

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

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Dear Friends,

The great question that must agitate the minds of all Christians today is, Why are the churches of our land forsaken? Why is there so little interest in spiritual things? Why do we see so few converts, and why do so few seek after God?

As the outward evidences and signs of Christianity have declined during this century in our country, people have given different answers to this question, and depending on the answers given, the church has sought to remedy the situation.

It has been asserted that the services of the church are not attractive enough to the modern generation, that there is too great a difference between what goes on inside and outside the church. The gap needs to be narrowed. The church must change its image and get more up to date if it is to draw people in. With this in mind, services have been revamped, surveys have been conducted to find out what people really want, socialising and syncope have been introduced and interiors redesigned.

But there has been no improvement, not even marginal. The fall in attendance has continued and the world has gone on its way as before.

It is interesting therefore when we turn to the Scriptures to find that the prophet Isaiah offers a different explanation for the distressing condition in which he found the people of Israel (Isaiah 54).

“Why are the churches of our land forsaken?”

The nation was wasted, her numbers greatly decreased and the land was desolate. But the reason the prophet gives for this depletion was that Israel was like a woman forsaken. As long as she remained in that condition she would continue barren and childless. But when she is reunited to her husband and restored to him she will once again become fruitful. She will be no longer childless and ashamed of her condition.

The image is a compelling one and goes immediately to the heart of the problem. The reason for the desolate state of Israel is not to be looked for in her circumstances, or the circumstances of the world at that time, but in her separation from God. How can she be prolific and fruitful while she is separated from him?

What is needed today is a revolution in our thinking about our condition as a church. We need to see that its cause does not lie in our circumstances, or in the separation of the church from the world, which somehow has to be put right by the church becoming like the world. It is the result of our separation from God. We are asking the wrong questions and looking

in the wrong direction. Instead of asking people what will make the church more attractive, we should be asking God in what ways we have grieved him. How

have we offended him, and why has there been a separation from him? The more earnestly we seek after God the more likely we are to discover the remedy to our condition.

Yours sincerely,

David N. Samuel.

Consistent Protestantism

Bishop David Samuel

Consistency is necessary for the success of any undertaking in life. There must be continuity and perseverance, the path that we follow must be straight, we must run with our eyes fixed upon the goal and without deviating to the left or to the right.

Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." And Paul wrote to the Galatians, "Waving begun in the Spirit, are ye now made perfect by the flesh?" There is inconsistency in both these actions and that is why they are condemned. We saw the failure of the Government's "Back to Basics" policy and that failure was due to inconsistency. The policy had not been thought through, it was inconsistent and incoherent.

the government ministers preached one thing and did another, which brought the whole thing into disrepute. If we would commend Protestantism today, if we wish to see it make its mark in the church and in society, then we must see to it that we are consistent in thought; word and deed.

First, we must aim at consistency of thought.

This is specially true with regard to doctrine. The Protestant reformation was greatly blessed in having a man John

Calvin. Calvin was the great systematic thinker of the reformation. His Institutes of the Christian Religion were the cornerstone of it. He took the ideas that were emerging at the time from the ferment of thought of the reformation the supreme authority and sufficiency of Holy Scripture, justification by grace through faith alone - he traced out their implications and forged them together into a consistent and coherent whole. He showed how they agreed with each other and where they disagreed with the doctrines of the church of Rome. The great Protestant confessions do the same thing. In the 39 Articles of Religion we have a fine "Body of Divinity", that is, the doctrines with which it deals follow on logically from one another and relate reciprocally to each other as limbs and members of one body. There is harmony and proportion about it all.

Protestantism has never despised the place of reason. Logical thought is very necessary. But do not use reason to speculate

"Calvin's Institutes were the cornerstone of the reformation"

and to lay down positions. We take our doctrines and principles from the Word of God, not from reason. Logic works upon those doctrines and principles to relate them together, to show how they are consistent with each other and support and confirm each other.

This is an area that needs attention today. Protestantism has become weak and sloppy as far as doctrine is concerned. For one thing, Evangelical Protestantism has been greatly influenced in recent years by the charismatic movement. In this movement there is a tendency to play down doctrine as divisive and to emphasise experience. In many charismatic gatherings the use of one's mind seems to be considered unnecessary, even a hindrance to the proceedings. This neglect and suspicion of doctrine has led to moral and spiritual weakness. We must be much more rigorous in the use of our minds. The great strength of Protestantism in the past has been in this area, the application of the mind to the teaching of scripture. Cranmer, Ridley, Jewel, were all first-rate apologists for Protestantism, that is, they were advocates, and as an advocate in a court of law marshals his facts and argument to convince the jury, so these men marshalled and presented the arguments for the truth of the Protestant religion. We need to do the same today.

But Protestantism has also been weakened today by certain social trends. Television has the tendency to create a butterfly mind - it leads to incoherence. Neil Postman, an American academic, wrote a book a few years back entitled *Amusing Ourselves to Death*, in which he argued,

“...because of the insistence of television producers on reducing everything to "sound bites" and juxtaposing trivial and serious items, logical and sustained thought becomes more and more difficult.”

that because of the insistence of television producers on reducing everything to "sound bites" and juxtaposing trivial and serious items, logical and sustained thought becomes more and more difficult. He claimed that he saw the result in students' essays where they contradicted themselves not only on the same page but in the same paragraph. It is imperative that we resist this tendency which is abroad in society, that we apply our minds to doctrine, that we have a corpus of faith, a body of divinity, that holds together. Let us read, mark, learn and inwardly digest the truth so that we can be strong and consistent in our presentation of it. "Be ready always to give an answer to every man that asketh you the reason (apologia: a reasoned defence) of the hope that is in you..."(1 Peter 3:15).

Again with regard to this question of consistency of thought, we must show that it is consistent with experience. Not only is Protestant teaching consistent with itself, internally harmonious and coherent, but also it is consistent with man's experience. It is a true and faithful description and analysis of man's condition, both in his fallen and redeemed state. In fact, it is the only system of thought that is, because it is God's revealed truth for man. It alone meets his deepest need. It alone addresses his real state and predicament.

When Luther began his quest for a "gracious God" he followed the directions of the church. He sought peace with God through penance, fastings, scourging and privations of one kind and another. But he found no peace. He did not find it until he came to the scriptures. When in the course of his lectures at the university, he began to

study the Epistle of Paul to the Romans he discovered that salvation was all of grace, that is it was received by faith alone, that man can do nothing to save himself by his own works of merits. He found that the doctrines of grace were consistent with his experience, they spoke to his condition in a way that the traditional teaching of the church did not. When he went to Rome and climbed the Scala Sancta on his knees, all the time he heard a voice sounding in his heart, "The just shall live by faith".

The doctrines of grace, of the total depravity of man, of predestination, election, of free grace, of imputed righteousness, and so on, are not speculative but profoundly experimental. They reflect truly what the awakened sinner feels and knows. If we believe them and preach them, men will fall down and confess, "God is in you of a truth", and "the secret of all hearts will be revealed".

How often have men said in their surprise, when they have heard these doctrines preached, "How did you know that was my condition?" So let us take courage and be faithful, and we shall reap in due season if we faint not.

Again, another aspect of this matter of consistency of thought must be continuity through time, historically. We must maintain pedigree. The reformers laid great emphasis upon this. They contended that the true apostolic succession is one of doctrine, and not of Episcopal sees, and places. We find, similarly, that the emphasis in the scriptures is also on this. We have it clearly stated by Paul in 1 Corinthians 15:3, "For I delivered unto you first of all that which I also received, how that Christ, died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the

scriptures." There was an agreement between that which Paul preached and that which he received. Again, "hold fast the form of sound words" (2 Timothy 143). Again, "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2). All teaching must be compared with the apostolic deposit of truth in the New Testament. There must be consistency and continuity with it. A mere factual succession, a mere laying on of hands, is not enough. "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 19).

In the 19th century Newman introduced the doctrine of development. He maintained that there were certain truths in Scripture which may be developed and have which may evolve in course of time to become full-blown doctrines, and in course of time the church would receive these doctrines as part of the apostolic and catholic doctrine of the church. To begin with they were mere germs, as it were, but gradually they would become fully developed doctrines. This thinking, which was all of a piece with the evolutionary thought of that age, when Charles Darwin was writing about the evolution and development of species, was used by Newman and others since to justify all the unscriptural doctrines of the church of Rome, such as purgatory, masses, the worship of saints, and Mariolatry. Some Protestants have been taken in by this. The church of England has succumbed to this idea of the development of doctrine in its talk with the church of Rome. It also speaks now about a process of reception by the church of the doctrine which it has "developed" of the ordination of women to the presbyterate.

"In the 19th century Newman introduced the doctrine of development. Some Protestants have been taken in by this."

But there are no grounds for such a thesis as Newman put forward. The Biblical concept of revealed truth is not of something which is changing, but of that which is constantly the same. There is a finality about it. It is truth unchanged and unchanging. "God, who at sundry time and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son..." (Hebrews 19). Paul is contrasting the fragmentary, partial revelation given in Old Testament times with the full and final revelation given in the Lord Jesus Christ. Or again, in Jude verse 3 "... earnestly content for the faith which was once delivered unto the saints." The revelation in Christ was then shut up and closed. We may not, as the New Testament warns us, add to or take away anything from it, no, not even by so-called development. and by this test the attempt to justify the whole farrago of Roman Catholic teaching falls to the ground.

Secondly, we must be consistent in word.

By this I mean the confession we make before men, the public declaration of our faith. If John Calvin was the systematic thinker of the reformation, then Martin Luther was the man of action. It was he who under God pioneered the reformation, by the public stand which he made at Worms. Protestantism got its name from that and from the famous protest of the Reformers at the Diet of Spires in 1529. The word Protestant means the declare publicly, to bear witness, to testify, to assert. We would do well to remind people of this, of its positive character. Today the word protest has been debased. It is

thought of in a merely negative way as an objection to this or that change or reform. But originally it was a testimony to the truth. And that is what Luther did. Think of his words at Worms. "I am overcome by the Scriptures and my conscience is taken captives by the Word of God, and I neither can nor will retract anything since it is neither safe nor right to act against conscience."

He felt the authority and power of the word of God. "I can do no other"; he was constrained by it to act in a particular way; he made a consistent and faithful confession of the truth. Whatever stood in his way - councils, papal decrees or interdicts -

" though there were as many devils in Worms as tiles upon the house-tops, I must go."

he was straitened in his spirit, he had to go on. When his friends tried to persuade him not to go to Worms for fear of what might happen to him there if he fell into the hands of the papal party he said, "though there were as many devils in Worms as tiles upon the house-tops, I must go."

The same was true of the great apostle Paul. We read these words in his charge to the Ephesian elders, Acts 20:23: "and now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God'. Notice how Paul was constrained, "none of these things move me", "I go bound in the spirit." I must be obedient, I must testify and witness a good confession before men, even before the household of Caesar.

Now what is what is required, consis-

tency in our profession of faith, so that men see clearly where we stand, that we do not say one thing today and something else tomorrow. That we do not shift our ground and are not blown about by every wind of doctrine, mere weathercocks, with no fixed pints of doctrine or that we are flexible and pliable. C. H. Spurgeon tells the story that one day he passed a marine store which displayed a notice saying, "Three hundred tons of back-bone for sale". He said, "I thought to myself, I know of churches where they could take the whole consignment and not be overstocked!"

But today flexibility and adaptability are the watchwords of the age. Ministers are expected to change and adjust their stance according to the spirit of the times and are often told that they are not likely to get on unless they do. Churches too are constantly changing. It is as well if you are visiting an area to check up on where a church now stands. It might have been a sound church some ten years ago, but that is no guarantee of where and what it is now. But none of this will do if we are serious and in earnest about our faith. It will be necessary to make a consistent public confession of it, so that the world sees that we are not mere changelings. And we can only do that if, like Paul and Luther, we are bound in the spirit, constrained by grace to say, "I can do no other". Our consciences must be made captive by the Word of God, so that we go straight forward, our eyes fixed upon the Lord Jesus Christ. A tree, it is said, grows up straight because there is at the tip a cell that is sensitive to the light and so by striving for the light it grows straight up. The

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eyes of our understanding have been enlightened to know the truth as it is in Jesus. May we, therefore, reach forth unto those things that be before, and press toward the mark for the prize of the high calling of God in Christ. And if we do that we shall be consistent in our confession of the faith.

Thirdly, we must aim at consistency in deed.

That is in the life that we lead. The Reformation was a protest against corrupt doctrine, it was also a protest against corrupt morals. There was idleness, profligacy, deceit in the church. The clergy led inconsistent lives. I speak of course generally, for there were exceptions. They preached one thing and did another. It was true of them, what our Lord said about the scribes, "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: For they say and do not" (Matthew 23:2-3). There never was a greater indictment of teachers than that. The contrast between the conduct of the clergy and Biblical Christianity was shown up, particularly when the Bible was translated into the common language of the people.

Protestantism sought not only to restore Biblical doctrine but also a Biblical ethic. Where the Scriptural gospel was preached it elevated the moral character of the people. That is a simple fact of history, and it is still true today. For one thing it resulted in a great outflow of philanthropy. The reformers urged people in their ser-

mons not to give their money to pay for masses for the release of the souls of dead relatives from purgatory, not to bestow their gold and jewels on the bedecking of idols in the churches, but to give to the poor and needy.

That great change of direction in religion sprang from this: that Protestantism emphasised the religion of the heart. True religion is not found primarily in outward forms, but in a heart that is right with God.

First make the tree good then its fruit will be good. A corrupt tree cannot bring forth good fruit. A man must be right with God first, before he can do anything that is pleasing to him. And Protestantism had the answer to that great question, how

“Where there is a contest between true and false religion...the true God always answers by fire.”

can mortal man be just with God? "A man is justified by faith without the deeds of the law" (Romans 3:28). Good works do not come before, but follow after justification. They are not the means of justification but the fruit of it. The church of Rome had got it all wrong. It put the cart before the horse in teaching that good works make a man just. Protestantism at the Reformation demonstrated not only the soundness of its teaching but also the superiority of its ethic. Protestants must show the same today. They must manifest the truth of their doctrine by the consistency of their

lives. There is nothing more patent to the world. We must be "living epistles to be seen and read of all men". "Shew me thy faith without thy works," says James, "and I will shew thee my faith by my works" (James 2: 18). There are those who say that justification by faith alone leads to the neglect of works. We must demonstrate that the opposite is true, that it leads to obedience to the commandments of God, because it springs out of a new relationship

with God and from a heart renewed by grace. "I will run in the way of thy commandments, when thou shalt enlarge my heart" or as it might be translated, "when thou shalt set my heart at liberty" (Psalm 119:32).

It is the righteousness of the Lord Jesus Christ imputed by grace to the believer that sets his heart at liberty, and gives him a desire to serve God which he did not experience before.

Where there is a contest between true and false religion, as on mount Carmel, between Elijah and the prophets of Baal, or as at the Reformation, between the reformers and the papacy, the true God always answers by fire. A fire that consumes the dross, and kindles a flame of devotion, of practical obedience, self-giving and pure worship. May that be so today!

(Reprinted from "Focus")

Do You Pray?

Bishop J. C. Ryle.

Of all the evidences of a real work of the Spirit, a habit of hearty private prayer is one of the most satisfactory that can be named. A man may preach from false motives. A man may write books, and make fine speeches, and seem diligent in good works, and yet be a Judas Iscariot. But a man seldom goes into his closet, and pours out his soul before God in secret, unless he is in earnest. The Lord Himself has set His stamp on prayer as the best proof of true conversion. When He sent Ananias to Saul in Damascus, He gave him no other evidence of his change of heart but this, - "*Behold! he prayeth.*" (Acts 9:11)

I believe there is a vast neglect of private prayer. I should not have said so a few years ago. I once thought in my ignorance that most people said their prayers and many people prayed. I have lived to think differently. I have come to the conclusion *that the great majority of professing Christians do not pray at all.* They eat. They drink They sleep. They rise. They go forth to their labour. They return to their homes. They breathe God's air. They see God's sun. They walk on God's earth. They enjoy God's mercies. They have dying bodies. They have judgement and eternity before them. But *they never speak to God.* They live like the beasts that perish. Reader does this surprise you? Listen to me and I will show you that I am not speaking without reason.

Have you forgotten that it is not *nat-*

ural for anyone to pray? The carnal mind is enmity against God. The desire of man's heart is to get far away from God and have nothing to do with Him. His feeling toward Him is not love but fear. Why then should a man pray when he has no sense of sin, no real feeling of spiritual wants, - no thorough belief in unseen things, - no desire after holiness and heaven? Of all these things the majority of men know and feel nothing. The multitude walk in the broad way. I cannot forget this. Therefore I say boldly, I believe that few pray.

Have you forgotten that it is *not fashionable* to pray? It is just one of the things that many would be rather ashamed to own. There are hundreds who would sooner storm a beach, or lead a forlorn hope, than confess publicly that they make a habit of prayer. There are thousands who, if obliged by chance to sleep in the same room as a stranger, would lie down in bed without a prayer. To ride well, to dress well, to shoot well, to go to theatres, to be thought clever and agreeable, - all this is fashionable, but not to pray. I cannot think a habit is common which so many seem ashamed to own. I believe that few pray.

Have you forgotten *the lives that many live?* Can we really suppose that people are praying against sin night and day, when we see them plunging right into it? Can we suppose they pray against the world, when they are entirely absorbed and taken up with its pursuits? Can we really think they really ask God for grace to serve Him when they do not show the slightest desire to Serve Him at all? Oh! No! It is plain as daylight that the great majority of

"I have come to the conclusion that the great majority of professing Christians do not pray at all."

men either ask nothing of God, or *do not mean what they say* when they ask, - which is just the same thing. Prayer and sinning will never live together in the same heart. Prayer will consume sin or sin will choke prayer. I look at men's lives. I believe that few pray.

Have you forgotten *the deaths that many die?* How many when they draw near death, seem entirely strangers to God! Not only are they sadly ignorant of His Gospel, but sadly wanting in the power of speaking to Him. There is terrible awkwardness and shyness and newness and rawness in their endeavours to approach Him. They seem to be taking up a fresh thing. They appear as if they wanted an introduction to God, as if they had never talked with Him before.

I remember having heard of a lady who was anxious to have a minister to visit her in her last illness. She desired that he would pray with her. He asked her what he should pray for. She did not know and could not tell. She was utterly unable to name any one thing which she wished him to ask God for her soul. All she seemed to want was the form of a minister's prayers. I can quite understand this. Death-beds are great revealers of secrets. I cannot forget what I have seen of sick and dying people. This also leads me to believe that few pray.

There are some of the Lord's people who never seem to get on from the time of their conversion. Year after year you see in them the same besetting sins. You hear from them the same old experience. You remark the same want of spiritual appetite - the same squeamishness about anything

but the milk of the word - the same narrowness of heart, - the same want of interest in anything beyond their own little circle, which you remarked ten years ago.

There are others of the Lord's people who seem always to be getting on. They grow like the grass after the rain. They press on like Gideon, though sometimes faint yet always pursuing. They are ever adding grace to grace and faith to faith and strength to strength. Every time you meet them their hearts seem larger and their spiritual stature bigger, taller and stronger. They not only have good works to prove the reality of their faith but they are zealous of them.

“There are others of the Lord's people who seem always to be getting on.”

When they fail they try again and when they fall they are soon up again. And all this time they think themselves poor unprofitable servants and fancy they do nothing at all. These are they who make religion lovely and beautiful in the eyes of all. They wrest praise even from the unconverted and win golden opinions even from the selfish men of the world. When you meet them you could believe that like Moses they had just come out from the presence of God. I know such people are rare. I only ask, Is it not so?

Now how can we account for the difference I have just described? What is the reason that some believers are so much brighter and holier than others? I believe the difference in nineteen cases out of twenty arises from different habits about private prayer. I believe that those who are not eminently holy pray little and those who are eminently holy pray much. (*Home Truths, 1859, abridged.*)

The Ghost of 1928

"Against the background of the ASB, the 1928 Prayer Book is regarded by some as the best Prayer Book we never had." So says the May Newsletter of the Prayer Book Society. It continues, "However there must now be a whole generation worshipping who are quite unaware of it". With that possibility in mind we append the following remarks.

Mary Tudor's great error was the burning of Cranmer. The nation watched aghast as her father's saintly and aged archbishop, loyal to Henry to a fault and on one occasion the saviour of Mary's own life, overcame his fears and went bravely to a terrible death. Trevelyan, speaking of the way Cranmer held his erring hand to the flame, says, "In that magnificent act the Church of England revived".

Cranmer's victory was complete. For four hundred years his Prayer Book reigned supreme in the national church as the standard of worship and his Articles as the standard of doctrine. And in theory they still do.

But there was a reaction. Newman (later Cardinal Newman) reckoned the birthday of the Oxford Movement to be Keble's assize sermon on 14 July 1833. The assault on the Protestantism of the Church of England was doctrinal, and in that the Tractarians (Anglo-Catholics) were wise. Doctrine is the place where battles in the church are won or lost. The last of Newman's *Tracts for the Times*, the infamous Tract XC, attacked the 39 Articles under cover of seeking to show that they could be made to bear a Roman Catholic meaning!

Newman himself later admitted that Tract XC was a dishonest document but for 150 years a large body of clergy in the Church of England rested such consciences as they had on its serpentine arguments.

Nevertheless they could not disguise their loathing of the Articles - the 'forty stripes save one', as they were called. We recall a clergyman in the 1940's who read out the Articles, banged the book shut and exclaimed angrily, "I read these because I have to". He then signed the form of assent. The path of Anglo-Catholicism was paved with broken vows and broken laws.

Soon it became fashionable to say that the doctrine of the Church of England was to be found in the Prayer Book. This sounds awfully plausible but was untrue and the people who said it knew it to be untrue. The legal position is that the doctrine of the church is to be found in the Articles. Nothing in the Prayer Book is contrary to the Articles but a liturgy is not the place for detailed theological statements and explanations, including the necessary negatives. It is easier to twist Prayer Book phrases, which were always meant to be understood in the light of the Articles.

But there was a limit to how far the meaning even of the Prayer Book could be forced. As the Anglo-Catholics worked their way into leading positions in the church they turned their sights on the Prayer Book too. And so was born the "Deposited Book", so called because it was deposited with parliament for its approval. It introduced or would have introduced, Mass vestments, the Eastward Position, the wafer, the mixed chalice, reservation and adoration of the sacrament, the collect for

Corpus Christi Day in the Roman Missal, festivals of the Virgin Mary (which would have promoted Mariolatry), the 'Commemoration of All Souls' (associated with the doctrine of purgatory), etc...¹

For good measure the bill that would have authorised the Deposited Book provided that:-

"The archbishop and bishops of each province may from time to time make and at their discretion rescind such rules as are required or authorised to be made by them under any rubric of the Deposited Book, and any rules so made shall have effect within the province for which the same are made as if contained in rubrics of the Deposited Book. "

The book was approved by Convocation and passed by the House of Lords with a majority of 153 votes though it seems that many voted more out of respect for the bishops than liking for the bill. There was tremendous concern among Protestants throughout the country and much prayer. The bill's passage through the Commons seemed a foregone conclusion. There was a large non-conformist element in parliament who regarded it as none of their business. A historic speech by Sir William Joynson-Hicks (later 1st Viscount Brentford), a gallant Protestant and most earnest Christian man, opened the eyes of the House and in particular the non-conformists as to the implications of the changes.² The debate lasted eight hours and the bill was defeated by 33 votes. It was reintroduced six months later on 14 June 1928 and again defeated, on this occasion by an increased majority of 46 votes.

To use or even print the book was

therefore illegal. The bishops got round the law by printing it side by side with the Prayer Book between the same covers, calling it, "The Book of Common Prayer with The Additions and Deviations Proposed in 1928". They simply refused to enforce the law forbidding its use which became widespread. It is said that no opponent of the 1928 book was subsequently given a bishopric.

Nearly all the points Joynson-Hicks resisted have now been incorporated into the Alternative Service Book.³ Why then do the Anglo-Catholics still hanker after the Deposited Book (1928)? Because it retains some of the beauty of the Prayer Book (while denying its doctrines) whereas the ASB is a stepping stone to the English Mass. The Anglo-Catholics claim to be upholders of the Prayer Book but closer enquiry usually reveals that they mean not 1662 but 1928, as we discovered when we were an organising secretary of the Prayer Book Society twenty years ago.

According to the Prayer Book Society Newsletter quoted above, the only edition of 1928 still in print is Oxford's Large Type Altar Service Book (£225). By God's grace, Cranmer's singed and blood stained old book will survive them all.

Let us leave the last word to Cranmer himself:

"But what availeth it to take away beads, pardons, pilgrimages, and such other like popery, so long as two chief roots remain unpulled up? whereof, so long as they remain, will spring again all the former impediments of the Lord's harvest,

*and corruption of his flock. The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing and the roots in the ground; but the very body of the tree, or rather the root of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which root if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them."*⁴

Napier Malcolm

¹ "The Prayer Book Crisis," by William Joynson-Hicks.

² Churchill described it as, "a speech which, for its substance, its sincerity and its command, ranks among the best specimens of modern parliamentary art" (quoted in *Crossways* No. 19 Winter 1985).

³ "Jix" in *Crossways* No. 19 Winter 1985

⁴ "Cranmer on the Lord's Supper". *Preface*

News of the churches

Ordinands

We are pleased to announce that Mr. Richard Mortimer and Mr. Andrew Price have been commended by the committee, for training for ordination. They have been accepted by the London Theological Seminary and will begin their studies in October (DV).

St. Mary's Church, Reading, are convening a meeting to discuss the re-opening of their Sunday School.

The Nuffield congregation will hold an evangelistic barbecue on July 26 at Homer Farm (DV). All are welcome.

Prayer Book Lectures

The last Prayer book Lecture was given by Bishop Samuel at St. Mary's Castle Street, Reading on Saturday 14th June on the subject of, "The Revision of the Prayer Book".

The Lectures are being reproduced in booklet form by the Harrison Trust

They are also available on tape from the Rev. Edward Malcolm at £2.50 (including p&p) for each lecture.

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.

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 Bishop's Fund, Allan Bowhill Memorial Ministry Fund or the Journal 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.

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

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The Rev. J. F. Shearer, B.Sc.
Mr. D. K. Mansell (*Treasurer*)
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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. John's 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 01934-712520.

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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