I used to teach the Catechism to the children of the junior school of my parish and gave them a task to do, almost immediately some hands would go up, "Finished, Sir." So I would say, "Let me see it, then." And I would discover there were many mistakes and the lesson had not been learnt. "Go back and do it again." If we are wrong about justification by faith and have not properly learnt that lesson, we shall be wrong about everything else. If you get the first button of the coat wrong, all the buttons are wrong. I believe if this lesson were truly and thoroughly learned it would be the antidote to many of the aberrations in the church today.

**"If we are wrong about justification by faith we shall be wrong about everything else."**

#### **Fourthly, The authority and sufficiency of Holy Scripture.**

The debate which troubles the church today about the reliability and authenticity of the Bible is a symptom of the moribund condition of the church generally. A man who is in good health shakes off infections and colds. They have no effect in him, but the moribund and the sickly are overwhelmed by them. Doubts and uncertainties about the inspiration and authority of the Bible are not peculiar to the present time. They have been encountered by previous generations of believers and have been overcome by robust faith. The real problem today is not the doubts and uncertainties, but the spiritually sick condition of the church and the Christian which allows such doubts and uncertainties to get a hold on them.

Let me take an illustration from the social condition of our society. We are troubled by the growing incidence of crime. Politicians seem at a loss to know what to do. Some call for stiffer penalties, others for amelioration of bad social conditions and others for more police on the streets. None of these measures seems effective. Why? Lord Hailsham laid his finger on the real nature of the problem some time ago when he said that we must view crime as a continuum. We must not see it in isolation from the condition of

society as a whole. The general decline in moral standards, the absence of moral teaching in the home, the school, the church, the slackening of social and moral constraints, all determine the moral condition and health of our society, and crime must be seen as a continuum of that. The remedy, therefore, cannot lie in treating crime in isolation, by harsher sentencing, better policing, or whatever. The real remedy lies in restoring the moral health of society.

Now this is the exact parallel of the spiritual problem facing the church today. Doubts and difficulties over the

**“The answer to the problem will not be supplied by the professors but the prophets.”**

Bible are a continuum of the general morbid condition of the church today. They cannot therefore be treated in isolation. The problem is not going to be solved in a merely intellectual way, by the appearance of some brilliant theological

article, dispelling all doubt and putting the critics to flight. Particular remedies will not prevail.

What is needed is for the general spiritual health of the church to be restored. The answer to the problem will not be supplied by the professors but the prophets. What England needs today is preachers who expound God's holy Word with authority, and not as the scribes.

But somebody might say, Does not that beg the whole question? How can you have authority until these intellec-

tual questions are resolved? If we think that authority comes in that way we are mistaken. Authority does not come from schools or the universities. It never has. Authority comes from unction, from revelation. If the Bible has been the means of communicating to you the grace of God and his salvation in Jesus Christ; if by means of its words you have been brought from darkness to light and from the power of Satan to God, you have your authority. You can have no greater authority, for this is from above and any other authority is from below. This is the unction of the Holy One which teaches us all things and abides in us.

The Bible does not need to be defended by us, but used and obeyed. In being and doing the truth we shall know its authority as Gods Word written. In the Bible the ideas of truth and authority are always connected with the concept of praxis, doing, so that they are never viewed in isolation as merely the product of intellectual activity. Spiritual truth and authority can never be discovered that way, it is a dead end. If we are waiting for the resolution of the debate about the Bible before we begin preaching with authority, we shall never start. We must begin with the unction we have been given, with the revelation of the truth that has been sealed upon our hearts by the Holy Ghost sent down from heaven. That is our authority, and

“In the Bible the ideas of truth and authority are always connected with the concept of *praxis*”

as we use the living Word of God (not seeking to dissect it as something dead) so we shall increasingly know its power. If any man will do his will, he shall know the doctrine, whether it be of God or whether I speak of myself, said Jesus.

Our appreciation of, and approach to, theological problems relating to the inspiration and authority of Scripture will always be determined by the general spiritual health of the church and our own spiritual state. If that spiritual life is at a low ebb, such problems may seem crushing and destructive, but that is not to say they really are. We are told that the gastric juices are corrosive and will dissolve the tissues of the stomach soon after death, but the living animal suffers no harm from them. Our principal concern today must be with the revival of true religion and in that event the difficulties which at present seem so formidable will be seen to wear a different aspect.

Concentrate then upon the fundamentals. Get these things right first. Preach the old truths, the cardinal truths, the unchanging truths of the Gospel. There is no other way to bring spiritual health and vitality to the church.



## IMPORTANT FORTHCOMING EVENTS (DV):

**Bishop Samuel** will give a series of addresses in **Bristol** at 7.30 PM on Tuesday 11 March, Tuesday 18 March and Thursday 27 March 1997 at Stapleton Chapel, (opposite Easton Leisure Centre) on **THE WAY OF THE CROSS**.

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**Bishop Samuel** will address a **public meeting** at 2.30 PM on Saturday 22 March 1997 in the St. John's Ambulance Hall, Kingston Road (opposite Palmerston Road), Wimbledon, on **THE CRISIS IN THE CHURCH: WHY THE CHURCH OF ENGLAND (CONTINUING) IS NEEDED**. Tea followed by questions

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At the request of the management of Nibley House, the date of the next **GENERAL ASSEMBLY** has had to be changed to Saturday **5 July 1997**.

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## Obituary

### Harold George Harris

**The death of Mr. George Harris at the age of 89, marks the end of an era. He was church warden of St. John the Baptist (“St. John on the Wall”) in the City of Bristol during the time of the Rev. Dodgson Sykes. Mr. Sykes had taken over St. John's in 1940 when the nearby church of St. Mary-le-Port was destroyed by enemy action.**

Mr. Harris was a doughty fighter in a good cause. He vigorously opposed the closure of St. Johns by the Church Commissioners in the 1970's and continued to take the Sunday Services himself for some years when the church was refused permission to appoint another Rector. He organised an appeal to the Judicial Committee of the Privy Council against the closure. The appeal was lost and in 1984 Mr. Harris found a new home for the congregation at the beautiful mediaeval Chapel of the Three Kings of Cologne, Foster's Almshouses, Colston Street, by kind permission of the Bristol Municipal Charities. An independent congregation was thus formed which joined the Church of England (Continuing) in 1995.

Mr. Harris was an earnest Christian man, a convinced Protestant and deeply attached to the Authorised Version of the Bible, the Book of Common Prayer and the 39 Articles. He was an energetic secretary to the Bristol auxiliary of the Trinitarian Bible Society. He subscribed to the English Churchman and regularly

brought a sheaf of copies with him to church which he distributed to the congregation gratis. Many good Protestant and Evangelical causes profited by his generosity.

Mr. Harris was very much a Bristolian and possessed an immense knowledge of the city. His kindly cheerful manner won him countless friends. He worked for Bristol Tramways, later to become the Bristol Bus Company, and rose to a position of considerable responsibility. After the death of his wife Ada, he went to live in the Ruth Cowell Home (Pilgrim Homes). There were no children. The funeral was conducted by the Reverend Kenneth Harris. The opening hymn was one Mr. George Harris had chosen himself and the choice was characteristic of him:

*My hope is built on nothing less  
Than Jesus blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus name.  
On Christ, the solid Rock, I stand;  
All other ground is sinking sand.*

## The Curate of Stoke Goldington-cum-Weston Underwood

**The Reverend Thomas Scotts excellent commentaries were immensely popular in Victorian times and did much to shape the development of Evangelicalism. At the same time they earned a fortune for the publisher and alas, very little for Scott.**

Thomas Scott seems to have been of fairly humble origins; although his sister married Capability Brown. He was a self-educated, self-opinionated man who chose the ministry because he thought that it would be more comfortable and afford more leisure than the life of a grazier.

He had been temporarily apprenticed to a Surgeon who though an unprincipled man himself, told Scott that his conduct was not only offensive to his master but wicked in the sight of God. This remark aroused Scotts conscience and was one factor in his conversion many years later.<sup>1</sup> At the time he entered the ministry Scott was a Unitarian and a great believer in the dignity of human nature. He testified of himself:

*After having concealed my real sentiments under the mask of general expressions, after having subscribed articles directly contrary to what I believed, after having declared in the most solemn manner that I believed myself to be inwardly moved by the Holy Ghost, not believing there was any Holy Ghost, on*

<sup>1</sup> F. Coxon: *Christian Worthies*.

*September 20, 1772, I was ordained deacon.*<sup>2</sup>

And so he found himself curate of Stoke Goldington with Weston Underwood. At this time he particularly objected to “Methodists”, as the Evangelicals were then called:

*I...held them in sovereign contempt, spoke of them with derision, declaimed against them from the pulpit as persons full of bigotry, enthusiasm and spiritual pride; laid heavy things to their charge, and endeavoured to prove the doctrines which I supposed them to hold (for I had never read their books) to be dishonourable to God, and destructive to morality.*<sup>3</sup>

Yet he became strangely troubled. In 1775 he had the chance of preferment to a better living but refused because in conscience he dared not subscribe to the 39 Articles again.<sup>4</sup>

The curate-in-charge of the neighbouring parish of Olney was John Newton,

<sup>2</sup> T. Scott: *The Force of Truth*, quoted in Balleine: *The History of the Evangelical Party*.

<sup>3</sup> J.H.Overton: *The Evangelical Revival in the 18th Century*.

<sup>4</sup> L. E. Elliott-Binns: *The Early Evangelicals*.

another rough diamond. He was a converted slave-trader who scandalised the bishop by going about his poor parish in his old seamans jacket instead of clerical dress. Newton visited two of Scotts dying parishioners who lived near Scotts house and whom Scott had knowingly neglected. His conscience was pricked and having concluded that Newton must be a good though misguided man, set about trying to cure Newton of his Methodistical views.

Gradually and with great grace and tact Newton prevailed over his impertinent young adversary. Scott records the story of his conversion in his delightfully candid, *Force of Truth*, a fascinating book that has gone through many editions and is still being reprinted two centuries later.

In time, Scott succeeded Newton as Curate-in-charge of Olney. He was not particularly popular. He felt it his special duty to protest as a Calvinist against the perversions of Calvinism and as a result both Calvinists and Arminians turned against him. He lamented the elaborate dinners organised by wealthy Evangelical laymen, at one of which a leading clergyman exclaimed: "If we proceed thus, we shall soon get the gout numbered among the privileges of the Gospel!" Scott spoke more severely and received no more invitations. He objected to prayer meetings because "they were apt to make people dissatisfied with the quieter and more dignified offices of the church."

But Scott is not to be judged by anecdotes. *By their fruits ye shall know them*. His commentaries, his testimony in the *Force of Truth* and his steady labours were enormously influential for good. He became the first secretary of the *Society for Missions to Africa and the East*, soon to become the *Church Missionary Society*. Those were the days when they dared not open their meetings in prayer lest the bishops should prosecute them for holding an illegal conventicle. Scott started to learn Arabic when he was over 60 years of age in order to help the missionary candidates.

Thomas Scott's stormy course, his plain speaking and his incessant labour in the Lord, despite considerable poverty and often in the face of the hostility of his brethren, sowed the seed of a great harvest in the succeeding century which he could not have foreseen. He was a man who improved opportunities as they arose and whose labours God honoured.

Many today will not get on with the work in hand because it seems trivial and unimportant. They cannot see how their efforts could achieve the revolution that church and country need. A small and humble cause they despise as obviously a waste of time. They would do well to look at Thomas Scott and beyond him to Thomas Scotts Master, who quietly went about doing good as opportunity presented itself, with consequences that no contemporary could possibly have foreseen.

## The Testimony of the Rev. Thomas Scott

(from *The Force of Truth*, 1779)

***“What things were gain unto me, those I counted loss for Christ” My boasted reason I have discovered to be a blind guide until humbled, enlightened and sanctified by the Spirit of God. My former wisdom I found to be foolishness and that when I thought I knew much I knew nothing as I ought to know.***

Since this period of my conversion everything I have experienced, heard or read, and everything I observe around me confirms and establishes me in the assured belief of those truths which I have received. Nor do I doubt whether they be from God any more than I doubt whether the sun shines when I see its light and am warmed with its refreshing beams. I see the powerful effects of them continually among those to whom I preach. I experience the power of them daily in my own soul.

By meditating on and *glorying in the cross of Christ I find the world crucified to me and I unto the world.* By preaching Jesus Christ and him crucified I see notoriously immoral persons *taught by the saving grace of God to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world,* and becoming examples unto such persons as before they were a scandal to.

And now what have I lost even in respect of this present world, by this change whose consequences I so dreaded? Indeed I have lost some degree of favour and I escape not pity,

censure, scorn and opposition. But the Lord is introducing me to new and far more desirable acquaintances - those whom the Holy Spirit has denominated *the excellent of the earth.* Nay, the Lord the Spirit condescends to be my Comforter.

In general I enjoy an established peace of conscience, through the blood of sprinkling and continual application to the heavenly Advocate, with a sweet content, and that *peace of conscience which passeth all understanding in casting all my cares upon him who careth for me.* And I am not left utterly without experience of that *joy which is unspeakable and full of glory.* These the world could not give me even were I in favour with it, and of these it cannot deprive me by its frowns.

My desire henceforth God knoweth is to live to his glory and by my whole conduct and conversation to *adorn the whole doctrine of God my Saviour and to show forth his praises who hath called me out of darkness into his marvellous light,* to be in some way useful to his believing people and to invite poor sinners who are ‘walking in a

vain show and disquieting themselves in vain' to 'taste and see how gracious the Lord is and how blessed they who put their trust in him.'

*Now would I tell to sinners round  
What a dear Saviour I have found,  
Would point to his redeeming blood,  
And cry, Behold the way to God!*

Thomas Scott

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## Announcement

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.

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(The Association of the Continuing Church Trust: Registered Charity  
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The Right Reverend Dr. David N. Samuel, M.A., Ph.D. Presiding Bishop  
The Right Reverend Albion W. Knight, M.A., M.S. Bishop

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### Churches

**St. Marys, 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. Johns 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.

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# CONSTITUTION

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

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