

The Journal
of
The Church of England
(Continuing)

*Jesus Christ the same
yesterday, and today,
and forever. Heb. 13:8*



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The Association of the Continuing Church Trust. Registered Charity Number 1055010

From Presiding Bishop David N. Samuel

81, Victoria Road
Devizes,
Wiltshire
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Dear Friends,

I am very pleased that the Rev. Edward Malcolm has been called of God to be assistant Bishop. Mr. Malcolm has a wide experience of ministry both in this country and abroad. After graduation at London Bible College he served with the Bible Churchman's Missionary Society in Morocco and on his return to this country, became, first, Vicar of St. Silas, Lozells, Birmingham, and then Vicar of St Luke's, Wolverhampton. In his ministry he has been loyally supported by his wife, Olive. We look forward to his consecration, God willing, on 13th September.

We also look forward to the ordination of Mr, Edward John Malcolm, his son, to the Diaconate on 21st June at St Mary's Castle Street, Reading. Mr. Malcolm will have completed his training at the London theological Seminary and will be ordained to a curacy at St. Mary's, where he will be under my supervision. Please pray for him as he enters upon his ministry in Reading, and also for his wife Katrina, and their twin daughters.

The calling to the ministry of the Word and Sacraments in the Church of God is a high calling, especially in these days in which there is a dearth of faithful preaching and ministry. In place of these the Church is seeking by all sorts of worldly means to arrest flagging attendances and to boost its declining influence. The latest expedient seems to be to model itself on the successful marketing trends of the commercial world. "The Church of England", it was announced recently in the press, "is adopting modern management techniques, including, marketing the cross as a brand image' in a desperate attempt to halt the decline in its attendances". A spokesman for the Lincoln Diocese said, "It is our job to extract the best that successful corporations have to offer and use it in our context. We have to think in terms of exceeding customer delight. What we have to offer is the glory of God and we have to give the very best service to our customers in terms of added value and value for money that we can. Our product is quite simply allowing people to come closer to God ". When one reads words like these from church leaders one feels quite bewildered. How could they ever have come to think in such terms of their calling and the Gospel?

It is quite clear that the preaching of the Word of God is now regarded as foolishness by such people, and that for them henceforth the church should be guided by the wisdom of the world in its attempt to "sell its product". Of course St Paul himself confesses in 1 Corinthians 1:18 that the preaching of the cross is to them that perish foolishness", but this did not lead him to discard it and to turn to the wisdom of the world to get his message across. On the contrary, it reinforced his conviction that the message and revelation that he had been given to declare was divinely inspired. For, those whom God had chosen from eternity in Christ to be saved would receive this message. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but [and this is a very important but'] unto them which are called, [that is in the sovereign grace of God and according to his eternal plan] both Jews and Greeks; Christ the power of God and the wisdom of God" (1 Cor. 1 :24) . Paul's sense of mission and of the rightness of his message were undergirded by his faith in the eternal covenant and purpose of God, to call to salvation a people predestined from eternity to be saved by Jesus Christ. This message, though scorned by the world, was exactly the right message for them. It was the key that fitted the lock and would liberate the captive.

It is this sense of purpose, and mission, and of divine certainty of the message that the Church of England lacks today. And it lacks it because it has thrown over the Bible as the verbally Inspired Word of God and its own Articles of Religion which set out the doctrines of grace. As our Lord said of the lawyers, "They have taken away the key of knowledge, they enter not in themselves and those that would enter in they hinder". The church has exchanged the wisdom of God for the wisdom of the world, and tries desperately one expedient after another in the hope of being "successful" and achieving some credibility in the eyes of the world. Let us hold on firmly to Paul's great paradox "The foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1 :25).

Yours sincerely in Christ Jesus,

David Samuel

Cover Design by Mr. Mark Malcolm. Comments on this edition of the Journal, and suggestions, are welcomed by the Editor

GENERAL ASSEMBLY OF C of E (C)

SATURDAY 4 JULY 1998

Nibley House, North Nibley, Gloucestershire

Please bring picnic and drinks

10.30 a.m. for 11 o'clock start. 3.30 p.m. tea/disperse

Collection to cover expenses

*Programme, travel directions from Dr. N. Malcolm, Secretary.
Tel. 01934 712520, or SAE to Kingswood House, Pilcorn Street,
Wedmore, Som. BS28 4AW*

ALL ARE WELCOME

Building, Defending and Extending the Church

Psalm 127 verses 1-3

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

This Psalm speaks of the vanity of all human endeavours without the blessing of God. We live in a man-centred age in which man glories in his scientific achievements. This has led to a spirit of self-sufficiency and the belief that he can order his own affairs in this world and does not need God. What is worse, something of this self-sufficient spirit has invaded the church so that in some cases churches tend to be run on the lines of secular organisations. Fund raising, the recruitment of new members, the conduct of services all seem to be governed by worldly principles and human calculations and science. Nothing can be more harmful to the church than this.

This Psalm was, we are told, written for Solomon who was to build the house of God in Jerusalem. It was a salutary reminder for him that such an enterprise could not be undertaken without the blessing and guidance of Almighty God. I want now to put this into Gospel dress and apply these verses to the church of Christ today. There are three things which we need notice: First, that God himself Is the builder; secondly, that he is the Protector; and, thirdly, the Multiplier of his people.

First, that God is the Builder. This truth is very evident in Scripture, particularly from the words of our Lord to Peter, when he said "...upon this rock I will build my church." (Matthew 16:18). In the previous verses he shows us how he will do that. Peter had made his great confession that Jesus is "the Christ, the Son of the living God" (Matthew 16:16). Jesus said to him "...flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17). He is saying to Peter, this is not something that you have arrived at for yourself, and is therefore the result of your own cogitations; this is the work of grace in your heart, an inward revelation of the truth given you by the Holy Spirit. Paul puts the matter in much the same way in the Epistle to the Ephesians when he speaks of "the spirit of wisdom and revelation in the knowledge of him", that is, Christ, "the eyes of your understanding being enlightened" (Ephesians 1:17,18). But we must not think of this as a merely intellectual enlightenment, it is a moral revelation too. It reveals to us our true condition in the sight of God, the depths of sin and wickedness in our own hearts. This is, indeed, a terrible thing. You will recall how when Isaiah went into the temple, and saw the Lord sitting upon a throne high and lifted up, he was made aware not only of the glory of God but also of his own unworthiness and sinfulness in God's sight. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" Isaiah 6:5). Similarly, when Peter began to discern the nature of the Lord Jesus, after the miraculous draught of fishes, he fell down on his knees before him in the boat and said, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). As he began to see who Jesus was, so he began also to understand his own sinful condition. These two things always go together.

But when God has brought us to this awful realisation he does not leave us there. If he casts us down, it is in order that he might raise us up; if he slays us, it is in order that he might quicken us; if he reveals to us the filthiness and wickedness of our hearts it is in order that he might purge them and cleanse them of sin. The Lord reaches down and lifts us out of that condition. He sets us upon a rock and establishes us. This is how he builds his church. As the Psalmist has put it. "He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40:2).

Now all this has to be a work of God himself. Regeneration requires the exercise of almighty power. As God alone could create, so he alone can recreate. It is the same power that brought things into

existence at the beginning, from nothing, which is at work now in making men and women "new creatures" or as it might be translated "new creations", in Christ. "God, who commanded the light to shine out of darkness", that is, at the beginning in creating the world, "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Thus it is God who builds his church by the inward, secret operation of the Holy Spirit.

The Church of God is not built by, nor does it rest upon outward ordinances. They have their place and their usefulness, but being baptized, joining the roll and receiving the Lord's Supper cannot be equated with the work of the Holy Spirit within by which the believer is truly joined to Christ and becomes a member of his mystical body. There is a great danger in equating the two as the Church of Rome does, and those who follow her. Simply by virtue of being baptized they say a person is born again; simply by virtue of receiving the communion a person receives Christ. What is this but to identify a work of man with a work of God and to build upon a false foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11), and we must be joined to him by the work of the Holy Spirit, that is the only guarantee of our union with him. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). Do we have that witness within? Do we experience that convincing power of the Holy Spirit? "If any man have not the Spirit of Christ, he is none of his (Romans 8:9). And John says, and hereby we know that he (that is Christ) abideth in us, by the Spirit which he hath given us" (1 John 3:24). All this is very important for without it the building cannot stand. "Except the Lord build the house; they labour in vain that build it". People are working to no purpose for the church unless they are working according to the right principles, unless God begins the work and continues it and his blessing is upon it. It is all the difference between building upon rock and building upon sand. For the time is coming, and indeed has already come, when all these things will be tried, then the differences will show up and the cracks will appear. And that which is not built by God will be cast down.

The testing is going on now. There are those today who talk as if once you have become a Christian it is roses and sunshine all the way. On the contrary, once you have become a Christian you will be faced with temptations, trials and afflictions of one sort or another. These will prove whether the faith that has been professed is real or counterfeit, gold or dross. In the parable of the sower we are told of the seed that fell on shallow ground and immediately sprang up, but withered when the sun arose. These, said Jesus, are those which

receive the word with joy, but they have no root; they believe for a while but in time of temptation fall away. And there was the seed that fell among thorns which sprang up and choked it. These, our Lord tells us, are those which, "when they have heard, go forth and are choked with the cares, and riches and pleasures of this life" (Luke 8: 1-4). Unless faith is a work of God in the heart it will not stand. "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13)

And the time is coming when all pretence will be stripped away, when God himself will sweep away the refuge of lies. He declares, "Yet once more I shake not only earth but also heaven" (Heb. 12: 26). He shakes the heaven and the earth that those things which cannot be shaken may remain, that the real, spiritual church which God himself has built might be revealed - that the city of the living God, the heavenly Jerusalem, the general assembly and church of the first-born, which are written in heaven. Is that the church to which we belong?

Secondly, the Lord is the Protector of his people. "Except the Lord keep the city, the watchman waketh but in vain. It is God who keeps the city, who defends his church; who said to Abram "I am thy shield and thy exceeding great reward" (Gen. 15: 1) who delivered the Israelites at Pi-hahiroth from the pursuing army of Pharaoh; who parted the waves of the Red Sea that they might pass over on dry ground; who went before them in a pillar of cloud by day and in a pillar of fire by night; who fed them with manna in the wilderness and gave them water to drink out of the flinty rock; who finally brought them to the land of promise. It was God the Son who said to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32), and who also said, "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). It was God the Holy Spirit who said through the apostle Paul: "All things work together for good to them that love God, to them that are called according to his purpose" (Romans 8:28) who said, that nothing shall be able to separate us from the love of God. No, "In all these things we are more than conquerors through him that loved us" (Romans 8:37). In all ages, God has been the sovereign defender of his people. The powers of the world may seek to destroy the church, as did Pharaoh, Nebuchadnezzar, Antiochus Epiphanes, Nero, the Pope, Hitler and Stalin. "Why do the heathen so furiously rage and the people imagine a vain thing. The kings of the earth set themselves and the rulers take counsel together, against the Lord and against his anointed ... He that

sitteth in the heavens shall laugh them to scorn; the Lord shall have them in derision" (Psalm 2:1,2 & 4). The Lord is continually round about his people to defend them; as when the angel of the Lord stood in the path of Balaam who had been hired by Balak, the king of the Moabites, to curse Israel. Or as the horses and chariots of fire round about Elisha, when the king of Syria sent to take him. "Fear not", said the prophet, "for they that be with us are more than they that be with them" (2 Kings 6:16). And these words of faith are echoed in the New Testament by John in his first Epistle "Ye are of God little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4).

Now it is important to remember all this or we shall be tempted to lean to our own understanding and depend upon the arm of flesh. We of the church and of the truth rests with us, and so become presumptuous and seek to steady~ the ark when we have no calling to do so, or we shall succumb to despair and feel that the situation is hopeless. There is a kind of activism in the church that is not good; a rushing about putting out fires, trying to respond to every threat. But the assaults upon the truth are endless and if we proceed like this then we shall simply exhaust ourselves. "In quietness and in confidence shall be your strength (Isaiah 30:15). We must of course contend for the faith; we must be faithful watchmen, be vigilant and do our duty, yet the protection of the city does not finally rest with us. "He that believeth shall not make haste" (Isaiah 28: 16). Equally, there is a kind of pessimism that is not good, the attitude which says, It is all hopeless and nothing can be done. We are not to give way to that either. We are "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). Though the winds rage and the waves threaten the boat cannot sink because Christ is in it. Remember, Thomas Cranmer, the great reforming Archbishop of the English Church, who was burned at the stake at Oxford. Our situation today cannot be worse than his. He had spent his whole life trying to bring about changes that would advance the cause of truth in this land, He had encouraged the setting up of the Bible in English in the churches, had reformed the services of the church, had been instrumental in abolishing the power of the pope, and had introduced Gospel preaching. Yet, at the end of his life, Mary ascended the throne and all this work of reformation in the church was overthrown at a stroke. Nevertheless, from his prison he was able to write these words; "For ever in most darkness God shineth unto his elect and in the midst of all iniquity governeth them so with his holy word and Spirit, that the gates of hell prevail not against them". Cranmer knew

that it is God who keeps his church. "Except the Lord keep the city, the watchman waketh but in vain".

Thirdly, God is the multiplier of his people. "Lo, children and the fruit of the womb are an heritage of the Lord". They are the gift of God, he gives or he withholds. "I have planted", says Paul, "Apollos watered but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Corinthians 3: 6 & 7). The increase of the church rests with God. We are told in Acts 2:47 "And the Lord added to the church daily such as should be saved". And again, in chapter 13:48 we read "And when the Gentiles heard [the word, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed". When Paul was in Corinth he met with bitter opposition after preaching in the synagogue, but God encouraged him to stay and to preach. The Lord appeared to him in a vision and said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9). Before the word had been preached, God had his people in that place, which in time would be called out.

The job of the ministry is to be faithful, to preach the Word and "be instant In season, out of season" (2 Tim. 4:2); but the increase rests with God. I have heard of churches which were reduced to no more than a couple of members, and then, when they have decided to close the doors and give up, God has sent others to join them and the work has grown and there has been blessing. It is as if God were saying, "Not by power nor by might but by my Spirit" (Zech. 4:6).

Jesus said to his disciples on one occasion, "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35). But that was not always the case. There were times when he met with great hardness and unbelief and rejection of him and his message; which teaches us that, as there are different seasons of the year which call for different activities on the land, so there are different seasons spiritually to which the church must adapt its work. There are times of breaking up the hard ground and the clods, there are times of sowing, and there are times of reaping, and also times of resting from labour. But all these seasons are In the control of a sovereign God. We have no control over the weather. It is important we remember this otherwise we shall not be exercising proper husbandry or following the economy of the word of God and will be anxious when we ought not to be. " So Is the kingdom of God", said Our Lord, "as if a man should cast seed into the ~round, and should sleep, and rise night and

day and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear" (Matthew 4: 26-28). The farmer sows the seed but he cannot make it germinate. He has to go about his other business and take his nightly rest. The earth produces the crop "of itself". We must trust to the supreme and sovereign purposes of God. It is he who gives the increase to the church.

This Psalm, then, reminds us of God's initiative and activity in all aspects of the life of the church. It is a necessary corrective to the age in which we live. If we heed its message it will steady and sustain us in the face of opposition to the truth and will enable to discern the hand of God today in building, defending and adding to his church.

David Samuel.

News Of The Churches

St. John's, South Wimbledon. *Mrs. Marion Felce writes following her recent operation to say: "I had a set-back after our week in Devon, and had to return to hospital", successfully, "I am thankful to say". The main prayer need at present is that the radiotherapy will be able to proceed. "I would like to thank so many people for their kind messages and prayers. Brian and I have been greatly encouraged by the support of so many friends."*

St. Mary's Castle Street, Reading. *The ordination into the Diaconate and licensing as Assistant Curate to St. Mary's of Mr. Edward Malcolm by Bishop David N. Samuel, Ph.D. will take place at 11.00 a.m. on Sunday, 21st. June. Your prayers are requested.*

The London Theological Seminary *will hold their end of term service to which we are warmly invited on Saturday 13th. June at 2.30 p.m. followed by refreshments. Directions from 0118 959 5131.*

St. Silas, Wolverhampton. *Mr. Ian R. Budgen writes: "The reasons why I am studying at the Independent Theological Academy in Wolverhampton are firstly, that I am a sinner saved by grace: my sin has been imputed to Christ, the Saviour of the world, and his justifying righteousness has been imparted to me. As a result, his sanctifying righteousness is changing me by his Spirit, like is given to all that believe. Praise his name!"*

Secondly, I do believe that the Lord has called me to proclaim his Truth to christian and non-christian alike by his grace, which is sufficient for me. I trust I have not rushed into a vocation without due consideration - my desire is to do his bidding, and for his glory alone.

I would Like to express my gratitude to our own minister and to Bishop David Samuel and the Rev. Robert Pickles, my Principal for their wise advice and encouragement, as well of course as my supportive wife. I am now in my second semester of a four semester course (two academic years), studying to show ourselves approved unto God (2 Tim. 2:15). Some subjects are formally assessed by examination, others by assignment. All take the sermon course, preach in churches around and have a week's placement with a minister. I would Like to express my appreciation to the Rev. John Shearer for my Easter placement with him. I am a Reader in St. Silas, and teach mathematics in a Walsall Comprehensive three days a week, so I have plenty to do. Please pray for my family.

Britain in Sin

Stephen Green, 32pp. A4; published by "Christian Voice". 1998, P.O.Box526Sutton, Surrey, 54.50 + 45p p&p.

The idea of a person being "in sin" is today unpopular and a subject of mockery. For the concept to be applied to a whole nation is likely either to be scoffed at as hopelessly outdated; or to arouse a feeling of deep disquiet which calls for sober inquiry.

It is this latter which "Britain in Sin" provides. Stephen Green, M.A., the National Director of Christian~Voice, has produced an analysis of the causes of Britain's moral decline by showing how numerous laws over more than 60 years are in direct conflict with the holy law which God uses as a measure of the obedience of nations. To show the correlation between present adverse social and economic trends which he sees as the result of national rebellion against the UK's specifically Christian constitution, Mr. Green presents his argument step by step through God's Ten Commandments. The result is a detailed examination of how laws devised following humanist philosophy bring about results never intended by the (usually, not always) well-meaning legislators. No political party is more, or less, to blame than another in initiating legislation thought to be for the good of mankind, but disregarding God entirely.

The author is keen to foster discussion, has indexed well, so the book can be used for Bible studies, and answers the frequent charge that the Holy Bible is not relevant to today's problems.

The author's conclusion is direct: he says that most of the developed world, not only the UK, is on the point of sliding down "the rubbish chute of history" and he calls for national repentance. Although we have a Christian heritage and constitution, we shall come to the same end "Unless she (H.M. the Queen) and her ministers and people quickly repent..."

G.F. H. Hall

My Reasons

In a second hand bookshop last month, the owner saw my cheque and said, "Are you in Crockfords?". I replied "No, I was, until the ordination of women." He was just agreeing warmly when interrupted by a loud cry of "Shame!" Turning, I saw beside me a studious looking well dressed lady saying, "Women were the first witnesses of the resurrection, you know" whilst holding up her hand to indicate she did not permit further discussion. It brought to my mind the phone call from our Suffragan asking me if, when they published my [enforced] resignation, would I object to the reason being missed out? I said it was their business. Statistics! I have noted over the years that accusation, refusal to discuss, lowering of the eyes and silence until out of earshot, are normal reactions. These things ought not to be so. When the tribes beyond Jordan set up an altar, Joshua sent to discuss it, and so avoided bad blood.

My reason for action was this: my grandmother, a CMS doctor, told me as a child, that an experiment done on a frog was to place it in an empty bucket, then to add hot water very slowly until it literally boiled to death - sitting perfectly still. I recall attending the conference held to set up 'Reform' at Swanwick shortly after the vote on 11th November 1993. Of all the many speeches by evangelical leaders and various bishops, one remark has stayed in my mind by Philip Hacking. He said that he had always said to himself when controversy arose within the Church of England, this was not his business, his was to preach the Gospel. But from now all that was changed, and he said it with feeling. I thought: if only you had supported us all these years. We fought and you kept silence. Now that it's too late and the situation irrecoverable, and you begin. Irrecoverable? I listened with great interest to the speakers from the floor; in front of disapproving bishops, few of them stood their ground. Some could be summed up as, "Bishop, I will not cause you any trouble." One evangelical they put up to take a part, was later said to have become an Orthodox

priest! Have those who stayed anything to show - conversions? Into the bucket! Keeping their own local church pure? But to be Inducted, a new minister must swear an oath of canonical obedience to his bishop. Which means he swears to obey according to canon law, which has been changed to make the word 'priest' (presbyter) in the Book of Common Prayer mean a woman also, and 'he', 'she'. Such use of language is worthy of this generation, but would our Lord, the Faithful Witness, so act? Further, and worse, the canon law has been amended by General Synod to include women as legitimately in charge of men as Gospel preachers, teachers and presbyters. A man entering upon a church has thus sworn to what he does not believe. That is, unless he makes mental reservation, the 'arcane' teaching of Newman, for which we have always roundly condemned his whole party. For a christian to pretend a thing he does not believe, in order to do the greater good ! What true blessing can there be upon such a ministry, without repentance?

As I listened that day, my mind also went back to my mother who crossed the Atlantic in the 1920's, to join BCMS. Her parents went to Canada at the turn of the century, followers of Bishop Ryle, and well understood the issue of liberalism taking over CMS, and the issues the 1928 Alternative Book replacing Book of Common Prayer then happening in England. In India, where she and my father later worked, many CMS missionaries said they agreed with BCMS, but felt they must stay with their flocks. Was God honoured? The Indian church eventually became so liberal in theology that by the 1950's the great Carey College for ministerial training was reduced to one ordinand from the whole subcontinent. BCMS was used of God to help to bring the Indian church through those terrible years.

Will the young of the flock act when the men who knew better days counsel caution by example? How can the young make the decisions the leadership has avoided? They are inured to the present scene, only knowing homosexuality within tolerated, and liberalism in the saddle producing its bitter fruits. The evangelical Anglican theological colleges to which they are sent, contain women training as presbyters, and that means a general ethos unclear on total obedience to the Bible. Is that conducive to healthy christianity?

It all reminds me of the evangelical Proctors in Convocation, one a Rural Dean, later an evangelical Bishop, who in those years after the war were under great pressure to agree to the amendment of canon law to allow back into the C of E mass vestments, especially the stole, that one essential vestment to performing the mass, which had been thrust out at the Reformation. They stood their ground the first day,

but that night, faced by the plain knowledge that Scripture forbade the mass, they, (O shades of Balaam!), had a night prayer meeting, (missing from the latest Church Society tract upon this very subject) and no donkey to warn of the angel stood in the way, so next day they felt guided to cease opposition to the vestments. Thus when I came home from the mission field, I was interviewed by the secretary of an evangelical patronage trust, who asked if I were willing, to wear a stole and go to an Anglo-Catholic church to turn it evangelical? I never heard again from him. When an evangelical Bishop graciously ordained me Deacon, he placed the Bible in my hands and said I must swear to the Articles of Religion, quickly adding “you do not have to mean it.” “But I do, otherwise I would not be ordained”, I replied, and he looked displeased.

I knew one man in those fraught days of early 1994, who truly discussed his differences with me, and I honour him. Do not act like the lady in the shop, precluding all further discussion. “Open rebuke is better than secret love” (Prov. 27:5).

Edward Malcolm.

The Continuing Church

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

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

The Right reverend Albion Knight, M.A., M.S. (*Bishop*)

Committee

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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: 11.00 a.m. Morning Prayer (first Sunday Lord's Supper), 6:30 p.m. Evening Prayer (third Sunday Lord's Supper). Enquiries 0118 959 5131.

Former Congregation of St. John the Baptist with St. Mary-le Port, Chapel of the Three Kings, Foster's Almshouses, top of Christmas Steps, Colston Street, Bristol, Sunday Service: 11.00 a.m. Morning Prayer. Enquiries 01491 641 305.

Nuffield Congregation meeting with Nuffield Parish Church, near Henley-on-Thames, the Rev. John F. Shearer. Sunday Services: 11.00 a.m. Morning Prayer, 6.30 p.m. Evening Prayer. Lord's Supper 8.00 a.m. first Sunday, 6.30 p.m. third Sunday. Bible Study Wednesday 8.00 p.m. Enquiries 01491 641 305.

St. John's Church, South Wimbledon, meeting at the St. John's Ambulance Hall, Kingston Road (Opposite Palmerston Road), Wimbledon. The Rev. Brian 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 the Bethany Chapel, Lower Prestwood Road (junction Blackwood Avenue), Wednesfield. The Rev. Edward. Malcolm. Sunday Services: 12.40 p.m. Morning Prayer (followed by Holy Communion first Sunday), 4.00 p.m. Evening Prayer (Holy Communion third Sunday). Tuesday: Children's Class 4.15 p.m., Bible Study 7.30 p.m. and Prayer Time 8.15 p.m. (except school holidays).

Associated Clergy

The Rev. J. N. Reid, B.A., B.D. United States of America

Treasurer

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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 Editor: Rev. E. Malcolm, 15, Bridge Street, Knighton, Powys LD7 1BT. 01547 528 815.

Covenanted Giving

We record with gratitude the generous gifts received towards the training of ordinands. Please consider covenanting if you pay income tax, so increasing the value of your gift to the **Association of the Continuing Church Trust** at no extra cost to yourself. Forms are available from the Treasurer. The clergy training fund is the **Allan Bowhill Fund for the Training of Clergy**. Please make it clear that you desire your gift to be placed in this fund, or it will go into the General Fund. Gifts intended for local churches should be marked for that church. Each local church has charitable status in its own right.

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.