

CHRISTIAN WATCH

A PROTESTANT BIBLICAL WITNESS

“And what I say unto you

I say unto all, Watch”

Mark 13:37

NEWSLETTER

JUNE/JULY 2010

June 2010

To all Christian Watch Members

Dear Friends,

It is our sincere and prayerful desire that our Newsletters not only inform you of current affairs, but that they may also be of some spiritual benefit. The increasing spiritual darkness in so many countries of the world - including those once favoured with the light of the glorious Gospel - is indicative of the abomination of desolation, spoken of by Daniel the prophet. The scriptures confirm that at that time there will be persecution for those who contend for the Word and laws of God against evil. The warning is clearly given us in *Mark 13 v 9 - 11*, but it also assures us that the Lord will not forsake His people when they are brought before those in authority, because of their testimony against them. We shall always need the grace of God to enable us to rightly contend for His Word in condemning the wickedness that is increasingly accepted as 'normal' in our society. The Apostle Peter proved his own personal weakness when he denied three times that he knew the Lord Jesus, but mercifully he was given repentance.

The endeavours of Satan to oppose the Lord's work, continues with increasing zeal. One such example is clearly given in the article we include entitled, **Christianity being squeezed out in the name of 'equality'**. This was recently published in the Daily Mail, by way of a report on a statement made by the Archbishop of York, Dr. John Sentamu. In it he criticised the proposed Equality Bill, the object of which was to remove the privilege of free speech, thereby making the condemning of homosexuality illegal. This was confirmed in a statement made by the Labour MP, Mrs. Harriet Harman, during the days prior to the recent General Election, when she promised that if the Labour Party was re-elected to government, the law allowing free speech would be removed. This was the same person who, in 2008, declared in an interview that marriage was irrelevant to public policy and described the high rates of separation after marriage as a 'positive development', which reflected a greater choice for couples.

A further example of the satanic influence, which is so active at present, is given in the article entitled, **Teaching of other faiths 'is sidelining Christianity in schools'** by Sarah Harris. It reports that primary school teachers are often confused as to how to teach Christianity. In one example given, the Bible story of the healing of the blind man was supposedly used to help the pupils understand what it would be like to be blind instead of explaining the wonderful miracle which Jesus performed. The fact that Christianity is being side lined and discriminated against is very evident in many aspects of life in the United Kingdom. In a poll conducted by ComRes and reported by Premier Christian Radio, it stated that three quarters of people who attend a Christian place of worship consider the risk of persecution for contending for their beliefs, to be constantly increasing.

The controversy within the Town Council at Bideford in north Devon over the issue of the saying of prayers before council meetings has been highlighted in an article published in the Guardian by the former Archbishop of Canterbury, entitled **Lord Carey intervenes in council prayers battle**. The National Secular Society are requesting a judicial review, claiming the practice breaches the European Convention on Human Rights. This is another example of our progressive departure from those practices which put the word 'Great' before Britain. The forsaking of the ways of righteousness continues in virtually every aspect of our national life. We include an item recently published in the Harrow Times entitled, **Archbishop of Canterbury visits Northolt mosque** in which it is reported, that he discussed the need for interfaith dialogue and co-operation. How sad it is to witness such a solemn departure by the leaders of our National Church from it's 39 Articles of Faith.

In spite of the many national issues we have to report - which sadden our hearts - it is a wonderful mercy and blessing that we have ONE to go to with all our concerns. He is willing and able to help us in every circumstance we may encounter, in spite of our many sins and failings. We include an article entitled **THEY MET JESUS** by Dr. Alan Clifford in which he illustrates the mercy, love and compassion of the Lord Jesus Christ in dealing with a Pharisee and a prostitute.

Sadly, the newly elected British Government is proving no better than the previous administration with the Prime Minister inviting a group of homosexuals to No 10 Downing Street. Details of this event, which has now taken place, are detailed under the title, **Cameron to host No 10 party for gay celebrities in bid to woo 'pink vote'**. Furthermore, the Minister for Women and Equalities, Theresa May, has recently announced a programme to tackle prejudice against lesbian, gay, bisexual and transgender people. The Government document detailing this can be obtained on the Equalities Office website at (www.equalities.gov.uk).

The situation in the United States of America continues to degrade as it progressively departs from the Christian standards upon which it was established. This is clearly illustrated by the progression of events that have taken place with regard to their "National Day of Prayer", established by President Truman in 1952. We include details of this under the title, **President Obama's Ignorance is unbelievable**.

The **Christian Watch Notice Board** by our National Campaign Manager, Andy Clarke, provides much material for our prayerful consideration. So many professing Christians appear indifferent to the most solemn developments which are overtaking us. How important it is that we remember and consider we all must give an account in the day of judgement of our fulfilment and/or failings to obey the Lord's commandments - which require us to witness against evil and to earnestly contend for His holy Word.

Details of future meetings and events are given, which we trust you will support when and where possible. You will notice that one item refers to our meetings in Worcester and Luton on the 13th and 14th July respectively, at which the **Rev. Kenneth Kemble** from the USA is engaged to give an address under the title, "**Contending for Righteousness in this Evil Day**".

The final item in this Newsletter is by the **Rev. Kenneth Kemble** entitled, **The Hardest Part** and is based upon the Apostle Mark's account of the sufferings and death of our Lord Jesus Christ. The verse of a hymn written by the late John Kent expresses the wonder of such love and may we each know it by personal experience.

On such love, my soul, still ponder,
Love so great, so rich, so free;
Say, whilst lost in holy wonder,
Why, O Lord such love to me?
Hallelujah!
Grace shall reign eternally.

We thank you all for your continued support and we value an interest in your prayers. We also thank those Churches and Chapels who contribute financially in support of our work. There is so much more that needs to be done, requiring additional staff, the costs and expenses of which have to be covered. The Lord has wonderfully provided for our needs up to this present time and we therefore look to Him for the future.

May the God of all grace bless you with all you need for time and eternity.

Yours, in the Lord's service,



David Crowter

Management Committee

Mr D Boyd; Mr M Brookes (Hon Treasurer/ Co Secretary); Mr A Busk; Mr D Crowter (Chairman);
Mr I Henderson; Mr R Jupp; Mr D Lawson; Mr M de Semlyen; Mrs J Cummins (Secretary).

Christianity being squeezed out in the name of 'equality'

by Steve Doughty – Daily Mail (Updated)

Christianity is being wiped out from public life in the name of equality, Dr John Sentamu, the Archbishop of York, said when he accused politicians and others of trying to sideline religion by promoting their false idea of 'tolerance'.

He cited Labour's equality laws as an attack on the freedoms of churches.

Attempts to denigrate church schools and ban the mention of Christmas in favour of bland 'Winterval' celebrations are also part of a drive to censor Christianity, he said.

The Archbishop's comments followed the Pope's unprecedented attack on the Equality Bill.

Benedict XVI called the legislation 'unjust', saying it restricted religious freedom and violated 'the natural law' – in other words, Christian teaching.

Dr Sentamu said in a speech in Newcastle: 'For all our judicial tolerance, Britain has become in many ways a less tolerant society today.'

'One of the main areas in which we see this is in the Government's treatment of religion, which they now prefer to call "faith communities".'

'The Equality Bill which received Royal Assent (8 April 2010) originally contained a clause which would have made it very difficult for a religious group to employ someone of their religion for a position within their organisation.'

'A church wishing to employ a youth worker would have been unable to advertise for Christians, and priests from other parts of the world would find it increasingly difficult to preach or work in churches here, unless it could be demonstrated that there were no suitable local candidates.'

The Archbishop declared: 'This is symptomatic of a trend which has intensified in Britain over the past 50 years in the name of tolerance. That is, an attempt to remove religion from public life.'

'And in the process, tolerance, which is supposed to be a tool to help us deal with difference and disagreement, has instead become a negative virtue, and a means of diminishment and marginalisation.'

Dr Sentamu said some people wanted to relegate the church to a place only in the private lives of its members.

Such critics, he said, wanted to censor the phrase 'church schools' and replace it with 'faith schools'. The Archbishop said this was 'a process of ghetto-isation at work in a ferocious and insidious way.'

He said: 'They are the ones who would ban talk of Christmas in public places and would advocate a bland Winterval instead.'

'They are not all hostile to religions in general or the Christian religion in particular. They simply don't want it in the public square.'

Dr Sentamu, who is second in the hierarchy of the Church of England, was fiercely critical of the Equality Bill, telling the House of Lords that 'that way lies ruin'.

The most controversial clauses of the proposed legislation were removed, following a vote against them by the peers, prior to the Bill receiving the Royal Assent.

Although the Archbishop of Canterbury, Dr Williams shares many of his colleague's apprehensions about the way Christianity is being sidelined, his advocacy of controversial policies such as the recognition of Islamic sharia law have undermined his popularity.

In his 'City of Peace' lecture, Dr Sentamu said public debate was discouraged on 'key areas which are seen as 'difficult', such as religion, immigration and the optimum funding for public services.

'In consequence, these areas of difference are thrust into the margins where they do not go away but instead tend to fester,' he said.

He called for people to show 'gracious magnanimity' – which tries to understand other people's point of view – rather than tolerance in the way it has become understood.

Teaching of other faiths 'is sidelining Christianity in schools'

By Sarah Harris

Schools are failing to teach pupils about Christian beliefs in religious education classes, an official study has warned.

The education watchdog also raised concerns that Christian students were being marginalized, with more attention given to other faiths.

Too often, teachers simply focus on Jesus' parables to explore pupils' personal feelings but ignore their religious significance, the Ofsted report found.

As a result pupils' understanding of Christianity is 'unsystematic and confused'.

This is despite the fact that the religion is a core part of the compulsory school course and is taught alongside other faiths including Judaism, Islam and Hinduism.

Inspectors looked at RE in 94 primary and 89 secondary schools, excluding faith schools, between April 2006 and March 2009.

Compared with an Ofsted survey three years ago, the number of lessons classified as 'inadequate' in secondary schools has doubled. Achievement in almost a fifth of secondary schools was rated at this level, inspectors said, compared with one in ten schools in the earlier survey.

Over the last year, the figure has risen to one in three secondaries.

In primaries, the report found that in many schools the quality of RE lessons was 'not good enough', with achievement only rated 'satisfactory' in six out of ten schools.

Inspectors singled out the study of Christianity as being a particular source of concern.

The report said: 'In many cases, the study of Jesus focused on an unsystematic collection of information about his life, with limited reference to his theological significance within the faith.'

'Insufficient attention was paid to diversity within the Christian tradition and to pupils who were actively engaged in Christian practice.'

'Often their experience was ignored and they had limited opportunity to share their understanding. This sometimes contrasted sharply with the more careful attention paid to the experiences of pupils from other religious traditions.'

The findings come amid growing concern that Christianity is being marginalized in Britain.

Senior Church of England figures have voiced their fears that Christians are suffering from discrimination.

Ofsted warned that primary school teachers were often confused about how to tackle Christianity. The report said: 'The primary schools in particular were often uncertain about whether Christian material should be investigated in its own right, as part of understanding the religion, or whether it should be used to consider moral and social themes out of the context of the religion.'

In one example given, a primary school used the story of the healing of the blind man to help pupils understand what it would feel like to be blind – rather than to gain any understanding of miracles.

The pupils were shown a Braille alphabet and used a 'feeling bag' to explore how difficult it is to be blind.

The main task was to write a poem about what they would miss if they were blind. Ofsted said pupils did not learn anything about religion as a result.

Teachers should have asked questions such as 'did Jesus really perform miracles or are these made-up stories?'

'These questions might have helped to place the miracles in context and focus the pupils' attention on central elements of Christian belief,' it said.

Ofsted urged the Government to review the way RE is taught in schools.

Dr Stephen Parker, senior lecturer in education at Worcester University said: 'The real problem is not having enough qualified RE teachers.

'You need to have a sophisticated understanding of the subject to be able to properly convey it to pupils.'

Daily Mail, Monday, June 7, 2010

Lord Carey intervenes in council prayers battle

By Steven Morris

The former Archbishop of Canterbury, Lord Carey, today backed the saying of prayers before council meetings as a pressure group prepared to launch a legal battle on the issue.

He said he believed the action against Bideford town council in north Devon was an “attack on freedom”.

The National Secular Society has intervened in a long-running controversy over the saying of prayers at Bideford and is to seek a judicial review, arguing the practice breaches the European convention of human rights. It hopes that if it wins its case, hundreds of other councils will be forced to stop prayers.

Carey said: “The centuries-long tradition of saying of prayers before council meetings is simply an acknowledgment of the important role the Christian faith plays in civic life.

“The attempt to rule such prayers as discriminatory is an attack on freedom and a cynical manoeuvre to drive public expressions of faith from national as well as local life.

“This should not be a matter for the courts as it concerns democratic freedoms. Councillors can halt the practice of saying prayers through a vote rather than resorting to judicial means.”

Bishop Bob Evens, the Bishop of Crediton, north Devon, added: “The saying of prayers before meetings is an integral part of the British system of government.”

But the NSS insists it will not retreat. It says that if Bideford backs down, it will focus on another council until it brings a test case that it hopes will bring the practice to an end forever.

The Bideford prayers saga has been long-running and often bitter. Councillor Clive Bone and others have twice tried to halt prayers but have been outvoted.

Bone says the issue reached a crisis in November when he and another councillor were criticised by a Christian member, Tony Inch, for not attending a Remembrance Service at St. Mary’s church (Bone had attended the parade and the two minutes’ silence at the war memorial).

He had spoken to the NSS shortly before the Remembrance row and the criticism appears to have prompted him to redouble his efforts. “My objection to prayers is that local authorities are public bodies set up for public purposes and are not private clubs,” he said.

“Local government should be inclusive and not just for particular types of people. Prayers are an embarrassing turnoff and I know people that might have become council candidates but are put off by prayers. In that respect prayers corrode democracy.”

The NSS has been appealing for people to find out if prayers are being said at their local council. Around half of the 120 authorities it lists on its website still say prayers.

Keith Porteous Wood, the NSS executive director, said its lawyers believe the practice in Bideford is a breach of the European convention, which not only guaranteed freedom to manifest religion, but also freedom from religion. He said: “Councillors can, like anyone else, go to church or pray at home whenever they wish, and indeed we do not have a problem with them praying separately before or after council meetings. But it is not appropriate in modern-day Britain for prayers to form an integral part of the council meeting.”

In Bideford, Inch believes the town is being picked on because it does not have the resources to defend itself. “They are trying to use us as a test case,” he said.

Inch said councillors who did not want to take part in prayers could “twiddle their thumbs” while prayers took place.

The mayor of Bideford, Andy Powell (an agnostic), is more conciliatory, suggesting replacing the practice with a silence that members can fill with prayers or secular thoughts.

He wishes the issue would go away and allow the council to focus on boosting tourism, backing regeneration projects, providing litter and dog mess bins and maintaining St. Mary's church clock.

The Guardian, Friday 7 May 2010

ARCHBISHOP OF CANTERBURY VISITS NORTHOLT MOSQUE

The Archbishop of Canterbury praised the relationship between Muslims and other religions in north west London on a visit to a Northolt mosque recently.

Dr. Rowan Williams visited Al Masjid al Husaini mosque on Thursday, May 6, and discussed the need for interfaith dialogue and co-operation with the community's spiritual leader, Dr. Syedna Mohammed Burhanuddin.

As well as touring the mosque, Dr. Williams was shown around the attached Madressa-Al-Burhaniyah where children are taught and observed some of the lessons.

The Archbishop, the leader of the Church of England, spent several hours at the mosque, as well as seeing the recent restoration work on nearby St Mary and St Richard's Church.

He also helped plant a "tree of faith" in the mosque's grounds to signify the common links between Islam and Christianity.

Harrow Times – 14 May 2010

THEY MET JESUS

By: Dr. Alan C. Clifford – Norwich Reformed Church

A Pharisee and a Prostitute

Introduction

Two persons who met the Lord Jesus could not be more different. One was an obviously-religious Pharisee and the other a supposedly-irreligious prostitute (see Luke 7:36-50). How would we assess Christ in the light of such a congregation? This episode reminds us that Christianity is often misjudged according to the quality of its adherents. Sadly, even the professed friends of Christ get it wrong. We are not always the best representatives of Him whose name we bear. Without ever being complacent, we must remember that, ultimately speaking, the truth of the Gospel remains untouched by the blemishes of professing Christians. After all, Jesus Himself is the true test of Christianity. Judging by His holy and faithful integrity, the consistency of His claims and the impact of His person, His truth will stand any amount of scrutiny and scorn.

1. CONTRASTING COMPANY

It is commonly the case for people to be judged by the company they keep. Here we find the Lord Jesus in the company of two very contradictory characters. As a seemingly-willing guest of Simon the Pharisee, what conclusion might we draw about our Lord? In view of His frequent criticism of these hypocrites, would Jesus not invite counter-criticism that He was fraternising with the opposition? On the other hand, a sinful woman in the city (v.37) gate-crashed the occasion when she knew that Jesus was present.

Much to the embarrassment of Simon, this uninvited guest suddenly bestowed extravagant emotion on the specially-invited one (see vs 37&38). Might therefore Jesus obvious acceptance of all this attention raise a few highly suspicious eyebrows? True to form, Simon the loveless legalist muttered typically cold criticism (see v.39). How contrasting was our Lord's comment. Of course, Jesus was there to influence others; in no way could He be contaminated either by hypocrisy or by immorality. Here is a lesson for us. Should we ever be thrust into similar circumstances, let it be our concern to be an influence for good rather than be an influence for bad.

2. CHRIST'S COMPASSION

Our Lord's handling of the entire situation reveals wonderful wisdom. Aware of the other guests present (see v.49), He patiently and kindly ministers to His host and also to the unwanted visitor. Knowing the true spiritual concerns of both, He addresses them effectively and graciously. If Simon's shocked mutterings were inaudible (see v.39), Jesus obviously knew the man's thoughts. In this respect, we see evidence for our Lord's Deity. He knows what is inside all of us. No thought is hidden from Him (see Psalm 139:2; John 2:25).

Looking at this fascinating situation, might we have sided with the respectable host against the highly unrespectable prostitute? How wrong we would have been! To expose Simon's hypocrisy on one hand and the workings of God's grace in the woman's heart on the other, Jesus told His parable of the two debtors (Luke 7 vs 41-3). Accordingly, both were in debt and both were forgiven. While both were grateful to the generous creditor, there was a discrepancy according to the amount owed. The greater of the two debts occasioned a greater degree of love in the debtor. Responding correctly to our Lord's searching question, Simon is commended by Jesus for judging that the debtor who was forgiven most, loved most (see v.43). Jesus then demonstrated the lesson of the parable in a very pointed and contrasting way:

First - As expected by custom, Simon failed to provide water to wash Jesus feet but the woman washed His feet with her tears.

Secondly - Simon gave Jesus no customary kiss but the woman repeatedly kissed the feet of Jesus.

Third - Simon failed to anoint Jesus head with oil, another common custom while the woman anointed Him with the fragrant oil from the alabaster flask she had brought.

With such a black and white contrast, the woman's extravagant display of penitential affection outclassed Simon's critical failure to exhibit even customary courtesies!

3. CHRIST'S CONCLUSION

Jesus now applies the lesson with a stinging verdict.

1. The seemingly-irreligious woman is pardoned and justified on account of her great love (see v.48).
2. The obviously-religious man is condemned on account of his little love (see v.47).

While Simon's case is not altogether hopeless (he seems to have had *some* love for Jesus), the lesson is obvious. However we might judge people associated with the Christian Church, there is always hope for outsiders but little hope for insiders if they are not truly converted.

It is vital to see another lesson from this striking episode. Just as fruit proves whether or not a tree has life (see Matthew 7: 15-20), so love is a true fruit of true faith. As fruit does not *cause* life, so love does not justify us on its own account. The *great* love of the woman proved the reality of her faith just as the *little* love of Simon raised serious questions about his faith. Thus Jesus says to the woman that her faith rather than her love saved her (see v.50). In short, only a loving faith saves and justifies us before God. This is the faith which works by love (see Galatians 5:6).

Although the Pharisees boasted of their works, Simon failed on his own terms. With little love, what was the value of any faith he might have professed? The prostitute could hardly compete with the Pharisee but her faith, love and actions revealed the reality of the transforming grace of God.

This remarkable story demonstrates the truth and power of the Gospel. Man-centred religion insists that to be righteous before God we must do righteousness. God-centred religion makes sinners righteous by grace and forgiveness, from whence come the deeds of righteousness. Teaching such as this (coupled with Luke 18: 9-14) was the basis of the Apostle Paul's own teaching (see Philippians 3: 1-10).

While Protestants rightly protest against Roman Catholic works-righteousness teaching, there is a warning to us in this passage. While we rightly rejoice in the doctrine of justification by faith in Christ alone, we must be careful to avoid a dead faith (see James 2: 14-26). John Calvin was very clear about this. Indeed, justification and sanctification are perpetual and inseparable and relate to each other in the believer's daily pilgrimage. This connection between the two parts of salvation (see Inst.III xi.6) has implications for faith and good works. While the latter possess no meritorious value, they are necessary indicators of a living faith. Faith, while directed to Christ alone is never alone. Calvin says: 'We dream not of a faith which is devoid of good works, nor of a justification which can exist without them' (Inst.III.xvi.1).

Hence a faith without love will save no one. If we profess a saving faith based on the finished work of our Lord Jesus Christ, let us be sure that we love the One in whom we trust. Such love is the fruit of true faith. Let the faith and love of the prostitute move us to love – even extravagantly – such a Saviour as we have in our Lord Jesus Christ. If we are only among the frozen chosen, this will ever remain a rebuke to our cold and therefore doubtful faith.

The great apostle Paul would doubtless agree with such a radical conclusion. Did he not declare, if anyone does not love the Lord Jesus Christ, let him be accursed (1 Cor16:22). While others are in love with their religion, may we be in love with Jesus!

Cameron to host No. 10 party for gay celebrities in bid to woo 'pink vote'

David Cameron is to host a Downing Street party for gay celebrities and campaigners as part of a concerted drive to woo the 'pink vote'. The Prime Minister will throw open the door to Number 10 to a host of prominent gay figures next week to mark the annual Gay Pride celebrations.

Both Tony Blair and Gordon Brown held receptions for gay activists during Labour's 13 years in power, although Mr. Brown faced a backlash last year after allegedly barring the gay rights activist Peter Tatchell.

But next week's event will be the first gay reception hosted by a Tory Prime Minister.

Mr. Cameron is expected to give a speech of welcome to guests at the reception, which will also be attended by other Tory and Liberal Democrat ministers.

The symbolic move follows a concerted bid by Mr. Cameron to convince gay people that the Conservatives have ditched attitudes of the past. He has signed up to a series of demands from gay activists, including pledging to quash historic gay convictions for offences which are no longer considered crimes.

Downing Street said next week's reception would be a 'celebration' of the achievements of gay equality campaigners. A spokesman said: 'Ahead of a summer of Prides, it will be a recognition of the importance gay people play in national life.'

But Downing Street would not comment on whether Mr. Cameron would attend the annual Gay Pride march on 3 July. The guest list for next week's event has not been released.

The Tories' bid for the so-called 'pink vote' was derailed in the run-up to the election when the then Shadow Home Secretary Chris Grayling said Christian bed and breakfast owners should have the right to refuse accommodation to gay couples in their own homes.

His comments provoked uproar among gay activists who held a protest outside Tory HQ. After the election Mr Grayling lost his seat in the Cabinet.

MailOnline – 12 June 2010

President Obama's Ignorance is unbelievable

Courtesy of Dr. Beverly Wentworth (Slightly amended)

In 1952 President Truman established one day a year as a "National Day of Prayer"

In 1988 President Reagan designated the first Thursday in May of each year as the "National Day of Prayer"

In June 2007 Presidential Candidate Barack Obama declared that the USA was no longer a Christian nation

This year President Obama cancelled the 21st Annual National Day of Prayer ceremony at the White House under the ruse of "not wanting to offend anyone"

On September 25, 2009 - from 4am until 7pm, a National Day of Prayer for the Muslim religion was held on Capitol Hill, beside the White House
and
DID PRESIDENT OBAMA PRAY WITH THE MUSLIMS?

It doesn't matter if "Christians" were offended by this event –
we obviously don't count as "anyone" anymore.

The direction this country is heading should strike fear in the heart of every Christian, especially knowing that the Muslim religion believes that if Christians cannot be converted, they should be annihilated.

Go to the website to confirm this info:
<http://www.islamoncapitolhill.com/>

Pay particular attention to the top left of the page:

"OUR TIME HAS COME"

I hope that this information will stir your spirit.

The words of 2 Chronicles 7:14

*"If my people, which are called by my name, shall humble themselves, and pray,
and seek my face, and turn from their wicked ways; then will I hear from heaven,
and will forgive their sin, and will heal their land."*

We must pray for our nation, our communities, our families, and especially our children.
They are the ones who are going to suffer the most.

If we don't PRAY, may God have Mercy.

IN GOD WE TRUST.

A Truly Protestant Rally

To express our total opposition to the proposed
Papal visit to Britain.

Speakers

Mr. David Carson
Chairman of the United
Protestant Council



Dr Stephen Scott-Pearson
General Secretary of
The Protestant Alliance



Come stand with us, and support us.

4pm Saturday 3rd July

Westminster Baptist Church
100 Horseferry Rd, London, SW1.

Walking distance from Victoria and St James Park tube stations
No congestion or Parking Meter charges on Saturday

Protest Plans

If the details of the Papal visit are finalised by then we hope to also see if we can plan any witnesses during the Pope's visit.

Christian Watch Notice Board

Please accept my apologies for the lack of 'Notice Board' last month due to illness. I thank the Lord I feel much better and many thanks to those of you who contacted me and offered your prayers.

I can see the lessons in my illness as I am a person who is so often inclined to want to, *'just get on with it'* and can sometimes find myself outside the Lord's will because I have not taken the time to seek Him *first*.

Nehemiah is such a good example to us all of the value of *proper planning and preparation*. Most importantly he teaches that this preparation is not just worldly planning and preparation, but **preparation of the heart before God**.

Upon hearing of the *'great affliction'* of the remnant still in Jerusalem and *'the wall of Jerusalem also is broken down, and the gates thereof are burned with fire'*. What did Nehemiah do – he *'sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven (Neh 1:4)*.

Even though Nehemiah had mourned, wept, fasted and prayed for mercy in the sight of the King *for months* – he STILL sought the Lord in those few fleeting moments before the King required an answer of him! *'Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven (Neh 2:4)* (emphasis mine).

When he had time – he prayed FIRST. When he didn't have time – he STILL prayed.

Further, when Nehemiah suffered mockery and ridicule from his enemies we see him turn to the Lord and cry *'Hear, O our God; for we are despised'* (Neh 4:4). When under threat of physical attack in verse 9 of this same chapter what does he do first? – he prays - *'Nevertheless we made our prayer unto our God'*.

Oh that we may find our walk with the Lord so intimate that we too take ALL things to Him FIRST in prayer, whether the need is instant, or distant.

But there is another ingredient to this amazing man's 'success'. ***He didn't just pray to God – he acted too.*** When his enemies threatened to attack, he prayed - but he also *'set a watch against them day and night'* (Neh 4:9). When his enemies tried to hinder his work, he prayed – and carried on building (Neh 4:6).

It makes me mindful of that well known quote attributed to Oliver Cromwell...

"Put your trust in God but keep your powder dry"

This is the great need of our age. *Prayerful action*.

We have a professing 'church' full of compromise and apostasy, our children are being attacked on every side and the precious liberties the Lord has blessed us with for centuries are disappearing every day. We have rising violent crime, **widespread** family breakdown, growing drug, alcohol and gambling addiction, political interference, militant secularism, Islam and homosexual activists - yet we too seem **to** be like those in ancient times, who for decades walked by the broken down walls and burnt gates that *'lieth waste'* (Neh 2:17) – and do little or nothing.

It is a solemn thought to consider that God's word considers this a reproach (Neh 2:17)!

So, may I appeal to you dear reader as Nehemiah did – not to ignore the obvious apostasy, moral decay and societal breakdown we see every day and continue to walk on by, but rather let us *'rise up and build'* together that we remove any possible reproach on the Lord. Like in Jerusalem of old we need to ALL work together - rulers, nobles, priests and 'the people' - BECAUSE together with God we CAN also rebuild our nation for God's glory.

WE NEED YOUR HELP

What follows is written with the full understanding that the Lord is sovereign and nothing suggested is in any way advocating that we can achieve anything on our efforts ALONE. However – we are COMMANDED to *'go into all the world'* (Mark 16:15) and to be witnesses *'unto the uttermost part of the earth'* regardless of the result. It is faithfully *going* and *doing* (witnessing, preaching and making disciples) that is commanded and expected by the Lord...and *'going'* and *'doing'* is what we aim to encourage and support you to do.

Our records show that the most fruitful promotion of our work is members engaging *personally* with others. Even some of our most widely publicised events have more new people attending through personal recommendation than through all our other promotional efforts put together.

This is not hard to understand because people (including churches) are bombarded with marketing messages of one sort or another all day long making them increasingly cynical and more unlikely to respond to traditional promotional methods.

We must certainly make EVERY use of the various media we have available to us – but still – NOTHING is as effective as people who know each other talking to each other. We will NEVER have our message heard or overcome the growing antagonism and hostility towards Biblical Christianity (even from within the professing church) effectively with traditional marketing methods *alone*. It will take *prayerful, active and persistent PERSONAL witness* to have any real effect.

If you are a Christian Watch Member reading this you obviously recognize both the need and value of our work and so we appeal to you to help us spread the message to others. If you are not yet a member then please find out more by visiting our website (see the back cover), subscribe to our Supporters email list (www.christianwatch.org.uk/followus) or call us 01778 344130.

Whether a member or not - may I make a heartfelt appeal to you – don't read this and *'pass by the other side'*. Contact me (details below) urgently to see what we can do *together* in your church, and community to warn of the many dangers that lie ahead and endeavour to stem this tide of evil sweeping our land.

Don't worry about whether you are alone or small in number. Don't worry about where you live – who you are – what you think you can (or can't do). Together with the Lord ALL THINGS ARE POSSIBLE.

So please contact us (details below and on the back cover) and let us *rise up and build* (Neh 2:18) *'every one unto his work'* (Neh 4:15) *'from the rising of the morning till the stars appeared'* (Neh 4:21) for the glory and honour of the precious Lord and Saviour Jesus Christ.

Here are some ideas to help you promote our work personally.

How to Promote Christian Watch Personally

Keep people aware. They may not always be receptive to start with – but gently persist as what they think we do - as opposed to what we actually do - are normally very different.

- Talk to people of the dangers ahead and the need for action NOW.
- Distribute Christian Watch leaflets – they are free.
- Distribute copies of the Newsletter. We have surplus copies available.
- Photocopy (or order) individual articles in the Newsletter (which is why we have them in an easy to copy format) and use our catalogue of literature, CD's and DVD's available to order on the web - www.ChristianWatch.org.uk/shop
- Organise personal 'low key' meetings for interested parties either in your home, Church or suitable local venue.
- Promote our free download booklets .
 - www.ParliamentNeedsChristianity.com –by Mr Bob Graham
 - www.PerilousTimes.co.uk - by Puritan Dr. John Owen

- www.ImminentDanger.co.uk – by ex-slave trader John Newton

This way they are kept informed AND we are able to communicate with them about our work.

- Promote to ‘friends’ on Social media sites (like Facebook).
- Add a ‘Signature’ to your emails promoting Christian Watch or our publications or free downloads (see above).

NOTE: if you have any ideas or would like certain materials we don’t have – just ask.

Christian Watch Public Meetings

Peterborough (Cambs) – 21 June, 7:30pm. Caribbean (Millennium) Centre, Dickens Street, Peterborough, PE1 5GD - ***‘Christian Marginalization – the causes, consequences and cure’*** - by Andy Clarke.

Brentford (London) – 29 June 2010, 8:00pm Brentford Free Church, Boston Manor Rd, Middlesex, TW8 8DW - ***‘Christian Marginalization – the causes, consequences and cure’*** - by Andy Clarke.

Worcester and Luton - 13th and 14th July – ***‘Contending for Righteousness in this Evil Day’*** – by Rev. Kenneth Kemble (USA). See page 18 for details.

Gay Pride London Witness (organised by the UPC) – 12.00 Noon, 3rd July at Waterloo Place (Corner of Pall Mall and Regent St), London, SW1Y. There is Police protection for any concerned about their safety. Also see page 12 for an important meeting about the Papal visit following this witness.

Let me finish by encouraging you to do just one thing a week to help us spread the message. Just one thing a week. Talk to someone. Give out a leaflet. Refer them to one of our websites. Give them a complete Newsletter or Newsletter article to read.

Thank you and every blessing

Andy Clarke, National Campaign Manager.

Email: andy@christianwatch.org.uk Tel: 01778 344130

The Hardest Part

By Rev. Kenneth C. Kemble – USA

In Mark 15:33-39, we read of the crucifixion of our Lord Jesus Christ:

“And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why has thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.” Mark 15:33-39.

This dreadful scene was the pivotal point of all of time and eternity; and it had been foretold – every word, every action, every emotion – for ages past.

We read of the Saviour’s suffering in the twenty-second chapter of the book of Psalms:

“My God, my God, why has thou forsaken me? why art thou so far from helping me, and from the words of my roaring?....I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him; let him deliver him, seeing he delighted in him....Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture.” Psalm 22:1, 6-8, 12-18.

Through the eyes of prophecy, David the Psalmist was actually there, an eyewitness to this awful scene; for he recorded in great detail the events of that dreadful day – right down to the very thoughts of the suffering Saviour, and even His exact words upon the cross – even though that day would not come for yet another millennia.

Isaiah, too, wrote of the desperation and the remarkable ugliness of that day with all the authority of an eyewitness when he wrote:

“...his visage was so marred more than any man, and his form more than the sons of men...he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” Isaiah 52:14, 53:2-6.

What a horrible suffering! What agony! The sin of the world was placed upon His shoulders that dark day; and what the brazen serpent in the wilderness had been in type, He became in reality that day.

Yet most horrible of all, and that which evokes the most pity in this preacher’s heart for the Master, are those words which our precious Lord uttered in those final moments upon that cruel cross of His affliction: *“My God, my God, why has thou forsaken me?”*

This was without doubt the hardest part of His suffering. He had endured the rest – the beating, the scourging, the mocking, the plucking of His beard, the crown of thorns – with miraculous strength. But this was, of all, the most horrible, the most difficult, the most painful to bear.

Throughout all eternity, He had ever been with the Father without the slightest separation: *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."* John 1:1-2.

Now, for the first time in all the ages past, He was separated from the Father – as the Father, who cannot look upon sin, turned His head, and our Lord felt the horrible loneliness and alienation from God that sin affords – and it killed Him.

"And Jesus cried with a loud voice, and gave up the ghost." Mark 15:37. And the earth shuddered and convulsed as its very creator died.

What have we to learn from this dreadful scene?

Behold here, in darkest colours, the awful justice of God, which could be satisfied with no less a sacrifice. The Bible declares that without the shedding of blood, there is no remission of sin (Hebrews 9:22). It had been this way from the dawn of time. And now it was the very *Blood of God* that was spilled for the redemption of His people. Think of that.

Behold in brightest colours, the amazing love of Jesus, who yielded Himself up, a willing sacrifice, for the sins of His people. It was for this purpose that He came: to become not only the Son of God, but also the Lamb of God, who would bear, as the Passover Lamb, the sins of His people, just as John the Baptist declared: *"Behold the Lamb of God, which taketh away the sin of the world!"* (John 1:29). That Lamb was the Lamb *"slain from the foundation of the world"* (Revelation 13:8) *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"* (John 3:16). Oh praise His blessed Name forever!

Let ungodly sinners here learn that weight of vengeance shall fall upon them, if they obtain not an interest in what Jesus has done, and suffered. Just as at the first Passover the families of Israel placed the blood of the passover lamb upon the doorposts and lintels of their homes and all those in the house were thus saved from judgement, so only those in Christ will be saved from destruction. It was not enough that our ancient ancestors were Israelites: they had to be in the house with the blood applied. So it is today.

Let the redeemed of the Lord here learn lessons of love, gratitude, and hatred of sin. Let them weep before the cross, while they behold mercy's streams, in streams of His precious blood. Love – yes, the greatest love – should well up in the heart of each and every one of us as we ponder the awesome love that He has for us; and with that love, deep, heartfelt gratitude. But not only that: as we contemplate the horror of our Lord's suffering, the greatest and purest hatred of sin should also well up in our hearts: for with each and every sin, He endured just that much more sorrow and suffering. If we were truly mindful of this, it would be of utmost benefit to us in our walk in holiness and chastity.

Let us now, with deepest gratitude and utmost devotion, give heartfelt thanks to our precious Redeemer and Saviour for all that He endured on our behalf, and in obedience to the Father; and sing within our hearts the words of that old hymn:

"Love so amazing, so divine, demands my soul, my life, my all!"

The darkest scene in the history of the world yielded forth the sweetest day of all creation, for on the third day, our Lord arose triumphantly from the grave, His terrible mission accomplished once and for all!

He is our eternal High Priest, and now ever liveth to make intercession for us. As we live our lives in devotion and faithfulness to Him, He is ever with us, by His Spirit, to lead, guide, and direct us unto the day of His appearing.

Let us, then, resolve to live solely and completely for the One who died for us, and give Him our unwavering obedience and devotion both now and forevermore. Amen.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Corinthians 5:14,15

Announcing Rev Kenneth Kemble's
UK speaking engagements

Contending for Righteousness in this Evil Day

By Rev. Kenneth C. Kemble – USA

Rev. Kenneth Kemble is the Pastor of an Evangelical Church in Uvalde, Texas. He is the author of 'Kemble's Trumpet Blasts' and regularly publishes articles which are distributed worldwide. He also goes on preaching tours throughout the USA.

Rev Kemble has kindly agreed to address this very topical issue of the need to 'contend for righteousness' regardless of the state of the world around us.

13th JULY - 7:30pm

Bishop Perowne CE College Hall, Merriman's Hill Road, Worcester, WR3 8LE

14th JULY - 7:30pm

The Chiltern Hotel, Waller Avenue, Luton, Bedfordshire, LU4 9RU.

Refreshments and literature available. All are welcome. Bring your friends.

For more details, maps etc
www.christianwatch.org.uk/events

Contact Andy Clarke Tel:01778 344130 Email: andy@christianwatch.org.uk

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