

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 CONTINUING CHURCH

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

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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 St. 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; 5.30 p.m. Homework Club 7.00 pm. Bible Study with 7.45 p.m. Prayer Time. Enquiries 01547 528815.

From the Presiding Bishop David N. Samuel

81, Victoria Road,
Devizes,
Wiltshire
SN10 1EU

Dear Friends,

I am sure we have all been greatly encouraged to hear of the response to the appeal on behalf of the Wolverhampton congregation for funds to purchase the old Synagogue in the town for their church building and meeting place. We thank God for his gracious provision, and for so moving the hearts of his faithful people to respond to this need, and we pray that the work of St. Silas will be greatly enhanced and enabled to go forward as a result of this. Please pray for Bishop Malcolm and those who work with him in Wolverhampton, the Rev. Ian Budgen, Deacon, and Mr. George Hall, Reader.

At the present time Mr. Richard Mortimer, who completed his course at the London Theological Seminary in the summer, is in N. Ireland assisting a congregation there and gaining valuable experience, as he prepares for ordination.

I receive quite a number of enquiries from Church of England ministers about the Church of England (Cont.) As the crisis morally and spiritually in the national church deepens, that will be the case, and I hope that we shall be in a position to help them and any congregations who may wish in time to join us. That ought really to be the ideal situation, where ministers and people take the step together, for this is a matter that not merely affects the clergy, but the people too. They should be equally aware of the downgrade that is now taking place.

I have been greatly saddened recently by the defection of well-known evangelicals like Dr. Jim Packer and Dr. Gerald Bray, who have signed the *Evangelicals and Catholics Together* statement on justification, which undermines the Scriptural and Reformed position on that great doctrine, which Luther spoke of as the article of a standing or a falling Church.

I see now also, that the Lutheran World Federation and the Roman Catholic Church will sign *The Joint Declaration on the Doctrine of*

Justification on the 31st Oct. 1999, known as *Reformation Day*, the day when Luther, in 1517, posted his famous theses on the door of the Castle Church at Wittenburg. All this is being done in order to overthrow the Reformation.

What would God have us do in the face of all this? His word to us is clear: *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage* (Gal. 5: 1).

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Jeremiah 6: 16).

Yours sincerely



David Samuel

At the time of (delayed) publishing the sale of the Synagogue is held up due to a legal technicality. Please pray that it will be resolved quickly.

THE FIFTH OF NOVEMBER, DON'T FORGET IT

By David N. Samuel

2 Tim. 3: 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

**Remember, remember the fifth of November,
Gunpowder treason and plot,
I see no reason why gunpowder treason should ever be forgot.**

When it became clear at Rome that the reign of Elizabeth was drawing to a close, steps were immediately taken to try to ensure that none should ever succeed to the throne except a prince who was

favourable to Roman Catholicism. The Protestantism of James, the Scottish King, was doubtful, but his great ambition was to succeed to the English throne. When therefore Elizabeth and her ministers made it clear to him that he could not succeed unless his Protestantism was above suspicion, he resolved to make a declaration to that effect. "I shall not only maintain a profession of the Gospel there, but withal not suffer any other religion to be professed within the bounds thereof."

This declaration dashed the hopes of the Roman Catholic conspirators. They appealed to the Pope, Clement VIII, to put a bar in the way of James mounting the throne. Clement issued two bulls one to the Roman clergy another to the nobility enjoining them to permit no one to ascend the throne unless he swore not only to tolerate, but also advance the Roman Catholic religion.

On the death of the Queen in 1603 the conspirators met to discuss what should be done. They met at the lodgings of one of their number, Catesby, a man of noble family. Thomas Percy suggested regicide, but Catesby had a much grander scheme to undermine the Parliament House, and by amassed barrels of gunpowder, to blow up the King, the Queen, the Prince, and all the Lords and Commons at the next opening ceremony.

To this end they obtained possession of a property abutting the House of Lords, and Guy Fawkes, under the name of 'John Johnson' was installed as caretaker. They began tunnelling but it was slow work as the wall between the two buildings was nine feet thick. Then they were overtaken by a lucky accident -they heard a roaring noise which they afterward learned was a neighbour drawing coals from her cellar under the House of Lords. This was a valuable discovery. They were able to lease the premises. The tunnel was abandoned, and six weeks later the vault had been filled with thirty-six barrels of gunpowder. They were hidden beneath iron bars, wood, coals and faggots. With this vast quantity of explosive, anything up to four tons in place, the plotters were able to disperse. Their efforts were now directed to raising an army that could take advantage of the insurrection following the *coup*.

The plot had been brewing for a year and a half; it had been entrusted to some twenty persons, and not a whisper had been uttered by

way of divulging the terrible secret. But the iron bars, wood and faggots were not the only means adopted for hiding the plot from people. At that time The Lay Catholic Petition was published which pledged loyalty to the Crown, and as the time for the *coup* approached, father Garnet, the Jesuit began to talk much of bulls and mandates from the Pope to charge all Roman Catholics to behave peacefully and quietly. So anxious were they to ensure a calm before the storm. This led many Protestants to say, the skies are clearing, the winter of Catholic discontent is past, and mutual conciliation is taking place. But all the time the conspirators were counting the hours to the execution of their plan to shake down the pillars of the state.

The way in which the plot was discovered and England saved is well-known. On October 26, Lord Monteagle chose to sup at his house in Hoxton. He sent out a servant who returned with a letter, handed him in the street by a tall stranger. It read:

**Devvise some excuse to shift of your attendance at this parlea-
ment for God and man hath concurred to punish the wickedness of
this tyme ... thowghe theare be no appearance of anni stir yet I say
they shall receyve a terrible blowe this parlement and yet they shall
not see who hurt them ...**

King James was at the time hunting at Royston and at first did not take the threat seriously. But later, prompted by Cecil and his innate fear of assassination, he came to the interpretation, (divinely inspired, he was afterwards to claim) that he and his government were to be blown up by gunpowder. So it was arranged that on November 4 the Lord Chamberlain should inspect Parliament House above and below, and when he reported a great store of coals and faggots belonging to Thomas Percy whose name recalled Catholic associations the King ordered a second search. At eleven o'clock that night, Guy Fawkes was found, booted and spurred, on guard over the gunpowder, and on his person were found pieces of slow match, touchwood and a pocket watch. He was bound and taken to the Tower. The plot had failed, the conspirators fled. Some were killed, others were apprehended, who later suffered the penalty for treason.

The activity of the Jesuits in all this was beyond question. The conspirators had asked Fathers Garnet, Tesmond and Gerard, Is it lawful to do this thing? And they had been told by them that they might go on with a good conscience and do the deed, seeing that those on whom the

destruction would fall were heretics and excommunicated persons. Two of the Jesuit conspirators who had made their way to Rome were rewarded, one being made penitentiary to the Pope, and the other a confessor in St. Peters. Garnet who was executed as a traitor, is styled by Bellarmine a Martyr.

Evil Men

We should remember these things, because *evil men*, says St. Paul, will wax worse and worse. In our own time, in recent years, we have seen a similar attempt to blow up the Prime Minister and the government. Had it not been for a remarkable providence, the bomb placed in the Brighton Hotel some years ago would have murdered the Prime Minister and most of the leading figures in the cabinet, and created a kind of vacuum politically that could have destabilized the nation. Is there not a strange and remarkable parallel between these two events in our history? All the members of the IRA who perpetrated the bombing at Brighton were members of the Roman Catholic Church. When members of the IRA are killed on active service they receive elaborate Roman Catholic funeral services and Requiem Masses are said for them. When the IRA Hunger Strikers were challenged by the British Government, the Pope sent to them specially blessed crucifixes, which could only serve to stiffen their resolve. Gerry Adams, the leader of Sinn Fein, the political wing of the IRA, about that time made a visit to the Vatican and was received there. "Evil men will wax worse and worse." It is very difficult to believe that the Vatican seeks the well being of this country as long as it remains Protestant. That should be a basic tenet of British foreign policy, but sadly it is not, nor ever likely to be. But in this way Protestant Britain leaves herself open to her enemies. When the Pope was in this country preaching about peace at Coventry, the Vatican Bank was channelling money to Argentina to buy Exocet missiles to be used against British troops in the Falklands conflict.

Seducers

But Paul says, Evil men *and seducers* will wax worse and worse, deceiving and being deceived. Deceivers, impostors, those who make fraudulent claims in order to lead people captive, these will get worse and

worse. There were such in Paul's day, false teachers, who claimed to be apostles and were not, who corrupted the Gospel, who sought the oversight, not out of love but for filthy lucre. Such impostors, says the apostle, will get worse and worse. And here we have in a nutshell the history of the Papacy and the Church of Rome, a church which is founded upon a forgery. The recent discovery that the Turin Shroud was no more than a medieval forgery caused some stir but it is nothing to the other fraudulent claims in the history of the Roman Church. The Donation of Constantine, it was claimed, conferred upon the Pope and his successors supreme authority in the empire and over other bishops. The Donation stated, "Lo, we [ie. the Emperor Constantine] convey to Sylvester, universal pope, both our palace and likewise all provinces and palaces and districts of the city of Rome and Italy and the regions of the West." It was on the strength of this Donation that successive popes parcelled out lands and titles. The Donation was a forgery, but was not exposed until 1517.

Then there were the Pseudo-Isidorian Decretals which dated from the ninth century and claimed enormous powers for the pope over his subjects. These powers were later enshrined in the Canon Law of the Church of Rome. The Decretals were also forgeries. Can a system with a history of this kind be any way representatives of the New Testament Christianity?

But let us look nearer home. We have our own seducers and impostors. Ever since the advent of the Oxford Movement 170 years ago there have been those in the Established church who have pretended to be faithful to her doctrines and have not been, who have sapped the foundations with a view to overthrowing her Protestantism. The beginnings of the Oxford Movement are very interesting. Everything was not right in the Church of England at that time. There were those who wanted to see greater dignity and reverence in the services of the church and those who like Keble who sought a revival of Anglicanism. But the movement was very quickly taken over by Newman whose main object was to seek reunion with Rome and to change the Church of England so that this would become possible. Although he failed many since have sought to do the same thing, - Deceiving and being deceived.

The last twenty years of the Anglican/Roman Catholic

Commission are the culmination of such efforts. Anglicans have been gradually led up the garden path. They have been told that, as a result of this agreed statement and that, there would be the possibility that Rome would change its mind and recognise Anglican Orders, that a modified sort of papacy would be possible in a reunited Church, in which the Pope would not exercise jurisdiction but would hold only a primacy of honour. And people have believed this. And no doubt the Archbishops of Canterbury who have been saying and hoping all these things believed it too. But by now they should be undeceived, and should recognise the truth.

Let us be under no illusion therefore. We at least are undeceived. Evil men and seducers will wax worse and worse, deceived and being deceived. Things will get worse and not better. How we long for some respite from this spiritual warfare! How we long to achieve some oasis, some space of calm, where we have not always to be on our guard, not always contending for the faith, not always battling against falsehood and error! But we shall never experience that in this life. The Church is always Christ's Church militant here on earth. When we look back we see that this was always the case. Do not let us deceive ourselves with dreams of some golden age when the English Reformation was accomplished and the church was at peace. It was not! Following hard on the heels of the Reformation were the schemes and plots of the Jesuits and others to overthrow the Reformation, culminating in gunpowder treason and plot.

Continue

What we have to do in face of all this is to *continue*, "Continue thou in the things that thou hast learned and hast been assured of." That is what St. Paul wrote to Timothy and that is what we must do, too. The answer to evil men and seducers, to the prevalence of evil, is to continue to hold fast the things we have learned and are assured of. You will notice there are two expressions here, 1) the things we have learned and 2) the things we are assured of. They are not two separate sets of truths, they are the same truths but apprehended in two ways. First by the head and then by the heart, by the intellect and then by experience. And the two must always go together. If we have the one without the other we shall be unbalanced. If we have the apprehension of the truth by the mind only we

shall be formalists, having the form of godliness but denying the power thereof. That will be of no avail to combat the power of evil. The Devil can use formalists as he used the scribes and Pharisees. They knew the law, they were acquainted with all the precepts and doctrines of Jewish religion, there were none more knowledgeable than they. But they were on the side of evil. They refused the light and chose darkness, because their deeds were evil. There is a great danger of this kind of formalism in every type of religion. We must not think that those who profess to be Reformed or Calvinistic are not in danger of it. The Devil can get in anywhere. J C Philpot used to inveigh against such dead Calvinists, as he called them, as against Romanists. We must indeed learn doctrine and we must know it with the mind, but not only with the mind. We must know it with the heart also. Continue thou in the things which thou hast learned and hast been assured of. We are assured of a truth when we have learned it for ourselves. You may teach a child that fire burns but the truth will be reinforced when he feels the heat of the fire for himself. A man may read in the Scripture that Christ died for our sins, but he will not be assured of it until he feels the power of Christ's blood and knows in his heart that he is forgiven.

Assured of the Truth

Are we then assured of the doctrine of the authority of Holy Scripture? We may have been taught that it is the Word of God. We may believe in our minds that it is inspired, that it is different from other books. We may even believe that it is without error in all that it states and teaches. We may know much of it by heart. All this is good and useful knowledge. But are we assured of this teaching? Do we feel the authority of the Scriptures when we read them? Do we hear God's voice speaking to us out of them, as Moses heard his voice speaking from the midst of the burning bush, and addressing him directly? Do we know *both* the Scriptures *and* the power of God? If we do not, we shall err. If we do not we shall not be able to withstand the wiles of the Devil, his deceptions and the seducers and impostors he will send against us.

The Bible was a closed book to Luther until reading it one day in his study, in the tower of his monastery at Wittenburg, the words came home to him with peculiar force. The truth of Romans 3 burst in on his soul,

that Christ is our righteousness. He said, ‘The Holy Ghost revealed unto me.’ That is how it must be. It is an unction of the Holy Spirit that teaches us and brings home with power the teaching of Scripture. Then we see old truths with new eyes, then we feel their power and then Gods voice speaks to us directly by his Word.

It was that *felt* authority of God’s Word, that experience of its truth that assured Luther, and enabled him to stand against the power of the papacy and all the subtlety and craftiness of the doctors and sophisters of the Roman Church, and not be deceived by them. He had learned and was *assured* of those things; and so must we be today. The fundamental weakness of Protestantism lies here. Lip -service is paid to the doctrine of the inspiration and authority of Scripture but its power is not felt, its authority not experienced. If it were, if men were assured of these things, then they would not be succumbing to the blandishments of Rome and the ecumenical movement. We would not see such wavering and uncertainty, such falling away from the Gospel, and forsaking of the truth. We would not witness such lack of power and authority in our pulpits.

There are those who blame the present state of things upon theological liberalism and the work of destructive Bible critics. I don't think that explains it all; there have always been destructive Biblical critics not necessarily of the current genre, but the Christian religion has always had its critics, enemies and detractors. The trouble today is that there is not the robust, assured faith to oppose them, and to put doubt and uncertainty to flight. Colds and infections pose no threat to a constitution that is sound and strong, but are a threat to one that is weak and sickly. It is the generally low and debilitated condition of the Protestant churches that poses the chief threat not the particular false teachers. We need an unction of the Holy Spirit to accompany the Word; we need not only to have learned these things but to be *assured* of them.

Assured of Redemption

Are we assured of the atoning, substitutionary sacrifice of Christ, made once upon the cross? We may have read the story of Christ in the Gospels, and in particular of his crucifixion. We may have been moved by the description of his sufferings. We may believe that all this happened, and

yet be strangers to the blood of atonement. We may have learned these truths with our heads but have no assurance in our hearts that Christ died for us, and that the blood of Jesus Christ cleanseth us from all sin. The vital thing is missing to seal this truth upon our hearts and make it real and effective in our experience; that is the inward testimony of the Holy Spirit. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Cor. 1: 21&22).

The sad thing is that there are many thousands of people in our Protestant churches who are in that condition. They are strangers to the reality and power of the atoning sacrifice of Christ upon the cross. They would be surprised to be told that, but they are. They are not assured of these things. And that is fundamental weakness. How else can we explain such phenomena as ecumenical services attended by Anglicans, Methodists, Baptists, URCs and Roman Catholics, where mass is celebrated. The mass, which purports to be a sacrifice for sins offered by the priest; which declare that there is no redemption from sin unless that sacrifices continually offered at the altar. But the Bible declares that it was Christ alone who made atonement for sins: ‘Who *his own self* bare our sins *in his own body* on the tree...’ (2 Peter 2: 24); and that he did it once for all, never to be repeated.’ And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sins: But this man after he had offered one sacrifice for sins for ever, sat down at the right hand of God ... for by one offering he hath perfected forever them that are sanctified’ (Hebrews 10: 11, 12 & 14). If we are assured of these things and if the truth is sealed upon our hearts, how can we be deceived by impostors who would tell us differently?

Assured of Acceptance

Lastly, the doctrine of Justification by faith or imputed righteousness. Do we know this also with our hearts as well as with our heads? There is a great deal of misunderstanding about this teaching today in Protestant churches. Popularly, it is thought that it means that we are saved by our faith. That if we have faith, God will accept us because of our faith. But that is to make faith into a meritorious work and to preach salvation by works, which is the very opposite of what Paul meant when

he spoke of justification by faith. The true teaching of Scripture is that the ground of our acceptance with god is not in ourselves at all, not in any of our good works or virtues, or even in our faith. The ground of our acceptance is in Christ, in his perfect righteousness. This perfect righteousness is accounted or credited to those who trust in Christ. Like the wedding garment, given to the beggars, the halt, the lame and the blind, brought into the marriage supper from the lanes and the hedgerows, it covers all the filthy rags of our unrighteousnesses. We are accepted in the Beloved, we approach the throne of God with boldness as those who are justified by the *righteous act of God!* But this truth must be experienced, not merely learned. If it is to be real, we must feel its power. Luther said that when he truly understood it, his soul felt like a bird that had been released from its cage and immediately flew into the heavens. This doctrine, when we feel its power, is a liberating doctrine, it sets men free from the chains of their sins. It sounds the trumpet of jubilee in their ears.

*My chains fell off, my heart was free,
I rose, went forth and followed thee.*

I would like to think that there was a lot of that liberty about today in our Protestant churches, but I do not see the evidence for it. I do not hear this note of assurance sounded in the pulpits. I do not see men standing fast in the liberty wherewith Christ has made us free, but rather willingly entangled again with the yoke of bondage. Instead of setting their faces towards the Promised Land they are hankering after the fleshpots of Egypt. Instead of receiving gladly the pure doctrine of the Word of God they are content with the confusion and compromise as the Joint Declaration on Justification, which tries to combine the Roman Catholic doctrine of works with the Protestant teaching on faith alone the very thing Paul condemns in Galatians. If we are to continue in these things which we have learned, which are the strong rock and foundation of Christian Faith, then we must be assured of them. They must be written in our hearts by the finger of God, which is his Holy Spirit.

To Conclude

We have recounted an event in our national history which reminds us of the machinations of evil men, who have sought to overthrow the

Protestant Religion and that state which gave it succour and support. We have been reminded that such men are at work today, and that evil men and seducers, impostors work together. Where you find the one at work, you will find the other. St. Paul says, Evil men and seducers will wax worse and worse, deceiving and being deceived. There will be a web of deception around all their works into which the unwary and the uninitiated will be drawn. But the answer to all this is to be found in the words that follow, continue thou in the things which thou hast learned and been assured of. If Protestantism is to stand firm today it must stand in the truths of Gods Word and in full assurance of the Holy Spirit.

POEM

This poem based on Kipling's 'IF—' was sent in by a reader, who writes, "Our original has been in the family for nearer 50 years. I have never known the author nor his whereabouts. I assume that the church bookstall version in current shape bears a footnote of apology to cover this situation." So with apologies to the author and thanks to Mr Anthony White,

If you can keep the faith when those about you
are loosing it and seeking something new;
If you can stand the firmer though they point to you
as being simple and old-fashioned too;
If you can put your hand in Christ's and feeling
the marks of Calvary's scars upon your palm
Can gladly say 'Amen' to all His dealing
or change the sigh into a joyous psalm;

If you can laugh when human hopes are banished
when castles fall and cherished prospects die;
And just keep on, though earthly props have vanished
content to see the pattern by and by;
If you can meet abuse without complaining
and greet your unkind critic with a smile;
If, anxious that your human love is waning,
you claim a Calvary love that knows no guile;

If you can bear the unjust imputation
without a murmur or a vengeful thought
And even forfeit rights or reputation
because His glory is the one thing sought;
If you can give an honest commendation
to those whose work looms larger than your own
Or scorn to speak the word of condemnation
to him who falls or reaps what he has sown;

If you can give assent to Calvary's dying
and live again in resurrection power;
If you can claim the victory not by trying
but resting in His triumph every hour;
If you can be content with His provision
though others seem to prosper and succeed
Nor let repining mar the heavenly vision
and simply trust in Him for every need;

If you can let the mind of Christ possess you
to think on things of good report and true
And ever let the love of Christ obsess you
constraining everything you say or do;
If you can find in Him your highest treasure,
Let Him hold sway o'er heart and soul and limb
Then life is yours and blessing without measure,
and, what is more, you'll live and reign with Him.

Reginald Wallis

(I can ... through Christ. Phil. 4. 13)

BOOK REVIEW

“Mystery, Babylon the Great. (The Church of Rome and the European Union exposed to the light of Truth)” by I. A. Sadler.

This is a most valuable and timely book: the author, Dr. Ian Sadler, explains the nature of the ancient Babylonian religion of Baal worship, from Old Testament times to the present day. In doing so he explains this system in a manner that is both simple and comprehensive. This book reveals the true nature of the Church of Rome and the European Union. It will serve as an excellent source for continuing reference. This is a book that every Bible-believing Protestant should possess!

288 pp - pbk. Available for £3.80 (plus p & p) from Dr. I A. Sadler, 6, Aston Close, Pangbourne, Reading, Reading, RG8 7LG. Please make cheque payable to Dr. I. A. Sadler.

Peter T. Jamieson.

CORPORATE DISOBEDIENCE

A LAYMAN'S VIEW

UNLESS YOU STAND FOR SOMETHING YOU WILL FALL FOR ANYTHING

The author of this article says: *It was written after the first vote for the ordination of women into the priesthood of The Church in Wales.*

When I first learned that Parochial Church Councils were asked to vote on their approval or disapproval of the ordination of Women to the priesthood so that the motion could be put before the Governing Body of the Church in Wales, my thoughts were that those who had the authority to instigate such a move had the authority to make the decision and take responsibility for what could be regarded as apostasy. The Church should not have been subject to such a divisive exercise, and the proposal returned unanswered.

A popular vote cannot be guaranteed to bring about the desired result. Neither can it be guaranteed to bring about the correct result. Any majority can be wrong. It was the majority who decided to crucify Jesus.

Those that I have heard speaking in favour of the ordination of Women have appeared non-scriptural and have in my humble opinion begged the issue in favour of a case that is not there. Being selective, I quote two comments from numerous statements that were made. 'I have heard Women preach better sermons than Men.' Surely this is a case for better training, certainly greater reliance on the Holy Spirit in preaching. 'The Church in Wales cannot stand alone in the Anglican Communion.' Why not? It may be that God intends the Church in Wales to be the salt in the Anglican Communion.

We have survived what to some was a traumatic experience both emotionally and spiritually to find that the spirit of love, understanding and reconciliation is absent. We learn that another attempt is to be made to reach the desired outcome. Are not the sponsors of this proposal afraid of grieving the Holy Spirit? What credibility will the Church in Wales enjoy among Bible Believing churches?

Some of those in favour of ordaining Women to the priesthood say that they see nothing in the Bible to prevent them being ordained.

They say that in the days of our Saviour and his disciples Women had no role to play and were not recognised. What saith the Bible the Inspired Word of God?

If we look at the Old Testament, we see that no woman held office in the Church or State! Athaliah did usurp the throne (2 Kings 11. 1) and some women became prominent at various times of emergency, for example Deborah (Judges 4:4-5). Despite this, women are not to be looked on as inferior beings. In fact they are given high honour: compare Genesis 2: 24 and Leviticus 19:3 where Mother comes before Father. It can be seen that many women by their conduct, wisdom or faith put the men of their time to shame, for example Abigail (1 Samuel 25), Ruth, Rahab (Joshua 2) and Samson's mother (Judges 13:1-23).

Women were excluded from the priesthood, and from being King. Though some did prophesy, Miriam was the first prophetess in the Bible (Exodus 15:20-21) although her relationship with God was inferior to that of her brother Moses. When she failed to keep her proper place she suffered severe chastisement from God. Huldah was also a prophetess, inasmuch as she verbally uttered the Word of God (2 Kings 22:14). There were none established like the male prophets.

In the New Testament, we see that there is a more relaxed attitude to the place of women in society and that they occupy a more prominent place in the Christian Church. In the Gospels, Elizabeth the mother of John the Baptist the herald of the Messiah and Mary the Mother of Jesus were closely associated with the coming of the Messiah. Anna a prophetess whilst Jesus was a little child spoke of him to all that looked for redemption in Jerusalem.

Among our Saviour's supporters and followers were many women. It might be seen that He enjoyed their company, especially His visits to Martha, Mary and Lazarus at their Bethany home (Luke 10:38). Some women had insight into His needs for which He was glad (Matthew 26:7; Mark 14:3; Luke 7:37).

During Jesus ministry various women approached Him in faith, so that He might heal them, for example the woman with the haemorrhage (Matthew 9: 20; Mark 5:25; Luke 8:43). The Canaanite woman with the demon-possessed daughter (Matthew 15:22; Mark 7:25). There was also the Samaritan woman, a woman of low morals with whom Jesus conversed in public persevering in leading her to know the Messiah (John 4:7).

Women were loyal to Him at the cross and followed His body to the tomb (Matthew 27:55-56; Mark 15:40-41; Luke 23:49; John 19:26). They were the first at the tomb on the morning of the first day of the week, and they proved more ready than the male disciples to believe that He had risen from the dead (Matthew 28:1-28; Luke 24:1-11; John 20:11-18).

However, there was no woman among the twelve apostles. If Jesus had thought it proper to have made a woman apostle, He would have done so. That He did not speaks volumes. Of similar force is the fact that a choice of a successor to Judas Iscariot was between two men (Acts 1:21-26).

In the life of the early Church, according to the Acts of the Apostles and the various Epistles of the New Testament, women continued to occupy an important place in the life of the Church and in the work of evangelism, eg. Euodias and Syntyche (Philippians 4:2-3), Phoebe, Priscilla (Romans 16: 1-5), Dorcas (Acts 9:36), Mary the mother of John Mark (Acts 12:12), Lydia (Acts 16:14-15) and Lois and Eunice (2 Timothy 1:5).

At the end of his letter to the church at Rome, Paul sends personal greetings to various individuals many of whom were women. Apart from Phoebe and Priscilla there are mentioned Mary (v 5) Tryphena and Tryphosa (v 12) all of whom are commended for their work for the Lord and His people. Also mentioned are Julia and the sister of Nerus (v 15) and Rufus' mother (v 13). In Acts 21: 9 we read too, of Philip's four virgin daughters who prophesied.

Women were also fully involved in the work of the Church and in its life in a wide variety of ways as 1 Timothy 5:9 and Titus 2:3 illustrate. This is in accordance with the freedom that the Gospel brought in. They played a distinctive part in the Church's life.

Despite this, it must also be noted that, beginning with the all male band of apostles, to which was added Saul of Tarsus as an apostle-extraordinary, leadership in the New Testament was always given to men. This was so in the case of the seven deacons (Acts 6:3). When the Church, under the guidance of the Holy Spirit, sent out its first missionaries, it was two men, Paul and Barnabas, who were sent (Acts 13:2).

Similarly all the prophets and teachers mentioned in Acts 13:1 in the church of Antioch were men. Paul's practice of ordaining elders in local congregations (Acts 14:21-23) was limited to men as he makes clear

to Timothy and Titus. 'Let the deacons be the husband of one wife, ruling their children and their own house well' (2 Timothy 3:12) 'If any one be blameless, the husband of one wife, having faithful children not accused of riot and unruly. For bishops must be blameless, as the steward of God; not self-willed, nor soon angry, not given to wine, no striker, not given to filthy lucre' (Titus 1:5-7).

It should be clear that the elders are bishops and they have certain qualifications. One of them is they are to be male, and one of them is they have to be husbands of one wife.

Those in favour of the ordination of women to the priesthood might now see that there is something definite in the Bible to prevent ordination and that to satisfy their desires would be contrary to the will of God.

The argument has been put forward that we are all equal in the sight of God so therefore there is no barrier to ordination. Galatians 3:28 says 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Christ Jesus.' Male and female are all equal in terms of salvation; justified through faith in Christ; are equally children of the same Father and brethren of the one elder Brother; we have received the same Spirit who works in all in the same way; their inheritance in glory is the same and there all sexual distinction will be transcended.

The order established by God is that Man's position as head of the Woman is based on having been created first. Woman was created from the man and for him, while he was created directly from the dust as the crowing glory of God's creative work (1 Corinthians 11:8-10). Man it is, therefore, who is the image and glory of God while woman is the glory of man, though created too, in God's image (1 Corinthians 11:7; Genesis 1:26). This does not render the woman inferior, as she submits to the man, who submits to Christ, who submits to God (1 Corinthians 11:3). She, also, is only following the Church in its subjection to Christ (Ephesians 5:24). This subjection is gladly to be undertaken for the Lord's sake, and in reverence for God's created order. It is to be done to the Lord.

All authority in the Church and home, is to be exercised in Christian love in self-denying and self-giving service following Christ's own example (1 Peter 5:1-3; Ephesians 5:25-29). There is to be no taint of tyranny in it nor any idea of slavery, abuse or exploitation.

In 1 Timothy 2:9-15 Paul again speaks of women's role in the

church, declaring that she mustn't teach nor exercise authority over men but keep quiet. This again would appear to refer to assemblies for public worship, as teaching in a private capacity would seem to be right and proper - compare Priscilla and Apollos (Acts 18:24-26).

The restrictions and prohibitions are clearly defined! What then, has brought about this situation in which we find ourselves?

To quote one clergyman writing in his parish magazine: 'We live at a time when because of women's liberation all ancient taboos must be questioned and overthrown, so increasingly barriers against women in the professions must be torn down and the church is one of the last barriers to be stormed.'

Some women will no doubt find Paul's restrictions very difficult to accept. However, the answer to this lies not in breaking this restriction, but in recovering the worth of women's ministry as presented in the Scriptures (Proverbs 31:10-31; 1 Timothy 5:9-10 etc.), and in developing the needs of the Church today.

In the *Diocesan News, Swansea & Brecon, No 71, Summer 1994*, the Bishop quotes one whom he describes as a very moderate retired Professor of Medicine who expressed his view thus: 'I believe that this [the defeat of the bill] is a disaster for the Church in Wales, and for the Anglican Communion as a whole. It is sad to read in a broadsheet that the Church in Wales rejected women priests when one knows that our Bishops and our Laity did not, and I suspect the Clergy vote does not represent the views of all the Clergy in our Church.' I think we can all agree with the worthy Professor that true representation is doubtful, the majority of the Clergy might have been against, the same might be said of the Laity. We can only be sure that the majority of the Bishops were in favour.

How would the Bishops have voted, if the Church of England had voted against ordaining women? The remainder of the Bishop's letter indicates to me that the result depends on the composition of the Governing Body at any particular time. I am convinced that it was truly the will of God that the motion failed in Wales so that we could see from others in the Anglican Communion what was to follow.

Rosemarie Ashman, writing in the *Welsh Churchman* November 1994 stated that Keith Waterhouse (Daily Mail Columnist) was correct when he said, 'It is amazing what dedicated churchgoers will endure, but even dedicated people can be pushed too far.' She continued, 'This

absurd and destructive decision by the C of E synod to bow to the feelings of the feminist clergy by allowing prayers and services to be re-written avoiding He/Him when referring to God, may have overstepped the limits of patience.'

She asked, 'What in the name of our Father is happening to the Church, and where is the leadership?' Where indeed? Continuing, she explained that she felt that M. Harper's book, "Equal but Different" was rather biased against women, now she sees his argument and concedes that many of his warnings are correct. These strong-minded women and weak-minded men may prove the breaking point of Anglican unity.

The desire of feminists to change the wording of the Lord's Prayer was known before the motion was last considered. Did the leaders of the Church in Wales think that had the motion been passed they were strong enough to stem the tide?

In an article 'Naming God Mother' (Evangelical Times September 1994 p.16) John Cooper mentions that the General Synod of the Church of England meeting in York on 12th July, was told that services in which God is referred to as She and Christ as Christa are already taking place in the C of E, and that in a service in Manchester Cathedral a statue of Christa, a feminine Christ, was carried in procession (The Times Wednesday 13 July 1994).

The Magazine of the Sovereign Grace Union, Peace and Truth 1994:3 in its editorial 'Unbiblical Worship', reported that at Hereford Cathedral in May, a group of women on a pre-ordination retreat performed a circle dance in the Cathedral and then repeated it along with the Bishop, robed and mitred, in the palace immediately before the ordination. It went on to say that the circle dance is a well known pagan witchcraft ritual.

It went on to report a quotation from a feminist theologian: 'God is going to change. We women are going to bring an end to God. As we take positions in government, in medicine, in law and business, in the arts and finally in religion, we will be the end of him. We will change the world so much that He won't fit into it any more.'

Women are just as much deceived as Eve was deceived. Men are following just as Adam followed with eyes wide open (Genesis 3). Now that intent is known and the ramifications understood, further moves in this direction should demand the membership of the Governing Body to re-consider their position. We should not squander out inheritance.

Unlike the Prodigal Son who squandered his share of the inheritance, corporate disobedience will squander everyone's share, there will be nothing to return to. What was once wrong will be made right, mans laws will prevail.

Those who wish to depart from the Scriptures and God's Holy Law should have the courage to secede and form their own Church, and not hijack ours. If it be the will of the Holy Spirit they will succeed, if it is not, they will have a Sanctuary to which they can return. A recent report that some sixty-odd Women Deacons will seek positions in the Church of England if their aspirations are thwarted a second time, should be discounted, as I am sure that many more of the silent membership will leave the Church in Wales should the reverse be the case.

In concluding, my thoughts turn to that stirring hymn:
*Will your anchor hold in the storms of life,
When the clouds unfurl their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?*

If our pilots throw overboard the chart and compass with which the Master Mariner has graciously provided us, the Church will surely be shipwrecked on the rocks of a distant land.

Will your anchor hold to save the Church from being swept away by the raging tide of Apostasy?

WILL IT?

WILL YOU RESPOND WITH THE CHORUS?

*We have an anchor that keeps the soul,
Steadfast and sure while the billows roll;
Fastened to the rock that cannot move,
Grounded firm and deep in the Saviours love!*

P.S. Please pray that the outcome will not cause many in the Church in Wales to take to the lifeboats. There is no doubt that some will have examined the lifeboats already and found them to be safer than the ship they might be forced to leave.

“A Forward Movement Under God”

A report on the Day Conference held at St. Mary’s Castle Street on
Saturday 9th October, 1999.

Rev. Edward. J. Malcolm

The conference was convened under the auspices of the Church of England (Continuing) as a vehicle both for stating the need of the nation and church at large, and also for focusing the thoughts and aims of the Continuing Church in particular. It was a pity, then, that the conference was so poorly attended, although an encouraging number have asked for tape recordings of the two addresses.[†]

There were two addresses with a time of questions afterwards. During a fairly long lunch break there was opportunity to discuss the various issues individually, and to browse through the excellent Bookstall kindly provided by Mr. Ian Henderson of Liverpool.

The speaker in the morning was Bishop David Samuel, and he spoke on

The Moral and Spiritual Need of the Nation.

Bishop Samuel began his talk by looking back briefly over the changes he and others of his generation have witnessed in the moral and spiritual attitudes in this country. As a youngster growing up there was an awareness of the strength of this nation, of being a Protestant country, and of having a place on the world stage. However, there has been a great change in the thinking and attitudes of society. This is summed up by a quote from Mr. David Green in *The Christian Voice*, where he said,

“The United Kingdom today is in deep decline. According to the social and economic trends crime, family breakdown, illegitimacy, infertility, drug taking, debt, indecency, profligacy and perversion are rising in a manner which appears to be out of control. Decisions from both European and British courts are allowing bureaucrats, homosexuals, and feminists to impose their morality upon the people of the United Kingdom.”

Minorities are making our laws, and a growing number of people

Tapes are available for £3.50 per set post paid from Rev. E. J. Malcolm, The Parsonage, 1 Downshire Square, Reading, RG1 6NJ. Cheques to St. Mary’s Castle Street.

believe that, rather than getting better, things are getting worse, as the standards of honesty and morality slip. Rather than doing the will of God successive governments do the will of the people, passing popular and unbiblical laws.

Dr. Samuel then summed up the situation in our country by surveying the Ten Commandments, and showing how the biblical injunctions have been broken by laws and acts in succession. This is a reflection of the changes in society, so that the commandments are no longer heeded at all, and many illustrations were drawn from daily life. This information was based on the *Christian Voice* report . What makes these floutings of God's law so serious is that they are not the acts of a few - or even many - individuals, but are the corporate sins of a nation, led by godless ideals and individuals. 'When a law is passed by Parliament and put on the statute book it can still be lawlessness when it is judged by the higher law, the law of God, the law of Scripture.'

The speaker then turned his - and our - attention to the spiritual state of the country. The Ecumenical Movement has gutted the churches of any true doctrine, for fear of raising obstacles to unity. The Higher Critical movement (Liberalism) and Darwinian evolution have undermined truth in all churches, especially the Church of England. Dr. Samuel held up C. H. Spurgeon as an example of one who stood against the tide, but who stood almost alone. The slide was not only in doctrinal areas, but also in the introduction of the music hall into church worship.

The root of this slide was traced to the new understanding of biblical inspiration that arose as a result of the two forces mentioned, which caused illegitimate questions to be asked about the value of the Bible. Since it is no longer viewed as the inspired and authoritative word of God it is no longer able to rule and guide, but must be seen as relative not absolute. The Bible no longer speaks to us, and so we are starved of the Word of God by the very churches that are charged with making it known. Those whose calling it is to speak the words of God to the nation are no longer able to read the Bible as the word of God because they believe in their own wisdom.

The church's response to its crisis is to look to advertise itself, after having conducted research into what people want, so that the mission of the church is fuelled by the wills of men not the word of God. The response of governments is to seek a moral reformation in those areas

that are problems, but without looking to the root of the problem. This situation will continue while the Bible is not understood. Man has cut himself off from revealed truth by his rejection of the Bible. “There can be no moral regeneration of our society without a change of heart, without repentance towards God for contempt of His word and commandment.” It is the duty of the remnant of faithful believers to bear witness to the eternal truth of the Bible, and to preach repentance.

In the afternoon Bishop Edward Malcolm spoke on

The Mission of the Church

The question must surely underly the whole life and activity of the church in general, and ministers in particular. Since we have stepped outside the structures of the Church of England we must consider ourselves in a mission-field situation, and to that end Bishop Malcolm spoke on the amazing results of the ministry of the Apostle Paul. He made reference to a book that appeared in 1912 (in response to the Edinburg conference on missions of 1910) by Roland Allen, called *Missionary Methods: St. Paul's or Ours?* In AD 37 there were no churches in four Roman provinces. Within some ten years there were churches in each province that were strong enough to withstand all trials in his absence.

“This is a truly astonishing fact. That churches should be founded so rapidly, so securely, seems to us today almost incredible. If we are to found churches we must employ the methods St. Paul used. Like the rest of holy scripture this is for our learning, yet some leaders appear to act on the assumption that all would collapse without them...”

There then followed a brief survey of some objections that are raised to imitating St. Paul. Each objection was answered, showing that in every way we have at least as much, if not more, by way of benefits to the preaching of the Gospel, that the Apostle did. We are to copy the methods of the blueprint given in the Acts of the Apostles.

Bishop Malcolm then looked at various matters which affect the Church of England (Continuing) directly, such as where congregations should be planted, how we should be engaged in preaching the Gospel, to whom we should be taking that Gospel, why we are so unpopular with those both within and without the church, and how ministers should behave toward converts. The Bishop gave many examples from the

account of the life of the Apostle to illustrate his arguments, some of which will come as something of a surprise to those who have been taught about Paul in schools and colleges in recent years. The result is to challenge us to reconsider our view of the Apostle and his ministry, and to apply Scriptural truth to our situation.

There then followed a quick tour of Roman life and culture, and the conclusion is that we live in, if anything, a more moral and less idolatrous society, though one equally ruled by philosophy, superstition and the occult. In order to compete with the attractions of the circus the theatres became more base and lewd, and this is reflected in our entertainment industry today.

Another area that was examined was Paul's supposed advantages through his method of presenting the Gospel, such as the performance of miracles, who he invited to believe the Gospel, his financial dealings, and how he differed in his preaching when speaking to either Jews of Gentiles.

Those who acquire the recording will find much to stimulate thoughts and discussion; and this must lead to action.

It is hoped that another Conference will be held next year, at about the same time.

Please note that the Continuing Church publishes a prayer letter, *Intercessions*. It is available to free of charge to those who should like to receive news and to pray for the various needs.

Please write to
Rev. E. J. Malcolm, The Parsonage, 1, Downshire Square,
Reading, RG1 6NJ.

Copies of the Millennium Tract written by Bishop David Samuel are also available.

Contributions toward postage costs for either items are gratefully received.

Clergy

The Rev. E. J. Malcolm, The Parsonage, 1, Downshire Square, Reading RG1 6NJ. 0118 959 5131, who edits the Prayer Bulletin, '*Intercessions*'.
The Rev. I. R. Budgen, B.Sc., Dip Th (ITA), 159 Castlecroft Road, Wolverhampton, W. Mids, WV3 8LU. 01902 656514.

Associate Clergy

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

Licensed Preachers

The Rev. Bill Foley. The Cottage, Park View Road, Tottenham, London, N17 9AX, Tel 0181 808 4936.
Mr. Pavlos Karageorgi.

Treasurer

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Secretary

Dr. N. Malcolm, M.A., M.B., F.R.C.P. Kingswood House, Pilcorn Street, Wedmore, Somerset BS28 4AW. Tel. 01934 712520.

Editor of Journal

The Rt. Rev. E. Malcolm, 15, Bridge Street, Knighton, Powys LD7 1BT.
Tel. 01547 528815.

Editor of Intercessions

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

MATERIAL FOR MARCH ISSUE OF *JOURNAL* AND *INTERCESSIONS* BY 20th FEBRUARY 2000, PLEASE.

We thank all those who sent the names and addresses of others requiring the Journal, or whose names needed deleting. We are very grateful to all those who sent donations. **Donations from churches towards the copies they received during 1999 are also welcomed.** Some churches already send each year, and we thank them.

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.