

The Journal
of
**The Church of England
(Continuing)**

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



Issue No: 11
May1999

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

From the Presiding Bishop David N. Samuel

81, Victoria Road,
Devizes,
Wiltshire
SN10 1EU

Dear Friends,

Greetings in the Name of Our Lord and Saviour Jesus Christ. There are two events later this year that I hope you will make every effort to attend. One is the annual gathering at North Nibley in Gloucestershire on 3rd July. We are specially blest in having chosen such a delightful spot in the Cotswolds for our General Assembly. It affords the historical association with the great Reformer and Martyr, William Tyndale, and also allows us to enjoy a day out in the most beautiful countryside. But in addition, this year we have a visiting speaker, the Rev. Melvyn Jervis, who I'm sure you will wish to hear. Please make every effort to come.

The second event is the Day-Conference in the autumn - Saturday October 9th - at St. Mary's Castle Street, Reading. This we hope will lead to the revival of our Day-Conferences that were so successful in recent years. This one is being sponsored by the C of E (C), but is open to anyone to attend, because we are dealing with a vital question that concerns all Christians and Christian churches, and that is the moral and spiritual condition of our nation, and how, under God, we should seek to address it.

So here are two focal points for our thinking and our witness and I hope very much to see you at both.

At the recent meeting of our central committee we gave thanks to God for the way in which he has provided the funding for the training of our ordinands, two of whom will be ordained, God willing, on 18th July at St. Mary's, Castle Street, together with the Rev. Edward John Malcolm, at present assistant curate of St. Mary's, who will be ordained to the priesthood. We look to the Lord for his provision for all our needs and we hope in the future to be able to expand this work as the Lord leads. We are seeking to be faithful to the rich heritage of the Reformation, which has been so sadly neglected and shunned in our land in more recent times, which leads me to mention a third thing.

The Bishop's Letter

The Sussex Martyrs' Commemoration Council will be dedicating a stone to the memory of John Launder at Steyning, Sussex on Saturday 22nd May at 3.00 pm. John Launder was burnt at Steyning on 23rd July 1555 for confessing the faith that we now hold in the Church of England (Cont.). If any of you live near Steyning, please come to the meeting. I shall be glad to see you as I have been invited to speak. May the Lord bless and keep you,

Yours sincerely,



David Samuel

GENERAL ASSEMBLY OF THE C of E (C)
SATURDAY 3 JULY 1999

*Nibley House, North Nibley, Gloucestershire
10.30 am. Coffee.*

PROGRAMME

- 11.00 am. Devotions and keynote address by Bishop David Samuel**
- 11.30 am The Old Paths Campaign - The Rev Melvyn Jervis**
- 12.30 pm Group photo - Lunch (we bring our own food and drinks)
Party to Tyndale Monument (bring waterproof, shoes & torch)**
- 2.00 pm General Meeting - including Mr. Roger du Barry's talk.**
- 3.30 (approx.) Closing Devotions, tea and disperse.**

Collection to cover expenses.

Travel directions (parking on site) - Dr. N. Malcolm, Secretary
01934 712520

THOUGHTS ON THE GENESIS OF THE EARTH

David Samuel

The study of the earth's crust, which is composed of rocks, is called **GEOLOGY** - literally, 'the science of the earth'. It is a relatively recent study. The word geology did not occur until 1735, and the first chair of geology was established at Oxford in 1819. The first man to occupy that chair was the Very Reverend William Buckland, Dean of Westminster. This was typical of the times. There were no professional geologists as we know them today. The study of geology was undertaken by amateurs - theologians like Buckland, Fleming, Pye Smith and Sedgwick. Charles Lyell was a lawyer; William Smith a surveyor; James Hutton an agriculturalist; and Baron Cuvier an anatomist.

The study of extinct forms of life which appear in the rocks as fossils is called **PALAEONTOLOGY**, which means literally 'the science of ancient being'. It is interesting that this word did not appear in general use until the year 1838. In considering these subjects we must bear in mind that we are dealing with comparatively recent studies. There should be room for qualifying and reconsidering some of the conclusions to which amateur geologists came and have remained unchanged and, sometimes unquestioned, since.

Whenever we see a cliff face, we are reminded that that particular area was once under water. The proof of this is in the successive layers of rocks that form the cliff. They could only have been laid down by water deposition. But what is true of that particular area is also true of every land in the world. At one time it was under water.

The basic division of rocks is into two classes: *Igneous*, which were formed by heat and volcanic action, and are really lava flows. And *Sedimentary*, which were formed by water depositing layers of sediment one upon another in varying thicknesses. Fossils - the remains of organic life - are found as a rule in the sedimentary rocks, but not in the igneous. These fossils range from minute sea shells that make up the layers of chalk in the enormous petrified bones of dinosaurs which can be seen in the Natural History Museum in London. The Ammonite, an extinct sea creature, is quite a common one, and can be found in many parts of the country. Especially good examples can be found at Robin Hood's Bay.

People have been aware of the existence of fossils for many centuries. The ancient Greeks knew about them. Aristotle regarded them as sports or accidents of nature ‘generated in the earth out of exhalations under celestial influences’. This view prevailed in the Middle Ages, and right into the 17th century. Fossils were not regarded seriously as the remains of creatures that had once actually lived, but as something accidentally and spontaneously generated in the earth.

A factor that was instrumental in changing this was the awakening interest in the historical character of the Bible, under the influence of the Reformation, and its emphasis upon the centrality of Scripture. As men came to treat the history of the Bible seriously, so they began to examine the implications of the Flood, and arrive at the conclusion that fossils were the result of the Noahic flood - the remains of actual living creatures which had been entombed in the mud deposited by the waters as they receded. This understanding of things was first put forward by Thomas Burnet in his *Sacred Theory of the Earth* (1681) and by others who followed him, notably, John Woodward in his *Essay Toward a Natural History of the Earth*, (1695) and William Whiston, who succeeded Newton as Lucasian Professor of Mathematics at Cambridge, in his *New Theory of the Earth, from its Original to the Consummation of all Things, Wherein the Creation of the World in Six Days, the Universal Deluge and the General Conflagration as Laid Down in Holy Scriptures are shown to be Perfectly agreeable to Philosophy*.

Woodward argued that the Deluge dissolved the upper crust of the earth, and the fossils settled out in strata according to their specific gravities. Whiston, employing Newton’s principles, attributed the Flood to a passing comet. The significant thing is that the geology of the Flood was regarded as the key to explaining the existence and origin of fossils. They were considered to be the remains of creatures which had actually lived, rather than sports of nature, as they had been regarded from time immemorial. This formidable alliance of science and revelation so disturbed Voltaire, the atheist philosopher of the French Revolution, that he argued against the deposition of sea shells in the Alps by the Flood waters, and said that they must have been dropped there by pilgrims as they returned from the Holy land at the time of the Crusades.

At the end of the 18th century, then, there was general agreement about the concurrence of geology and Scripture. But at the same time other ideas were emerging, which were to challenge this position. The

battle was joined between two schools of thought - the one advocating Catastrophism and the other Uniformitarianism. The catastrophists argued that there had been great upheavals in prehistoric times caused principally by floods and also by volcanic activity, which had changed the whole face of the earth, and gave rise to the rocks with their fossils. This activity had now largely ceased in historic times. Their thesis was, that the earth as we know it could not be the result of forces that we see presently at work in nature. This must be attributed to extraordinary, even supernatural forces, that have now virtually ceased to operate.

The uniformitarians, on the other hand, believed that all the geological phenomena, the formation of the rocks, the deposition of the sedimentary strata and the fossils, could be explained in terms of the forces that are now witnessed at work in nature. Their thesis was, 'the present is the key to the past'. We must understand what happened in the past on the analogy of what is happening today. For example, we see the estuaries of rivers silting up by the mud being brought down from the hills and mountains. It was in this manner, they argued, that the ancient strata of the rocks were laid down and the fossils buried in them. The action of wind and rain, of streams and rivers, of snow and ice - these ordinary activities of natural forces - are the key to the explanation of the strata and of fossils of the earth. Nature is uniform throughout its history. No great upheavals or inundations are required to account for what we now find in the earth's surface.

It is important to notice that both these positions are based on assumptions about the past, adopted for the purpose of constructing theories about the past.

One thing, however, must be immediately apparent, and that is, that if you adopt the first, that is, the catastrophist assumption, very little time is required to work enormous changes. If extraordinary physical forces are at work, then vast changes in the earth's surface can be effected in a very short space of time. To take an illustration of this in miniature: think of the Lynton floods 1952, or the Louth flood of 1926. In these extraordinary torrents of water, enormous quantities of mud and debris were brought down and deposited, and banks were eroded and destroyed, all of which was accomplished in the space of a few hours, whereas ordinarily it would have been the work of many years. Thus, if we multiply this on a vast scale, and conceive of a universal catastrophe such as the Flood lasting not a few hours but for weeks and months, then we see the

reasons for the conclusions of the catastrophists, that long ages were not required to explain the geology of the earth.

If on the other hand you adopt the assumption that the ordinary forces of nature operating at present are the proper basis for the investigation of what happened in the past, then it is obvious that you need a lot more time. On this assumption the formation of the fossil bearing rocks requires not thousands but millions of years. You look at the strata superposed in thousands of feet of cliff, and then you measure the rate at which layers of mud are now being deposited in the mouth of a river, and you do your calculations and you come to the conclusion that it took millions of years to lay down such thicknesses. If you should wonder how the estimates of hundreds of millions of years for the history of the earth were first arrived at, this is the origin of it. It derives from the assumption that the rate of deposition in the past was the same as that which obtains at present.

These uniformitarian ideas were first put forward by James Hutton in the latter part of the 18th century, but did not gain acceptance until the publication of Charles Lyell's 'Principles of Geology' in 1830. Lyell was the first consistent uniformitarian and believed that everything could be explained in terms of this principle, and that all catastrophes, natural or supernatural, could be dispensed with. The scientist, he argued, required no miracles for the understanding of nature.

The development of ideas at this time is very interesting, for the view that the rocks with their fossils had taken millions of years to be formed led to another idea which was even more revolutionary. A few years after the publication of Charles Lyell's 'Principles of Geology' a young man was setting out on a voyage round the world in a ship called 'The Beagle' as its naturalist. His name was Charles Darwin and his teacher at Cambridge, Professor Henslow, said to him as he left, 'Take Lyell's new book with you and read it by all means, but do not pay attention to it, except in regard to facts, for it is altogether wild as far as theory goes'. At the beginning of the journey Darwin saw no reason to doubt the orthodox views that prevailed with regard to geology and special creation. At the end of the voyage, he was already an evolutionist. Lyell's book had provided him with the time span that was necessary for the introduction of the concept of the transmutation of species. This took place, Darwin contended, by very small variations building up over millions of years. It is clear that without the change of thinking generally

about the formation of the earth's surface, and the adoption of the uniformitarian assumption, the theory of evolution would not have got off the ground. The French Zoologist Lamarck had to some extent anticipated Darwin's theory of the transmutation of species some seventy years before, but then the idea had not been received, partly because it lacked justification in terms of time, which Lyell's book later supplied.

In 1859 Darwin published his book *On the Origin of Species by Natural Selection* in which he put forward the idea that all living organisms had developed from one or a few original forms. They had so developed by small variations taking place in their offspring, which gave them some advantage over their fellows in the struggle for existence. The better fitted survived while the less efficient forms died out. Thus the different species emerged, which were suited and adapted to their environment, as a result of natural selection. As a breeder takes particular strains and develops them for his advantage so nature took a hand in selecting the fittest for survival.

We are concerned here with the significance of this for 'the record of the rocks'. If the theory is correct it would have to be supported, as Darwin himself recognised, by actual evidence of such development in the past. The theory presupposes an unbroken succession of forms from the first to the present time. Therefore, it would be natural to expect that the transitional forms or links would be found in fossils from in the rocks, as well as the particular species themselves. But the transitional forms were missing. Darwin acknowledged the inadequacy of the geological evidence and was embarrassed by it. He introduced an argument which was intended to explain why conditions were not favourable to the formation of fossils at the time that the transitional forms were developing; but he looked confidently to the future to supply the evidence that was missing in 1860. However, the one hundred and forty years that have elapsed have not produced the missing links. Alan Charig, the curator of the palaeontological section of the Natural History Museum, who did a series of programmes for BBC TV entitled *Before the Ark*, candidly admitted at the beginning of the series that such transitional forms had not been found. The branches that should connect the main lines of descent are missing. This fact is generally acknowledged by palaeontologists.

But that was not all. It was known before Darwin, and is still the case, that organic forms appear suddenly in what is regarded as the oldest strata of all, the Cambrian. These earliest fossils are by no means simple.

Some of the most complicated seeds known are of the Palaeozoic age. But more than this, the different phyla, or tribes of creatures were clearly distinguished at that stage. Professor A.H. Cook, in the *Cambridge Natural History* says, 'The first undisputed traces of natural life which appear in the Cambrian epoch exhibit the same phyletic distinctions that now exist. The fact is that there is no fossil evidence for the evolution of invertebrates; they all appear suddenly and fully specialised', (Vol. 3 p. 5).

The fundamental idea behind evolution, that life is advanced by small steps from the simple to the more complex, is difficult to sustain when the facts are examined. Darwin's conception of what was a simple form of life is very different from ours today. Today we are aware of the infinite complexity revealed by the electron microscope of what appears simple to the naked eye or under a less powerful microscope. No one would maintain today that a single-cell animal is simple. In the 1920's it was thought that the single celled amoeba showed how simple primitive life could be. Now with the aid of the electron microscope, which can enlarge a penny to the size of a city, scientists can see that every cell and every organism is more complicated than the most complex machine ever built by man.

So the 'record of the rocks', instead of supplying the required proof of the evolutionary hypothesis, creates very considerable problems for it. The absence of transitional forms in the supposed line of descent, and the sudden appearance of organic life in all its complexity and clearly distinguished classes in the oldest fossil bearing rocks presents serious difficulties.

Finally, a word about the geological column. This purports to show a chronological progression according to successive beds of strata in the earth's crust. There are two sets of facts that should lead us to treat this supposed order with caution.

- i) Nowhere does such a column exist. There is no spot where more than two or three systems are found one above the other. The column is a composite affair, built up by combining well developed sections found in widely scattered parts of the earth. The basis of this combining of strata is the order of the fossils found in them. But to order of the fossils is determined by the evolutionary hypothesis, viz. the supposedly simple being earlier than the more complex. Thus

we have a circular argument. The thing to be demonstrated is introduced into the demonstration.

- ii) The order of the strata is not the same in all places. Sometimes the older lie above the younger. When this occurs it is said to be a 'fault', caused by the upheaval of the rocks, so reversing the order. But some of these faults are so extensive as not to permit of this solution, and the evidence of upheaval is also lacking.

In view of these and many other considerations, which it has not been possible to mention, some scientists have been considering again the evidence for evolution and the *historical* geology upon which it is based. There has been a growing dissatisfaction with the older uniformitarian position which does not account adequately for all the phenomena, and amongst some there is a tendency to think in terms of a cataclysm in the past, and in particular the great cataclysm of the Genesis Flood. In case it is thought that the Genesis Flood was not capable of doing all the geological work necessary to account for what we know of the rocks and their fossils, let us briefly consider the facts of the Flood. (Read Genesis chapters 7 and 8).

- i) The duration of the flood. It lasted not for a few hours or days but, we are told, for 150 days during which the waters rose and prevailed on the earth. They were another 74 days in going and decreasing, and to the end of the whole experience for Noah and his family was 371 days.
- ii) The extent of the flood. We are told that it covered all the tops of all the high mountains to a depth of at least 45 feet. We are therefore meant to understand that it was universal in the fullest sense, and this condition lasted 150 days.
- iii) The violence of it. The 'fountains of the great deep' were broken up, and the 'floodgates of heaven' were opened. Here is a brief but realistic description of what this means:

The picture is of awesome proportions. The vast 'waters above the firmament' poured forth through what are graphically represented in the Scriptures as 'the floodgates of heaven', swelling the rivers and waterways and initiating the erosion and transportation of vast inland sediments. At the same time, waters and probably magmas were bursting up through the fractured 'fountains' of the great subterranean deep. In these seas, these 'fountains' not only belched forth their waters and volcanic mate-

rials, but the corresponding earth displacements must have been continually generating powerful earthquakes. (Genesis Flood p. 256).

This vast and prolonged geological activity was capable of effecting enormous changes in the earth's crust. All this gives substance to the statement in 2 Peter 3.6. "The world that then was, being overflowed with water perished".

- iv) The assuaging of the waters. This time would have been especially favourable for the formation of vast fossil beds and the laying down of strata generally. We read in Genesis 8:3 "And the waters returned from off the earth continually" and again in verse 5 "...the waters decreased continually". The Hebrew is literally "going and returning", ebbing and flowing in enormous tides. During this whole period of seventy four days the waters were bringing in great suspensions of mud, gravel and sand; animal and vegetable matter; and depositing them in layers when they receded.

Special conditions are necessary for the formation of fossils. One of the most important is entombment in mud. Without this carcasses decompose and are dispersed, or become a prey to other animals. Conditions are not present today for the formation of fossil beds as in the past. We all know that when we have exhausted the deposits of fossil fuels - of coal and oil - there will be no more, for no more are being made.

The consideration of these facts shows that there is nothing inherently impossible or inconceivable in taking the Biblical account of the Flood and its attendant consequences as historical. A glance at the history of the subject also reminds us that nobody approaches or interprets the phenomena of the world without presuppositions of one sort or another. The basic presupposition of faith is, that God exists, Hebrews 11:6. As we consider the greatness of the universe it speaks to us of the greatness of God with whom all things are possible. It is always from this position that the believer approaches both Scripture and the world and interprets the evidence before him, Hebrews 11: 3. In this way he will inevitably arrive at conclusions about both which are different from the man who has no faith.

(To be continued).

NEWS OF THE CHURCHES

This item will no longer be included, as an 'INTERCESSIONS' sheet is now being circulated. Any member of the C of E (C) may ask for a copy, but note that your church receives a supply and everyone apart from isolated members will receive their copy this way. Overseas members will find this enclosed from now on with their 'Journal'.

If you are an isolated member, to have your name put on the list of recipients, please apply to The INTERCESSIONS Editor, The Parsonage, 1, Downshire Square, Reading, Berkshire RG1 6NJ, United Kingdom. Tel. 01889 595 131. Contributions towards postage are always welcome.

Marriage, The Mystery of Christ and the Church: The Covenant-Bond in Scripture and History. David J. Englesma . Reformed Free Publishing Association \$24.95 hardback, 239 pp. ISBN 0-916206-59-9.

Originally issued in 1975 entitled *Marriage, The Mystery of Christ and the Church*, this 1998 revised edition has a new section on the history of the doctrine of marriage in the church, hence the sub-title. It is pastoral, being first preached and only afterwards printed. Though the major theme is divorce and remarriage, it goes much wider.

This book may offend some. Do not be put off, for it is a lucid and succinct Scriptural exposition. Dr Englesma is a Presbyterian scholar. Similar recent books have received short shrift from evangelical reviewers, and remain unknown, as will this one, if left to them. However, footnotes give you the information needed to obtain the others.

We in Britain have the highest divorce rate in Europe. Our theology and church practices are influenced by those of the United States, where the divorce rate runs even higher inside the evangelical churches than it does outside in society (p.207). We need to consider the Scriptures afresh, for if we are wrong in these, then we are contributing to our own worsening situation.

The book's basic premise is that we are wrong. Undergirding all his argument is the indissolubility of God's covenant with His elect. Hence when God joins a man and a woman together in the 'covenant betwixt them made', it is 'till death do us part'.

Does Matthew 19:9 'saving for the cause of fornication', allow the divorce and the remarriage of innocent parties? Does 1 Corinthians 7:15 'a brother or a sister is not under bondage in such cases', add a further escape clause? Or does the Bible teaching 'from the beginning it was not so', disallow all divorce and remarriage whatever? Dr. Englesma's exposition is compelling against exceptions.

Most of us allow the 'saving clauses', quoting Calvin and the Reformers. This book says that they took this exposition from Erasmus, as well as reacting against the false Roman 'sacramental' view of the indissolubility of marriage. We base our evangelical position on theirs. Most of us also base our thought and practice on a belief that the grace of God opens the way to accepting divorce and remarriage. Did Christ teach so?

Reconstructionists would answer the Pharisee's '...for any cause?', by an enthusiastic 'yes, for any cause', updating the Gospel, and making it relevant - in their view. This thinking is invading much evangelicalism today, so we must make a stand where Scripture draws the line. Did the Reformers draw that line in the right place?

Englesma shows that for the first 400 years after the apostolic era, with hardly one dissenting voice, the Church prohibited all divorce and remarriage for anyone whose spouse yet lived. The evidence is there in their writings, especially in their expositions of the texts used to justify what churches do today. A pity he does not mention their views on marriage as a second-best, for someone is bound to raise this.

It is impossible to do justice to this provocative and well argued corrective here, so buy it. Let us look afresh at Scripture, and judge ourselves that we be not judged.

“If I Can’t Get to Church ...”

John Shearer

My heart sinks whenever I hear anyone say: “I couldn’t get to church on Sunday, but I watched the service on television instead.” And indeed, whenever I have the opportunity, I always discourage anyone from doing such a thing. Far, far better for our soul’s health, should we ever be obliged to spend the Lord’s Day at home, through infirmity or lack of opportunity, to get out our Bible and our Prayer Book, and be alone with the Lord.

Why do I say this? Because I venture to assert you will never hear the unadulterated, unpolluted Word of God from your television! The whole of the media is in the world’s hands, and we know who controls that; and even though you may be strong enough, and mature enough as a believer to sift the wheat from the chaff, what is the benefit of doing that, when you have the pure Word of God in your hands? For none of us can be immune from the corrupting things we see and hear.

The fact is that in any area of life we need to know what the rules and principles are, and how any dispute may be settled by a referee, tribunal or court. The area of religion is no different and we need to know what our ultimate authority is. Our problem then arises when we find that there are three quite different sets of laws and principles which any minister or teacher in the church may espouse, and unless we recognise this we shall be continually tossed to and fro, and end up feeling quite muddled and confused. Briefly, those three different authorities are Human Reason, Church tradition and the Bible.

1. **Human Reason** is that authority by which man claims to have the right, power and ability to decide and adjudicate on all matters of faith. He may use the Bible, Church Tradition as well as other people’s opinions and his own experience, but man himself will be the final referee. This is often called the ‘liberal’ position, and has now largely taken over the Church of England as well as many other churches. So man becomes both judge and jury in what he believes about God, Heaven, Hell, sin, forgiveness and the way to eternal life. The big problem with this position is that it is unfortunately impossible to find

two people who believe exactly the same things, for opinions are ever changing... shifting sands indeed!

2. Church Tradition, the accumulated teaching of the church over hundreds of years is the authority for many with regard to what they believe. This is 'par excellence' the position of the Church of Rome and those who follow her. It is an increasingly attractive refuge for intellectuals, politicians and others who use their brains in everyday life, for they can comfortably switch of when it comes to matters of faith! The problem here is that this so-called 'body of truth' which every 'Christian' is compelled to believe in order to be saved, is forever expanding: The Immaculate Conception 1854, Papal Infallibility 1870, the Assumption of Mary 1950, and a whole lot of Decrees and Encyclical since. What will be next, we wonder? Can I be safe in such a system?

3. The Bible, for many of us the only reliable authority, being the very Word of God Himself. The Lord Jesus Christ, in speaking to His Father, said: "Thy Word is Truth" John 17.17. This is the Book that has changed lives and nations, and the Book that once put the 'Great' into 'Britain'. Despite the efforts of critics and scholars, no fault or error has ever been substantiated within its pages, and it remains today as the light and daily guide of some of the finest people in this world. If this is the true and pure Word of God, we may trust it absolutely for all we need to know for our eternal security, and it can never be changed, reduced, or added to: "*For ever, O Lord, Thy Word is settled in heaven*". Psalm 119.89.

So it follows, that if you watch your television for spiritual help, you are going to find all these three authorities jostling together, with very little ground given to the solid rock of Holy Scripture. All will be muddle and confusion! "*If the trumpet give an uncertain sound, who shall prepare himself to the battle?*" 1 Corinthians 14.8.

THE CONTINUING CHURCH

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

Leadership in UK and USA

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

The Right Reverend Albion W. Knight Jr. M.A., M.S., (*Bishop, United States of America*)

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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 9595 131.

Former Congregation of Sfc John the Baptist with St. Mary-le-Port, Chapel of the Three Kings, Foster's Almshouses, top of Christmas Steps, Colston Street, Bristol 1. Sunday Service: 11.00 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: 11.00 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 641305.

St. John's Church, South London - Meeting at Raynes Park Assembly Hall (Kingston Road & Clifton Park Avenue, Raynes Park SW20) on 1st & 4th Lord's Days of the month; and at the Shaftesbury Home - Trellis House (Mill Road (off Merton High Street), Colliers Wood, SW19) on 2nd, 3rd & 5th Lord's Days of the month, for 11.00 a.m. Morning Prayer and 6.30 p.m. Evening Prayer. Enquiries 0181 642 7885 or 0181 682 3290.

St. Silas Church, Wolverhampton, in Bethany Chapel, Lower Prestwood Road (junction Blackwood Avenue), Wednesfield. Sundays 12.40 p.m. Morning Prayer (followed by Holy Communion 1st Sunday); 4.00 p.m. Evening Prayer (Holy Communion 3rd Sunday). Tuesdays (only in term time): 4.15 p.m. Tuesday Class; 7.30 p.m. Bible Study with 8.15 p.m. Prayer Time. Enquiries 01547 528815.

Clergy

The Rev. E.J. Malcolm, The Parsonage, 1, Downshire Square, Reading RG1 6NJ. 0118 959 5131, who edits the Prayer Bulletin, *'Intercessions'*.

Associate Clergy

The Rev. J. N. Reed B.A., B. D. (United States of America)

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Mr. D. K. Mansell, 17, Greenfels Rise, Oakham, Dudley, West Midlands DY2 7TP Tel. 01384 259781. **Have you considered covenanting your gift to the Association of the Continuing Church Trust?** If you pay income tax, you can increase the value of your gift at no further cost to yourself. Forms gladly supplied on request to the Treasurer. Nearly all your gifts go to clergy training, for which the **Allan Bowhill Memorial Fund** exists. *Gifts intended for local churches should be earmarked.*

Secretary

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Editor of Intercessions

Rev. E. J. Malcolm (*See under Clergy*)

MATERIAL FOR AUGUST ISSUE OF *JOURNAL* AND *INTRECESSIONS* BY 20th JULY, PLEASE.

Please send the names and addresses of anyone to whom you would like the Journal sent. It is free, but donations are welcomed. Would you also please say if the Journal is no longer required.

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.