

The Journal
of
The Church of England
(Continuing)

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



Issue No: 22
April 2002

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

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.

The Continuing Church publishes a prayer letter, "Intercessions." It is available free of charge to those who would like to receive news and to pray for the various needs.

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Would contributors please note that they can send their news via email, to
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Contributions toward postage costs are gratefully received.

From the Presiding Bishop, Edward Malcolm

15, Bridge Street
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Dear Friends,

“And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered at the door. And he healed many that were sick of divers diseases, and cast out many devils.” (Mark 1:32-34).

It has been a great joy to see the Lord answer prayer for Mrs. Judith Samuel, and the Rev. Brian and Mrs. Marion Felce. We continue to remember the needs of both Mrs. Pat Price after her being knocked down, with her broken hip and growing blindness, and Mrs. Jessie Penny Mrs. Martha Evison in their painful needs. The list could be very much longer, but space forbids.

We also rejoice with Mr. Bill and Mrs. Lana Edwards in the birth of Thomas, and in all the wonderful mercies we have received individually and as churches.

This beautiful incident is found in the accounts of our Lord's Galilean ministry in Matthew 8: 16-17 and in Luke 4:40-41 as well as in Mark. It is evening. The man is doing odd jobs now the Sabbath is over, the wife preparing the evening meal, when the neighbour puts her head round the door, “Come, everyone is being healed!” She drops the ladle and runs, gathering up the sick baby, taking a tight hold of their hobbling little girl, and calling to her husband to come quick and lift her old mother lying in the semi-darkness on the straw, and not to forget his hopelessly diseased brother next door. She stops just long enough on the way to call to the old bundles of rag, crouching with their begging bowls, “Come, be healed”.

He *healed all that were diseased*, and a great number of the mentally tortured, those who had given way to devilish secret things which had gripped their lives and left them mad, and a burden on their loved ones. His hands laid on them did the rest. They came sick and in the grip of evil. They left healed. Capernaum was indeed at that moment “lifted up to heaven”.

Our text is “Jesus Christ, the same yesterday, and today, and forever”. Do we not

live when the sun was setting? Men and women in these last days are in great trouble under their veneer of prosperity, but are blinded by Satan. They are living pointless lives, empty and loveless. They are devil-possessed in truth. Everything in the world today points to that. We are powerless, but this one thing we can do: bring them to our Saviour. Maranatha Ministries' manual on home evangelism told of a young couple living on a housing estate planning their outreach evening. They wrote down every name that they could think of and realised that would need a room five times the size of theirs. So they started to pray over the list, and six names only began to stand out. Feeling puzzled, they decided obediently to invite only those six.

On the evening itself, five had come by the starting time, along with a few Christian friends. As they finished introducing their speaker, the doorbell rang and the sixth non-Christian couple joined them. The Lord had prepared their hearts by prayer and three responded, two of whom became leaders of young, growing churches.

They brought unto him. Let us open our homes for the Saviour to use, and invite friends and neighbours. Get other church members to help. Use the speakers we have. Do not fear, for the best evangelists are usually those who feel least equipped. All you need is love for Christ, a friendly disposition and a willingness to pray. It is not some vast store of knowledge of the Bible and its literature, far less the ability to preach at others. If they feel at ease to hear who Christ is, why He died and to face their need to repent and believe, then you have done your part.

Yours sincerely,



The Continuing Church has a new web site, at
www.cofec.org

Various articles from the 'Journal', plus congregation details,
can be found here. Please tell friends about the site.

THE CHALLENGE OF ISLAM

by Edward Malcolm

Introduction

I heard a German who has written very much on Islam, visited many Muslim lands, and been a missionary in the Lebanon, but who has now gone to glory, tell this story. The West German government approached him for his advice. A German ambassador to a Muslim country had turned Muslim, and what should be done? Should they accept his conversion, or should they take action? They were in a quandary as to where to begin. He said, "I replied, asked him one question; which comes first in your loyalties, Germany or Islam?". The ambassador would thus be in a dilemma, for if he said, "Germany", then he would at the very least be in considerable trouble with his fellow-Muslims. If, however, he said "Islam", the German Government would be in trouble with the Muslim world if they sacked him. When fetched for an interview with his superiors, he was forced to admit that, in the final instance, his new faith took precedence. He was fired.

There is a much deeper challenge, well put by Wesley in this prayer for Mahometans.

Sun of unclouded righteousness,
With healing in Thy wings arise,
A sad, benighted world to bless,
Which now in sin and error lies,
Wrapt in Egyptian night profound,
With chains of hellish darkness bound.

The smoke of the INFERNAL cave,
Which half the Christian world o'erspread,
Disperse, Thou Heavenly Light, and save
The souls by that IMPOSTOR led,
The ARAB-THIEF, as SATAN bold,
Who quite destroyed the Asian fold.

O might the blood of sprinkling cry
For those who spurn the sprinkled blood!
Assert Thy glorious Deity!
Stretch out Thine arm, Thou triune God,
The UNITARIAN FIEND expel,
And chase his doctrine back to HELL.

Come, Father, Son and Holy Ghost,
Thou Three in One, and One in Three,
Resume Thy own for ages lost
Finish the dire Apostacy,
Thine universal claim maintain,
And Lord of the creation reign!

Let us examine the challenge of Islam.

1. Its size and resistance to the Gospel.

The Protestant Reformation resulted in the worldwide missionary movement. This has tended to concentrate on success, therefore Islam has had comparatively little attention - for many years less than two per cent of the total missionary effort. Today's figure is six per cent. Of the sixty-six nations placing significant restrictions upon religious belief, forty-two are Muslim. This is out of a total of fifty Muslim states worldwide. Of the 6,000 million or so people on earth, Muslims comprise 1,279 million, Christians 1,973 million. The growth of Islam in the twentieth century has been from 12.3 per cent of world population in 1900 to 21.1 per cent in 2000. Much of this is through a higher birth rate. Some Muslim lands have half their population under twenty-five years old, or only in their teens. Youth dreams of putting the world right, so is fertile ground for evil and for Christ. Islam also expands through migration. The top conversion rates to Islam are in West Africa, Indonesia and the USA. That there are sizeable numbers of Muslims turning to Christ is not publicised for obvious reasons.

2. Its fundamentalism

Islam in Britain is receiving much attention, our leaders in both church and state vying to show that Islam is a tolerant religion, given a bad name by the actions of fundamentalist fanatics. It is said that all religions and political movements have the same peaceable aims, once the fundamentalists are removed. Thus Christianity, Islam and political movements can happily co-exist without rivalry, once fundamentalism is removed from all three.

This appears superficially to be true, so let us examine the origins and convictions of Islamic fundamentalism. It can be defined as an assured and unwavering conviction that Islam is right, and that the Qur'an and the Prophet are God's final word to mankind, requiring militant activism and the denial of the veracity of all other beliefs, especially Christianity. Youth is characterised by visionary belief, in making life perfect, which in Islam is the recreation of the golden age, or the perfect society on earth, involving a new political order to bring in salvation and truth. Many argue that official Islam is out of touch with the needs of the faithful, and reject the re-interpretation of ancient beliefs to

‘tame’ them, as heretical innovations - *bida*. Here conservative and fundamentalist converge.

How fundamentalism emerged is of great importance. As a generalisation, Islam, as believed in shantytowns and amongst ordinary Muslims, is a different thing to that of the purist scholars. To the uprooted whose whole way of life has been broken up, including also many normal citizens, the promise of a return to a golden age offering salvation from rich, corrupt rulers and their clerics, appeals greatly. The goal of Islam is the *umma* – the emergence of the ideal community. Islam also looks for the *Mahdi* – the coming Saviour.

Fundamentalism and the pan-Arab movement gained enormous impetus from travel and technological advances, as well as the introduction of a uniform literary Arabic, education, broadcasting and recording. These removed a barrier to the growth of political awareness of what is happening in their own and other lands. Travel, tourism and migration played their part, showing Muslims a different world, where they were looked down on, but in which they saw much to criticise. Returning migrants saw their own society in a new light, crying out for justice and truth, but in danger of replicating Western society and of being subservient to a degenerate, irreligious West.

The Muslim is still guided in all things by his religion, unlike our society. Government is by God through the state, ‘church’ and ‘state’ being one. Political legitimacy is religious, so government that does not uphold Islam to the exclusion of Christianity and ‘Western values’ cannot lay the moral obligation of obedience upon its subjects. All opposition to any Islamic or other regime is focused upon the religion. Gone is the subservience to government of past generations, and is replaced by rebelliousness. As governments use technology to control their subjects, the two move further apart.

The history of Islam is that God ruled an invincible crescent from North Africa to the Sind, any later invaders converting to Islam. In the taking of Jerusalem by the Crusaders in 1099, the sack of Baghdad by the Mongols in 1258, and the loss of Spain in the fifteenth century, temporary but serious blows were given to this doctrine of invincibility. It recovered, and Ottoman armies besieged Vienna in 1529 and 1683. However in 1900, after colonial rule over Arab lands had put pressure on Arab governments to reform along European lines, the Middle East was still in name independent, but beginning to look at how to emulate the power and wealth of Europe.

One idea dominated, that of representative government. Up to now nationalism had played only a minor role, being a new concept in many ways, such loyalty

as existed being to the religion. Some Islamic scholars saw salvation in parliamentary democracy. However, that removed the final power in the state from the *ullema*, the chosen few Islamic scholars whose word rules in any Muslim land. Attempts to get round this *impasse* are typically expressed by Article 35 of the Iranian 1907 definition of the new form of government: ‘Sovereignty is a trust confided as a Divine Gift by the people to the person of the King.’ Which of these three ruled was unambiguous, as Article 5 established a committee of at least five learned theologians to scrutinise all legislation as at variance with, or consonant with, the Divine Law. Turkey, however, chose to ‘disestablish’ Islam.

Huge western armies in Muslim lands in two wars, Stalin’s suppression of Islamic states, the discovery of oil and the emergence of a Jewish State backed by the West, all compounded the problem. It has long been felt by Muslims that the solution was a military one, with memories of ever-victorious Arab armies sweeping across the seventh century world, and of Saladin, their great hero. However, they could not stand up to the military might of the infidels and Jews, so the cry arose, “Because we are not good Muslims, God has allowed the unbelievers to overcome us. We must purify ourselves by a return to rigorous Islam. God has not, despite appearances, deserted us, but we have not been sufficiently devoted to the faith of thirteen centuries” (Islam is in its fifteenth century a.h. - *am hegira*). They accuse their governments of ‘intoxication’ with the West. The outcome has been insurrection against un-islamic, pro-western rulers, and resorting to that sort of warfare that the militarily weak can sustain - terrorism. Thus there exists a widespread wish for a return to pure Islam, by the sword.

3. Its faith (*Iman*)

A Muslim must hold to the three foundations of the faith:

1. The Qur’an, meaning ‘confession’ or ‘repetition’. God said, the angel Gabriel said, and Mohammed repeated verbatim. The whole is an exact copy of ‘the mother of books’ in heaven. The Qur’an is the word-perfect revelation. The proof of its inspiration is held to be that no one has ever equalled its superb poetry.

I swear by the rushing panting steeds!
Striking fire with flashing hoof,
Scouring the land at early morn;
And darkening it with dust,
As they overwhelm the foe!
Verily Man is to his Lord ungrateful,
Verily he is keen after this world’s good.

Ah! knoweth he not that what is in the graves shall be scattered,
And that which is men's breasts shall be revealed;-
Verily the Lord shall in that day be informed thereof. - *Sura 100*.

I swear by the Fig-tree and the Olive!
By Mount Sinai, and by this land secure!
Verily We created man out of the choicest fabric,
Then we made him the vilest of the vile,
Exempting such as believe and work righteousness;
Unto them shall be given a reward that fadeth not away.
Then, after this what shall make thee deny the Day of reckoning?
What! Is not God the most just of Judges? - *Sura 95*.

Translated, it is like a fish out of water. The point to grasp is that it is not a sufficient guide to a Muslim on its own.

2. The *Sunna*, rule, technically the basis of religious faith and practice, consists of commands given in the Qur'an plus the *Hadith*, (tradition) as the example and the acts of Mohammed are held to be inspired. Thus he is not to be compared to other men, even when it is pointed out that he was jealous, severe, had many wives, and claimed equality with God as regards his commands. His every word and act is sinless and is the guide of men as long as the world shall last. He said: 'He who loves not my Sunna, is not my follower'. 'He who revives my Sunna, revives me, and will be with me in Paradise'. 'He who in distress holds on to the Sunna will receive the reward of a hundred martyrs'.

That fixes the ideal standard of morality for ever in the seventh century. Mohammed had a dread of innovation and the technical word for anything new - *bid'at*, defined as '*Bid'at* is a change of the *Sunna*'. It has always been discussed in Islam as to what new things are allowable.

3. The *Ijma'*, collected, assembled the unanimous opinions of all leading theologians, especially of the 'companions', with that of the 'fugitives' in second place. Thus the highest rank a Muslim theologian can arrive at is that of *Mujtahid* or one who could make what is technically a logical deduction. This became more and more necessary as the religion moved further and further from its place of origin. Four great *imams* of the highest rank are recognised, named the *mujtahid*. The Muslim is free to choose one of the four schools of law, but must then abide by his choice.

Thus whilst in theory anyone can set up as his own *Imam*, in fact this involves memorising the whole of the Qur'an (about the length of the New Testament), the

myriad interpretations, the traditions in thousands, and centuries of laws and legal judgments resulting – all perfectly, as judged by Islamic scholars. This makes it a system set in stone.

Modern fundamentalists are presuming to interpret, and are accused by Islamic scholars of being untrained scholastically and ignorant of the teachings of generations of Islamic leaders. They answer that some Islamic governments have made the appointment of the top Islamic scholars political, so there is no one left to turn to for truly trustworthy guidance. They also argue that as God made His Law clear and plain, there is no need for such complexities – only used to protect power and status. Every Muslim should be his own theologian. Muslims are a polite people, so the attempts of Prime Minister Blair and others to interpret the Qur'an are not openly derided.

4. Its faith for the ordinary Muslim

This consists of six articles, all based on the Qur'an:

- God.** *Sura* 112, “God is unique – the source for everything. He has not fathered anyone nor is He fathered, and there is nothing comparable to Him.” His Unity, confessed in the Muslim Creed “There is no God but God.” Be very slow to admit Allah is the same as the God of the Bible. He cannot be known, is arbitrary, has not pledged anything, He has ninety-nine beautiful names or attributes, recited on a rosary.
- Angels**
- The Books of God** - 104: to Adam 10, Seth 50, Enoch 30, Abraham 10, to Isa the *Injil* (Gospel), and only 4 now remain, all corrupted except the Qur'an.
- The Prophets** in thousands, six major ones.
- The Day of Resurrection and Judgment** Mohammed pleading for souls, as Jesus and the others think themselves unworthy. Heaven is gained by good deeds.
- Paradise** physical and sensual, a garden, with houris and jugs of wine – all that is forbidden of pleasure here will be the Muslim's paradise.

Hell is often mentioned and orthodox teaching is that Muslims will spend some time in hell. Predestination to Good and Evil, the decrees of Allah, no responsibility resting on the human doer, otherwise known as Fate.

5. The religion (*Din*)

The five pillars, the *shahida* or confession is first, then ‘works’; the other four pillars’ prayer, fasting, alms, and pilgrimage are the obligatory ones, but more are expected of the Muslim, and some add Holy War (*Jihad*). Islam divides the whole world into the house of Islam, which means the government is submitted to God (Islam), and the house of war, where it is the duty of forcing the rest to

embrace Islam. To die in Jihad is immediate entrance to paradise.

6. The *Shariah* – the law of Islam

This is the interpretation of the will of Allah, and is a vast subject, and compares to the Jewish Talmud and Mishna – the written and oral law of the Jews. Islam incorporates certain Jewish practices, such as prohibitions on eating pork and usury, circumcision and much else borrowed by Mohammed from the Jews at Medina and from the Bedouin. The Shariah varies from one Muslim country to another, as it includes ideas from Rome, Iran and India into Islamic Law. Its study is paramount in Muslim theology, surpassing even the interpretation of the Qur'an. It rules every area of life, and contains spiritual or moral laws with a penal code, and the five pillars. It also includes trade, inheritance, marriage, family life and social life, holy war, treatment of non-Muslims, directives for war, dietary laws, oaths and vows, legal proceedings and treatment of slaves. A few examples are:

1. The five daily prayers must have thirty four prostrations with exact liturgy, saying up to one hundred and two times a day 'my exalted Lord be praised'; sixty eight times 'Allah is the greater'; fifty one times, 'may my mighty Lord be praised.' No personal thoughts find place in prayer. In some lands prayer police make sure everyone prays.
2. Marriage and family laws make the place of women very subservient, and any female is underprivileged.
3. Criminal law is very severe in staunch Muslim states, and allows the left hand of a thief to be cut off for the first theft, the right foot for the second. Adultery is sixty to one hundred lashes to draw blood on the bare back. Certain countries stone adulterers. It prescribes death for apostasy (conversion to Christ of a Muslim), and for murder and highway robbery. Lesser cruelties, gradually amounting to as bad, exist for women who apostasises. All alcohol consumption, drug trafficking, homosexuality and other crimes are very severely dealt with.

7. Its misrepresentation

Two things are taken for granted by westerners. First, that when a Muslim speaks we are hearing the truth. In fact Muslims lie freely about their religion for western consumption. Next, that modern Christian scholars have a more judicious and better understanding of Islam than the old missionaries like Zwemer, who are rejected as dated and extremist. New books by scholars like Cragg, do indeed also have a superb knowledge of Islam, but stop short at the point that the logical consequence of their own argument is reached. Others contextualize, or as Mbiti put it, 'God gave us the Gospel. Man gives us culture', meaning the Gospel must be changed to fit each religious culture. Thus we need to see 'Christ in Islam', not bring Muslims out of their equally valid religion.

Religious relativism and ethnotheology are similar in result. Some modern books show ignorance of, or are silent concerning the burning issues in Islam. More such will appear following 11th September.

8. Its prophet

What sort of a man does the Muslim seek to emulate? The complicated matters we have dealt with are easily understood in the life of one man, Mohammed.

He is variously called Muhammed, Mohammed and Mahomed, and is said to have been descended from Abraham through Ishmael. He was born about 570 AD in Mecca in Arabia, the son of Abdallah and Amina. His father died before the child was born, his mother gave him to a nurse, Halima, and he was brought up in the desert for two, then a third year until five years old. The tradition is that he came to Halima and said a Jinn had knocked him on his back and stirred up his stomach. This symptom returned again. She grew afraid and finally returned him to his mother. A year later, Amina died. He was cared for by his grandfather, eighty-year-old Abd al Muttalib, the acknowledged chief of Mecca, who called him 'my little son', but he too died when Mohammed was about eight, and the child cried at the bier. His uncle Abu Talib, a poor trader although of noble birth, then took him, and treated him well. He took him on trading trips to Syria where he had opportunity to see Christians. Mohammed was illiterate (*Sura 7: 157*), a pagan of the Quraish tribe who worshipped some three hundred gods, the Ka'ba housing Hubal (Baal?), the high god. An annual festival was marked by a competition of poets.

As a lad he enjoyed taking part in a battle with a neighbouring tribe, took part in a conspiracy to check misrule in Mecca, worked as a shepherd, and won a good name - 'the faithful', *al Amin*, and showed considerable shrewdness in sorting out a quarrel, all obeying his word without question. Above all he did not waste his pungent words and knew when, and even more when not, to speak. He was a born leader, with presence, black curly hair, a bushy black beard, a handsome aquiline face, one brought up to rule whose every movement was marked with decision, turning his whole body towards each one he spoke to. He could show rage, was full of the zest of life, and could join in a laugh immoderately. He was a faithful friend, brave, generous to a fault, kindly to his followers, and knew just how to win over enemies with well-timed gifts such as the Arabs love. He had a will and purpose that was to bow the heart of Arabia as one man. Thus it is all part of the man that to his enemies, especially in later years he showed unrelenting, vindictive hatred. It is no surprise that when all this matured, he became the only man ever to unite the Arabs.

At twenty five he married Khadija a forty-year-old cousin and wealthy caravan

owner. Theirs was a happy marriage, with two sons and four daughters, but only one girl, Fatima, survived to adulthood. Now wealthy, leisured and travelled, he had picked up knowledge of Jewish and of Christian beliefs, sadly the Christians being heretical. In *Sura* 10, ‘Jonah’: 94 it says “If you are in any doubt concerning what we have revealed to you, ask those who have read the Book before you”. The books he mentions are the *Taurat* (Torah), *Zabur* (Psalms), and *Injil* (Gospel). Mohammed was illiterate (*Sura* 7:157), a very important point to Muslims, although western scholars question it. He refers to Christians and Jews as ‘people of the book’ *Ahl al Kitab*, as distinguished from the polytheists *Mushriqim*.

He had a thoughtful enquiring mind and spent whole days alone in a cave on Mount Hira, three miles from Mecca. One day he rushed into the house and told Khadija his wife that he had seen an apparition which called him to the horizon. He said he feared he might become a soothsayer. It seems he thought he had met a *Jinn*, an evil spirit, but Muslims today hold that this was the angel Gabriel. He was told to recite, then was twice hard pressed by the angel, twice excusing himself by saying ‘I am not lettered’, but after the third time the pressure was applied, he was told “Recite in the name of your Lord who created man from a clot of blood. Recite....” (*Sura* 96) This is known as the *Iqra*, and Mohammed said the words “were as though they had been graven into my heart”. He spent months in dejection, then was arrested by a vision seated on a throne in the sky and calling, “O Mohammed, thou art the prophet of the Lord, and I am Gabriel.” Later, as he lay terrified and trembling he heard

O thou that art covered,
Arise and preach
And magnify thy Lord. - *Sura* 74

Tradition says that when inspiration came he would sweat, his face grow troubled and he would fall to the ground as in a trance. He said in later years that sometimes inspiration came as one man speaking to another, sometimes like the ringing of a bell. He would point to his grey hairs and say they were the terrific effects of these early Suras. As life passed later Suras lost their fervour, only rising to passion again in the closing years of life. When Mohammed reached a position of power, revelation tended to come very conveniently, including answering criticisms, for political ends, and to justify his marital matters.

His wife believed in him and a few others, but the pagans were roused by his cry *Islam*, surrender to God’s will, abominate idols, return to the faith of Abraham. He preached freedom of conscience, but drew persecution, especially upon the slaves who followed him. His uncle protected him, but later followed him around, denying his preaching.

At this time he had sent followers to Ethiopia and they returned, hearing there had been a conversion of the Meccans. Mohammed had a revelation still in the Qur'an,

See ye not Lat and Ozza,
And Manat the third besides?

These were the gods of Mecca, which were the bone of contention, so he added

These are the exalted goddesses
Whose intercession with the Deity is to be sought

...

Wherefore bow ye down and worship Him.

Then the people said: "Now we know that it is the Lord alone which killeth and maketh alive, which giveth life and taketh it away. As for these our goddesses, they do but intercede with Him. Wherefore as thou hast given them a place, we are content." And they bowed down and worshipped. It became clear to Mohammed shortly that he had made a capital blunder over the concession, and he received two verses of revelation, also in the Qur'an

What! Shall there be male progeny unto you and female unto Him?

That were indeed an unjust partition.

These are nought, but names ye and your fathers have invented - *Sura 53*

The tribe were affronted and angered. This is in tradition, but denied by some. It is held by scholars to be correct. Mohammed referred to this lapse in *Sura 17*:

'Truly they were near from tempting thee away from that which We revealed unto thee, to fabricate in respect of us a diverse revelation, and then they would have taken thee for their friend.'

He preached the great verities, God the sole Creator, Ruler and Judge of men and angels; the hopeless wretchedness of men sunk in idolatry; heaven and hell; the resurrection, judgment and recompense of good and evil in the world to come. These burst out in impassioned wild and incoherent fragments of rare poetic beauty and force. The Eastern Church has always said that he had epileptic seizures. He showed considerable knowledge of Jewish legends and Biblical narratives, and the Qureish cast these in his teeth saying "These are the fables of the ancients which he has written down; they are dictated unto him morning and evening." His wife died, and at this time seventy five pilgrims accepted him as God's prophet.

There followed the winning of the Medinans from idolatry. His revelations include the first Gospel fragments and fables, the incident of his journey to Jerusalem, his ascent into heaven from Temple mount, and his return to Mecca

the same night (*Sura 17* and tradition).

At fifty two, in the year 622 he fled to Medina about two hundred and fifty miles away. The companions were welcomed with honours. He laid the foundations of the first mosque, and held the first Friday prayers, but dissent in the town grew. Mohammed spied on their plots against him, tried hard to win the Jews, entering into an alliance with them. Soon however they rejected him, and as he professed to be the prophet of whom their books spoke, he accused them of garbling the truth. They said no son of Ishmael could be their Messiah. Some renegade Jews joined him, but he poured forth invective against the rest.

He now established prayer five times a day. He at this time still said Jews and Christians might be good Muslims and follow their own books. The Jews all deserted him when he changed the direction of prayer to face Mecca instead of Jerusalem (*Sura 2.146*). He started the call to prayer "*Allah Akbar* - God is Great! There is no God but He, and Mohammed is His Prophet. Come to prayer! Come to prayer! Come to salvation. Prayer is better than sleep! Prayer is better than sleep!" from the minaret. Up to now he had kept the great feast of the Jews, the atonement, but now substituted Ramadan. He gradually dropped other Jewish practices such as sacrificing two goats, and set up his simple settlement with his followers and two wives, the second, Aysha, being a girl of ten.

When winter came, it was the time for richly laden caravans to Syria, and Medina was close to the route the Meccans took, so perfect for freebooting. The caravans were armed, and his earliest attempts mere annoyances. But then Mohammed issued sealed orders to a party to intercept a caravan of the *Quraish* - his own tribe - to the Yemen. They lay in wait near Mecca, and on seeing them the caravan stopped. It was the last day of Rajeb, the sacred month, when arms were forbidden. To disarm suspicion the party shaved their heads, the mark of returning pilgrims. Their fears allayed, the four caravan guards loosed the camels and sat down to eat. The raiders were in a fix, for if left to next day, the caravan would cross the boundary into the sacred territory, and if attacked now, it would be a serious infringement of the sacred month. They attacked, and returned home with the booty. Mohammed was displeased, but after a few days had this revelation: "Warring in the sacred month is grievous, but to deny God and to expel His servants from their homes is the greater sin." He accepted a heavy ransom for the prisoners. This is regarded as important by Muslims.

His attack on a big caravan resulted in the Battle of Bedr where three hundred Medinans defeated one thousand Meccans. Tradition tells of Omeir, a lad of sixteen, throwing down the dates he was eating, crying "Is it these holding me back from paradise? Verily I will taste no more of them until I meet my Lord."

He rushed to death. Great victory ensued. Distribution of loot caused a quarrel, settled by a revelation. Two of the fifty bound prisoners were put to death, Mohammed vindictively rejoicing at refusing one's pleas for mercy as his little girl was at home with no one to care for her. A debate took place as to whether to kill the rest. Tradition says the angel Gabriel told Mohammed he could choose between slaying or ransoming captives, and he won the captives over to Islam by generous kindness. The ransoms were large.

The next blot was an assassination of a poetess, Asma, who composed verses on the folly of putting faith in a stranger who had rebelled against his own people and slain many in battle. The verses spread, and Omeir, the blind Muslim ex-husband of Asma crept into her home at night and removing a baby from her breast, plunged in a dagger. Mohammed on being informed next morning in the mosque, said it was nothing and complemented Omeir. On his way home the family met him, accusing him of a heartless murder. He boasted of what he had done and threatened them all, so they went quiet. Then a Jewish proselyte committed a similar offence and Mohammed said "Who will rid me of this pestilent fellow?" He was killed by the sword of a Muslim at night in sleep.

Then the Jewish goldsmith tribe were summoned to acknowledge him as prophet. They refused. Shortly after in a quarrel a Jew was slain, a Muslim slain in return, and Mohammed at once marched on the Jewish settlement, and besieged it. None daring to aid them, after fifteen days they surrendered. They were tied up for execution, but a Muslim called Abdallah who had in the past been helped by them, pleaded, and finally Mohammed let them go, (into distant exile) calling curses on them and on Abdallah.

Another Jewish proselyte called Kab, who had also followed Mohammed as long as he favoured prayer in the direction of Jerusalem, now left him and roused the Meccans and insulted the Muslims. Mohammed called on his followers again to ease him of "this pestilent fellow", and they inveigled Kab into a trap, aided by Mohammed, who was openly very pleased as they threw down Kab's head at Mohammed's feet. Another murder followed, and more caravan raiding, with rich booty.

The second battle of Ohod, Mohammed with seven hundred, faced two thousand Meccans. At first the Muslims by daring and fearlessness carried all before them, but growing over-daring they were repulsed and the prophet nearly lost his life, being wounded. The battle was lost.

Mohammed now suffered from disaffected tribes, who captured a few Muslims and martyred them, and for a whole month each morning at prayer he called for

vengeance on the perpetrators, and received a heavenly message from the martyrs. This was intertwined with a tribe of Jews. In the ensuing siege of the Jews, Mohammed again infringed all the most sacred rules of warfare by burning down the palm trees. The Jews capitulated, and were allowed to go empty handed into exile. The prophet began to spread his terror north, his followers marching in the height of summer. By now he had five wives and was almost sixty years old. Visiting the home of his adopted son Zeid, he surprised Zeinib his son's wife before she could cover herself up, and exclaimed he has smitten. She told her husband in triumph. Zeid, a small, ugly fellow, went at once to Mohammed and offered to divorce her so Mohammed could take her, which Zeid promptly did. Mohammed hesitated, as it was a thing unheard of, and would cause great scandal. He was then told by the Lord that he was to marry her, and did so, great offence being caused. *Sura 33* was sent down at this juncture, telling him what the Arab notion of co-sanguinity between an adopted son and father was wrong, and must be set aside.

He now established the veil, as he said Muslim woman were being insulted. However, after the Zeinib incident, one might draw a different conclusion. His own harem received even stricter treatment, doubtless as a result of jealousy. A revelation was received that none might ever marry again. Another allowed him to spend more nights with Aysha than any of his other wives. Later, Aysha got into a situation alone for the night having got left behind by her litter-bearers and said the man who brought her in had found her in the morning. Scandal spread, Mohammed preached strongly against those bringing imputations on her, then visited Aysha, who had been crying in her quarters and commanded her to tell him the truth. He then lay down on the bed, went into a sweat and arose saying he had received a revelation, which is the Muslim law of adultery to this day. It laid down four accusers, and if unproven, the accusers received the lash, so he gave eighty lashes each to her three slanderers.

Then came the siege of Medina by the Meccans, Mohammed fortifying the town with ditches, a thing unheard of in Arabia, and successfully held out against ten thousand men. Then he wreaked vengeance on a Jewish tribe that had joined the attackers and beheaded seven hundred men along a trench dug for the purpose, selling into slavery the women and children. He kept the beautiful Rihana for himself. She refused to submit to Islam, but was made Mohammed's wife. Thus he had won, and was in control of Medina and a huge area in the fifth year of the *Hegira*.

One act of cruelty was the tearing apart of a woman by tying her to camels and driving them apart, and Mohammed when told, kissed the perpetrators. Then eight Bedouin embraced the faith, but they cruelly killed the camel-herd, stole

camels and fled. They were caught, and were even more cruelly killed, but feeling he had overstepped the mark, Mohammed had a revelation that cutting off the hands and feet of such in future was sufficient. This lies behind the law of Apostasy, as Zwemer has well documented. Then because people came to the mosque prayers less than sober, Mohammed discouraged, and later proscribed wine, games of chance, and divination as 'works of Satan' in a *Sura* from heaven (5). Usury is also strictly forbidden. Thus revelations brought about a strange medley of divine laws, still governing Muslims.

Mohammed now dispatched fiats to the surrounding potentates, sealed with the words 'Mohammed apostle of God'. Most treated him with contempt, Egypt alone sending a polite answer and two women slaves, one of whom, the Copt Mary, was kept by Mohammed. The King of Ethiopia embraced Islam, and Mohammed recovered his exiles and another wife. He also attacked a Jewish tribe about a hundred miles away, unprovoked, and took its strongholds, torturing the chief to make him divulge supposed hidden gold, and took another wife. Zeinib the Jewess whose relations Mohammed had murdered, now poisoned him, and standing her ground when questioned, died.

It all ended with Mohammed's conquest of Mecca, carried out secretly, amassing his biggest forces yet. Frightened, Abu Sofian, the Meccan prince and leader, embraced Islam, and safe quarter was given for all who took shelter in his house or the Kaaba. Mohammed entered with little bloodshed, cleansed the Kaaba of idolatry and performed worship there. He only put to death four, one of them a girl who had composed verses against him. He was now lord of almost all Arabia, although he had further battles to establish this.

One incident is worth recording, as probably the most bizarre revelation ever to find a place in any religion's Scriptures. Mary, the Copt, gave birth to a son, Ibrahim, and Mohammed was delighted. His other wives were not, and Haphsa returning unexpectedly, surprised the prophet with Mary, in Haphsa's compartment. Mohammed promised never to go near Mary again, and begged her to keep the matter quiet. But Haphsa told the other wives who resented Mohammed from then on, and Aysha boiled over. So a revelation was received disallowing the promise to refrain from Mary, and chiding the others for insubordination, hinting at a general divorce in favour of more loyal wives. Then the prophet lived a whole month with Mary, which upset two influential fathers, so Mohammed relented. Gabriel, he said, had spoken well of Haphsa, the chief offender, and desired that he should take her back. This is gravely accepted by all Muslims and read publicly.

Mohammed's death at sixty-two, probably hastened by the poison two years

earlier, was of a burning fever, on the knees of Aysha.

10. Islam has all the marks of the devil.

Islam is riddled with occultism and un-Islamic practices. There is the widespread veneration of saints, frowned upon by purists. Legalism rules Islam, and God is unknowable, so escape is found in mysticism, especially *Sufi* practices designed to link the individual with the Divine. It started as a strongly ascetic movement, but now has another side. Saints, living and dead, are sought out to perform miracles, powers and various blessings. A saint has *baraka*, a sacred power emanating which can bring happiness and blessings and prosperity in this world and the next. It is tapped by worship at the saint's tombs, kissing his tomb or hand. It has become a mass movement, seeking material blessings.

A *fqih* or mosque leader is also called in Morocco 'a Jinn-worker', and dispenses charms and communicates with the dead. Magic and dealings with spirits are rampant.

Conclusion

Islam and Christianity.

Islam is the Devil's answer to the Cross, denying all the central points of salvation, whilst apparently honouring the Lord Jesus Christ. It also weakens a man's sense of sin, for matters of indifference are put as sins along with matters that are not sins at all, and matters that are most sinful are at the same time even encouraged. Sin as the Bible understands it, is not a concept in Islam. Nor is the holiness of God.

Islam aims for world domination. However as Muslims and Muslim governments are individualistic and fiercely independent, and as their prophecies so far have not come about, God has saved us from this. Make no mistake, this has been the aim of Islam from the start, and has always been achieved by force, compulsion (in spite of the fact that Muslims love to quote 'there is no compulsion in the religion'). The Qur'an was produced from the mind of a man who was a persecuted minority, then in equality with his opponents, then in triumph. The statements vary as to where you take them from in this process. The early ones are all about religious freedom, the middle gradually change, and the end are violently against toleration. Thus to the unwary, the Qur'an can be made to mean what you want the person to hear.◇

LEADERSHIP IN THE CHURCH

Thoughts on the appointment of a new Archbishop

by Edward J. Malcolm

The not-unexpected news has been announced that the present Archbishop of Canterbury is to retire later this year. This has set in motion the machinations of the Crown Appointments Commission, which is charged with short-listing two candidates. These two names will go forward to the Prime Minister, who will make a decision on which name to recommend to Her Majesty the Queen. While we cannot pretend that we are in any position to influence the outcome of this process, we may at least spend a little time looking back over the past decade or so, to review the primacy of Dr George Carey. We may also enquire into the biblical models we have of leadership in the church, so that we can know what sort of person we ought to have, even if we hold little hope of seeing such a man appointed.

When Harold Wilson was Prime Minister, he made a broadcast in which he produced a shopping-list, and read out the current prices. He then placed the list on the mantle-piece, with the promise that the list would be taken down in due course, and a comparison made with the prices being charged then. Needless to say, the list was never seen again. Dr Carey gave an interview after his appointment had been announced, and it was published prior to his enthronement as Archbishop. The interview was given to the *Reader's Digest*, and so we must use a certain amount of leniency in judging the statements made in it. The interview was reproduced in the *Daily Telegraph* shortly after, with some comments from the Religious Affairs Correspondent. It makes for interesting reading, especially as we can now compare what he said with what he has done.

The Carey Plan

In the interview he described the Church of England as 'an elderly lady, who mutters away to herself in a corner, ignored most of the time. When you are in trouble, you go to this granny and get a sort of eternal tap on the head, and everything is all right'. His plan, he said, was to see that the 'granny' would be 'rejuvenated' and thus become more 'relevant'. By the end of his primacy he expected that the old lady would be having 'a big party'. Dr Carey was very forthright in expressing his views on what would need to be done in order to bring about this happy state of affairs. There were pressing problems that had to be addressed, and the biggest of these was the need to be 'relevant'.

‘Relevance’ referred to a number of issues. First, Dr Carey said that the ‘more evangelical parts of the Church are in danger of pushing us to the sidelines’. This was because some refused to baptise indiscriminately, and others would only marry church-goers. In true Carey style, he then added that indiscriminate baptism was not a good thing, but that a course of instruction should be undergone. ‘But if you make excessive demands on people, you will drive them out.’

Driving them out was a great concern, for Dr Carey, while not making attendance figures ‘the be-all and end-all’, expected to see a rise in the figures during the coming decade. By way of illustration he gave his own experience. While in Durham he made some changes to evensong. ‘We challenged people to be more committed. We used social activities: we provided coffee after the service, we put on special events. We had a music group and the worship was joyful.’ He then went on to question the value of ‘prayer book churches’, who seemed to make so little impact. Having denigrated such services, he added, ‘I am not saying only modern services will work, but we have to get to address the fundamental question’. The Book of Common Prayer and the Authorised Version were also mentioned. Dr Carey described the Revised Standard Version as ‘a happy medium’.

Certainly the hottest issue was that of female presbyters. His position was clear. His language betrayed his understanding of the ministerial office. He said that ‘The idea that only a male can represent Christ at the altar is a most serious heresy’. His theological justification for this was that St Paul wrote, ‘There is neither male nor female, you are all one in Christ Jesus’. Women were also disciples of Jesus, and for the new Archbishop, this was proof enough. He foresaw the ordination of women ‘in a few years’. The problem of homosexual clergy was not considered to be as great, for it ‘will always be a problem as long as sexuality is a human problem’. True enough.

The ordination of women would prove an obstacle to another great issue, the ongoing dialogue with the Church of Rome. Dr Carey was certainly no Robert Runcie in this respect; he knew that there were problems, and that they would need careful treatment. He listed such matters as Rome’s refusal to recognise Anglican orders, and issues relating to the papacy and to the Virgin Mary. However, he said that Rome and the Church of England had changed ‘remarkably’ since Vatican II. Certainly the Church of England has. It is worth noting that Dr Carey viewed Rome’s understanding of Mary as a problem, yet he has never made any public attempt to curb this superstitious practice among his own bishops and clergy. It is well-known that his colleague from York, Dr Hope, is to be found at Walsingham each year, leading the procession and celebrating

the Mass. We hear nothing from any senior churchmen in condemnation of this.

The other matters addressed during the interview included the reality of hell – Dr Carey affirmed this doctrine – and the management-style approach he planned to adopt with the clergy, so that all would attend at least one training course a year. He spoke also of the involvement of the Church with politics as being necessary and right. He also declared that the pressing need was to preach the Gospel ‘clearly, simply and profoundly’. Yet this decade would see both the ill-conceived ‘Decade of Evangelism’ fade before the finish, the rise in the ecumenical activities of Churches Together, and the wide-spread use of the Alpha Course to present a Gospel that is not authentic.

In many ways, this interview showed up the contradictions of the man, who wished to be evangelical, but who also wanted to be modern and ‘with it’. He looked to make great changes in order to accomplish this, and he believed that right was on his side. The journalist who reproduced the interview in the *Daily Telegraph* included a quotation from an unnamed ‘senior bishop’, who said, ‘George Carey will either be the saviour of the Church of England, or a total disaster’. He has most certainly not been the former. The curtain of history may very well be dropping on an unlamented cleric, whose grand schemes and desire for ‘relevance’ have done more to divide the Church of England than anything since the Great Ejection of 1662.

Biblical Church Leadership

It ought to be expected that any search for a new leader would require an examination of the Bible, in order to be properly acquainted with the character of such a man, and in order to define his role. There are many passages to which we could turn. William Perkins, an Anglican Reformer who lived in the second half of the sixteenth century, wrote a Commentary on the Epistle to the Galatians. In it he made some very helpful comments about the Apostle, and about the Galatian church. Bear in mind the occasion of the Epistle. Certain judaisers had gone to Galatia in order to pervert the pure Gospel of justification by faith and to lead the people away from Jesus Christ alone to the law. They had had some success, and Paul began to fear from them, lest he had laboured in vain. Was the church at Galatia still a true church? Should they heed the Apostle? The following thoughts are taken from Perkins’ comments on the first two verses of the Epistle.

The opening verse of the Epistle is a statement of Paul’s apostleship, as well as the salutation. Perkins makes various observations.

To begin with, Paul shows that he is called, and so all ministers of the Gospel

must be called. This calling must be of the right order, for no man can call himself. Paul states by whom he was called. He was an apostle, 'not of men, neither by man...'. God, says Perkins, is the Author of every true call, though that calling must be recognised by men. '...the Church's authority is no more but a ministry of service, whereby it does testify, declare, and approve those whom God has called.'

In that Paul is able to make this declaration concerning his calling, Perkins says, 'I gather that the calling of the ministers of the Gospel must be manifest to their own consciences and the consciences of their hearts...'. Various reasons are given. Ministers are called as ambassadors of God, and must know that they are. Without this knowledge of the divine calling, they will be unable to proclaim God's Word with authority. That knowledge will cause the minister to throw himself upon the promises of God, for he knows that he calls upon Him with good cause. Again, the knowledge of that calling 'breeds conscience of our duties, diligence, and the fear of God'. Lastly, that knowledge works in the conscience of the hearers, that they are to take note of and be obedient to the words spoken.

'Upon this, some may demand how they may know that they are called of God to the ministry of the word. I answer, they may know it if they find three things in themselves. The first is the testimony of their consciences, that they entered not for praise, honour, lucre, but in the fear of God, with a desire to glorify him, and to edify the Church. The second is a faculty to do that to which they have a desire and a will. In this faculty are two things, knowledge of God and his ways, and aptness to deliver that which they know. The third is the ordination of the Church, which approves and gives testimony of their will and ability. He that has these things is certainly called of God. Now put the case, a man wants the first of these three, because he entered with evil conscience, being carried with ambitious and covetous desires; then I answer that his calling in respect of the Church is good and lawful, and when he repents of his bad conscience, is also acceptable to God'.

This leads Perkins to consider three types of calling; that which is of men alone, and is typical of false teachers; that which is of God and is recognised by men, as are all true ministers; and that which is of God alone, as the Apostle was.

Seeing then the writings of the Apostles are the immediate and mere word of God, they must be obeyed as if they had been written without man by the finger of God. Lastly, seeing it is the property of an Apostle to be called immediately by Jesus Christ, hence it follows that the authority, office, and function of Apostles ceased with them, and did not pass in succession to any other. Therefore it is a falsehood that the Pope of Rome succeeds Peter in apostolic authority, and in the infallible assistance of the

Spirit, when he is in Consistory.

In that the Epistle is not from Paul alone, but also from ‘the brethren’, we are to conclude that all who separate themselves from the pagans, and receive the faith of Christ, are brethren. Further, there was consent between himself and them on the matters addressed. Such consent is natural in light of the calling of ministers, for true believers will agree with true ministers. In order for this consent to be present, certain things are required, The words of the minister in preaching the Gospel must be God’s and not his own. Our own opinions are not the proper stuff of Gospel preaching. Again, such interpretation as is placed on Scripture must be agreed generally, not merely the views of some individuals.

In that Paul is able to address the Epistle from more than just himself shows the extent of concern that their situation had raised. The consent among brethren about the nature of the Gospel causes their message to be authoritative. Yet consent alone is not enough, for the Church of Rome consents in every part as to the nature of salvation, yet this does not agree with Scripture. Their consent is merely the agreement of false teachers to spread the same false teaching. Following on from this, true consent is found in Jesus Christ as the source of it. Agreement is primarily in and with Him; all who are in Christ Jesus are then in agreement with each other as a consequence of their union with Christ. Finally, true consent is not required in every matter. Christians may disagree on some points, yet be united on the foundation of Jesus Christ. That differences can be observed does not invalidate the claim of consent. ‘This is the mercy of God, that in all our differences, the foundation of religion is not razed. Let us pray for the continuance and increase of this consent.’

True Churches

The second verse also gives Perkins food for thought on the nature of a true church.

Now consider the churches to which the epistle is sent, ‘the churches of Galatia’. At this time the Galatians had made a revolt, and were fallen from justification by the obedience of Christ, so that Paul ‘was afraid for them’, 4:11. Yet Paul still called them churches, using great meekness and moderation.

A church may err in manners but not in doctrine. If the doctrine is authentic, then, although we may not particularly like the style of worship or dress, the types of hymns sung and so on, yet that is still a true church. Or, a church may err in doctrine, but only in part. Perkins cites the case of the Corinthian church, where some denied the resurrection, yet Paul still called them a church, naming them as such for the sake of the better among them.

Again, a church may be in error, yet that error may not be in the foundation. Some build with wood, hay and stubble upon the sure foundation; the foundation stands though their building will perish. If the error is in the foundation, Who is Jesus Christ, I Cor 3; if that church has a false Christ, then they are indeed in error.

Finally, a church may err through human frailty, as the Galatians did, says Perkins. They were enticed away to believe a falsehood. If they would listen to Paul and obey him, that would show that their error was not obstinate, but of weakness. That Paul should write to them about the matter shows that he is being faithful to Scripture, Matt 18. If a private person is to be admonished, how much more a church? Until they are called back to the true Gospel, and have opportunity to respond to that call, no safe judgment may be made of their state. If they have erred through weakness, by God's grace they will be recovered. They must be given the chance.

Though Paul calls the Galatians churches of God, yet may we not hence gather that the Church of Rome is a church of God. The name it may have; but it does in truth openly and obstinately oppugn the manifest principles of the Christian religion.

So William Perkins draws out many useful points of practical importance from these two verses. How may we use them today?

The Current Position

It would be unfair to make any comment on Dr Carey's calling to the ministry. Of his calling as Archbishop, we can certainly say that it is of men. If we wish also to say that it is of God, we have to ask, 'to what end did God call him?' Two answers may be given. Either, God called him to be faithful in this calling, and he has failed. If this is the case, he will have to answer for it on the last day. The errors he has propagated are upon his head, though all who have joined in must answer for themselves. Or, God sent him to plague the Anglican Church, both to test the faithful and to judge the unbelievers within her. Whichever conclusion we come to, each one is responsible for their own actions before God. However, if God has set him up as a judgement on us, then we should respond to that judgement in the right and proper manner.

Those who have even the vaguest idea of the state of Anglicanism in some parts of the world may well come to the latter view. ECUSA, the Episcopal Church of the United States, for example, is a body that has gone very far down the road of antichristian doctrine and practice. The leaders of that denomination are becoming more and more bold in their persecution of those who oppose them from within, and exercise their considerable financial clout to sway opponents

from without. The former is demonstrated by their willingness to take legal action to evict ministers of traditional views; the latter by their withdrawal of funding from the African dioceses particularly, who were so vociferous in their statements at the Lambeth Conference in 1998. The ECUSA agenda is liberal, immoral and in direct contravention of biblical truth. They promote practices that are utterly pagan in origin, and which have no hint of true religion about them, such as the use of mazes as a means of meditation.

Is the Church of England to become like ECUSA? It could do so easily. The tools are in place. Churches who are not part of 'Churches Together' are immediately marked out as not fitting the mould. Suggested changes in the nature of charitable bodies, whereby churches would lose their automatic status, could become one weapon with which to inflict damage upon dissenting congregations. The current generous proposals, whereby congregations that opt out of the ministry of female presbyters are provided with alternative episcopal oversight, will soon come to an end. No new bishops will be consecrated who do not uphold the right of women to be presbyters, so in time there will be no Provincial Episcopal Visitors, or Flying Bishops. Those remaining evangelicals within the Church of England will soon find that they are truly 'hard pressed on every side'.

We in the Continuing Church may feel that we have taken the necessary steps to escape all this. However, if we accept Perkins' definition of 'brethren', then we have to accept that some of our brothers in the faith are victims of these things. It cannot fail to affect us. More than ever the faithful witness of Christian men and women is required. Dr Carey has fragmented the church; only true religion can unite it. The new archbishop will only continue the trend of division, especially if he is the present Archbishop of Wales, Dr Rowan Williams. Whoever he is, he inherits a church which is very sick. Whether he will be able to do anything to alleviate this condition remains to be seen. The signs are not hopeful. Our hope is the return of the Lord Jesus Christ. Until that time, our duty is to be faithful and true, to look to Him to provide our every need, and to grant such grace and spiritual blessings as His wisdom deems right for us, and to seek to confirm each other in the faith once delivered.

BOOK REVIEW

Walks and Talks with Jesus

by **David A. Doudney** (The Huntingtonian Press. £3.50)

David Doudney was editor of the Gospel Magazine from 1840 to 1893. The latter part of his ministry was served in a Bristol parish, towards the end of the nineteenth century, and this work is a fruit of his labours there. Now reprinted after one hundred years, this lightly edited and well-produced booklet consists of thirty two short chapters, focussing on the earthly ministry of the Lord Jesus Christ.

The aim is to lead the reader to certain events as our blessed Lord ministered and preached to real people. Generally, the author has sought to expound, or comment on, ‘encounters’ between Jesus of Nazareth and those He chose to ‘walk and talk with’. The reader is led to consider the wonderful way in which our Lord dealt with Zacchaeus, Martha, the woman of Samaria, and many others. All the time, we are shown the tenderness, goodness, directness and godliness of the Son of God. This is a work that seeks to glorify the Lord Jesus Christ.

There is a vigorous challenge right at the beginning in the one page introduction, and ideas are often suggested to the mind of a preacher right through to the end. For example, on page 63, Doudney writes, “[Jesus] was working imperceptibly, yet most effectually, upon Zacchaeus, just as He does, in His own special way and time, upon thousands and thousands of poor sinners, and that for the express purpose of drawing them out of the world, and off from their old associations, habits and pursuits, to His own blessed and adorable self”.

In closing, it must be said that Mr. Doudney shows himself to be in line with the great communicators of the Christian faith, particularly Dr. Martyn Lloyd Jones and Bishop J.C. Ryle. These are extremely readable ‘talks’, with notable ‘Evangelical’ fervour and warmth. To this reviewer’s mind, they are equally suitable to ‘hardened’ unbelievers, ‘seekers’ and new converts, right up to the most mature Christians, including pastors and teachers.

RICHARD MORTIMER

Notice is hereby given of the

8th General Assembly

of the

Church of England (Continuing)

to be held on

Saturday 6th July, 2002

at

The Parish Hall, Benson, Oxfordshire

Programme of events

- 10.30 am** *Arrive.* Coffee and biscuits will be served
- 11.00 am** *Opening devotions.* Address by the Presiding Bishop, the Right Reverend Edward Malcolm
- 11.30 am** *Address* by Bishop David Samuel - "The Queen's Jubilee"
- 12.30 pm** *Lunch.* Please bring your own food and drink. You may either eat in the lounge, or you may bring a chair or rug and picnic on the playing field adjacent to the Hall.
To mark the Jubilee children's games and sports (in hall if wet)
- 2.30 pm** *Reassemble.* Business Meeting and questions in connection with the Church of England (Continuing).
- 2.45 pm** *Address* by Martha Morphew - "Paradise or Paganism"
- 3.45 pm** *Tea and biscuits, disperse.* A retiring collection will be taken toward expenses.

If you would like to stay over please contact the Rev John Shearer on 01491 641305, who can arrange bed and breakfast accommodation. Those needing travel directions should see their congregational representative, or contact the Rev E J Malcolm, whose details can be found on the outside back cover.

TRINITARIAN BIBLE SOCIETY

171ST ANNUAL GENERAL MEETING

Will be held, God willing, at 3.00pm on Saturday, 8th June 2002 at Westminster Chapel, Buckingham Gate, London, SW1E 6BS. Dr. David Allen, a Deputation Speaker for the Society, is expected to preach.

*Refreshments will be served after the meeting.
All Friends of the Society are most welcome.*

TRINITARIAN BIBLE SOCIETY

GENERAL MANAGER

A General Manager is required to be responsible for the day to day running of the Society's Head Office under the direction of the General Secretary. He will also report to the General Committee.

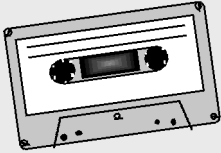
The applicant should have good communication skills and experience in management. He should also be committed to the principles of the Society. This is an important position and is intended to relieve the General Secretary of the general management of the work at Head Office.

Applicants for this post should apply in writing enclosing a CV to:-

The Chairman of the Committee, Trinitarian Bible Society,
Tyndale House, Dorset Road, London, SW19 3NN

ADVERTISEMENTS

TAPE MINISTRY



A number of the congregations within the Continuing Church are in the habit of recording sermons onto tape. These are available to readers of the *Journal* who may wish to hear sermons in this way.

Contact Mrs. Lana Edwards, 25 Cordwallis Road, Maidenhead, Berkshire, SL6 7DQ, for details of sermon texts available, and to request copies of tapes.

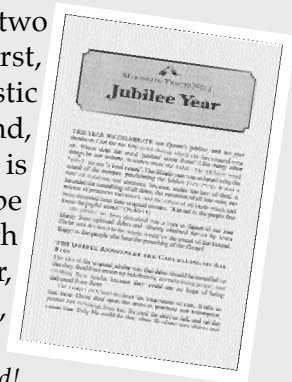
Tapes cost £1.25 each, including postage and packing

*Please make cheques payable to **St. Mary's Castle Street***

TWO NEW TRACTS

The Continuing Church is publishing two tracts to mark the Jubilee. The first, entitled 'Jubilee Year', is an evangelistic tract, aimed at unbelievers. The second, 'How can we Celebrate the Jubilee?', is intended for believers. Copies will be made available, free of charge, through your congregation, or from the Editor, The Parsonage, 1 Downshire Square, Reading, Berkshire, RG1 6NJ.

Contributions towards costs will not be refused!



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

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Editor of *Journal and Intercessions*

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**MATERIAL FOR AUGUST ISSUE OF *THE JOURNAL*
AND *INTERCESSIONS* BY JULY 20th 2002, 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 who sent donations. Please note that all address details supplied to the Editor for mailing purposes are treated as confidential. We do not pass on addresses to anyone.

CHURCHES IN UK

Boston Protestant Reformed Church. Meeting at 4, Charles Street, Boston, Lincolnshire. Services 11.00 am and 6.30 pm. *Enquiries* Mr. Alistair Turner, 01205 311082

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 the Shaftesbury Home, Trellis House (Mill Road (off Merton High Street), Colliers Wood, SW19), for 11.00 a.m. Morning Prayer and 6.30 p.m. Evening Prayer. Midweek as intimated. *Enquiries* Rev. A.R. Price, 0208 642 7885 or 0208 742 0151

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). Tuesday 8.00 pm Bible Study. *Enquiries* Rev. E.J. Malcolm 0118 959 5131. www.castlestreet.org

St. Silas Congregation, meeting in St. John's Cloisters Chapel, St. John's Square (A-Z p29 H2). 11.00 am Morning Prayer (1st Sunday Holy Communion); 6.30 p.m. Evening Prayer (3rd Sunday Holy Communion). Tuesdays in term time 7.00 p.m. Bible Study; 7.45 p.m. Prayer Meeting. On-street parking. *Enquiries* Rt. Rev. E. Malcolm 01547 528815. Hon. Curate Rev. I.R. Budgen, 01902 656514.

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