

# CHRISTIAN WATCH

Issue No. 2

A Protestant Biblical Witness

March/April 2016



**'And what I say unto you I say unto all, Watch.'**

*Mark 13:37*

<b>IN THIS NEWSLETTER:</b>	<b>Page</b>
Letter from the Vice-Chairman	1
The Erosion in Two Generations – Rev John J. Murray	3
“God is faithful” – Dodderidge	5
“WatchYe, Stand Fast in the Faith, Quit You like Men, Be Strong” – John Gill	6
A Fragment – Gospel Magazine, 1875	8
News and Current Affairs	9
The Life and Work of William Tyndale (Part 1) – Michael Hobbis	13
Prayer Meeting Address – Mr. J. E. Pack	18
One at a Time – John Newton	21
CW Exhibitions in 2016 – Michael Hobbis	22
“Thy Way, Not Mine, O Lord” – Horatius Bonar	24

---

**Cover Picture: *Her Majesty the Queen***  
**90<sup>th</sup> Birthday on 21 April, 2016 (DV)**

March, 2016

Dear Friends,

Greetings in the precious Name of our Lord and Saviour, Jesus Christ. Many thanks to so many of you who have made contact with us over the new format for our Newsletter. Your comments are greatly appreciated.

So now we have it! Prime Minister, David Cameron, has triumphantly announced a reformed European Union following his re-negotiations, so that the referendum can now go ahead on 23<sup>rd</sup> June. Wow! Forgive me for not putting out the flags in celebration. Why did he not 're-negotiate' the making of our own laws and claim back our national sovereignty, so that European law does not take precedence over laws passed at Westminster? Why did he not 're-negotiate' the power that the European Court has over the rulings of our own courts?

Pastor Peter Simpson – a CW member from Buckinghamshire – has written an excellent booklet entitled **“The Biblical Case for Brexit – why Britain should leave the European Union and return to its historic Christian foundations.”** (See advertisement inside back cover). This booklet is a MUST for all Bible-believing Christians – get a copy for yourself and extra copies for your Minister and your friends – we must take this opportunity on 23<sup>rd</sup> June to re-establish Britain's independence as a sovereign nation and resoundingly **VOTE NO** to staying in the European Union.

Is the European Union the groundwork for a Roman Catholic super-State? Will Islam and Rome unite together as a one-world religion? Presently, these questions remain unanswered, but as we study the Word of God there is good reason to believe that we are living in the 'end times'.

I came across an interesting statement recently, which read as follows: *“The West is morally bankrupt. Many Euro-Atlantic countries have moved away from their roots – including Christian values. Policies are being pursued that place on the same level a multi-child family and a same-sex partnership; a faith in God and a belief in Satan. This is the path to degradation.”* Author: Vladimir Putin!

As we approach the Easter season, there is a question that we must ask ourselves. What is the most important thing in the world to me? Is it life? I do want to live, but live for what? Is it liberty? I do want to be free, but free to do what? Is it happiness? I do want happiness, but with who, and to what end? Is it wealth? I do want wealth, but what is true wealth? No, the most important thing in the world to me is a Person – and He is the Lord Jesus Christ. He is the Way, the Truth and the Life, and I want it all. If I have Jesus, I have everything. If I have all the wealth of this world and yet do not have Him, I have nothing. The pleasures of this world will all pass, but He remains forever. In Him is life. In Him is true liberty. In Him is the greatest happiness of all. And in Him, and only in Him, is found the greatest treasure imaginable. He is my confidence for today, my hope for tomorrow and my joy in sorrow. I love Him with all my heart. He gave His life for me. How could I give Him anything less?

In closing, we wish God's blessing upon Her Majesty the Queen as she celebrates her 90<sup>th</sup> Birthday on 21 April (DV).

Your in His service,

**Ian Henderson**  
(Vice-Chairman)

---

### **A DAILY MOTTO FOR BELIEVERS**

I have nothing to do with tomorrow,  
My Saviour will make that His care;  
Should He fill it with trouble or sorrow,  
He'll help me to suffer and bear.

I have nothing to do with tomorrow,  
Its burdens, then, why should I share?  
Its grace and its strength I can't borrow,  
Then why should I borrow its care?

**(Author Unknown)**

# **The Erosion in Two Generations**

By: Rev. John J. Murray

Free Church of Scotland (Continuing)

Most of us in our allotted span live through two generations. We note that, in some stages of history, little changed in two generations. But not so in our situation, for there has been a great acceleration in some sixty years. We have seen major changes. We can think of it in terms of a paradigm shift, which is the replacement of one frame of reference with another. The paradigm determines one's mind-set. It is true to say that we have lived through two paradigm shifts. In the first generation (c1950s to 1980s), the shift was from objective truth to pluralism and, in the second generation (c1980s to 2010s), it was from morality to immorality. Of that second shift, Albert Mohler said recently: "We haven't had any moral revolution on this scale in human history."

## **1. The Erosion of our Theological Character**

In the mid-twentieth century, we could say that God and His Truth had a central place in Church and nation. We had a God-centred vision of life and the fear of God shaped much of everyday living. Heresies were exposed and breaches of the Sabbath were challenged. Generally speaking, people believed in Heaven and Hell and what it meant to be saved. There was 'another world' dimension to Christian thought and practice.

At that time we had retained much of the Christianity that had been passed down to us. This belief centred upon God as the ultimate and eternal reality. He is Himself the Truth. His Truth, like Himself, is from everlasting to everlasting and, therefore, unchanged and unchanging. The only way we can come to know this God is through the revelation He has given. His revelation in Word and deed corresponds exactly to His being. That truth has broken into time in creation and redemption but it remains the eternal truth of God. Everyone and everything must relate to that. We are initiated into that knowledge through Him who is the Spirit of Truth (1 John 2:20-21, 27).

The rise of humanism through the Enlightenment tried to make sense of things without God. The shutters went up on 'the window to the other world'. The transcendent God of Truth was sidelined. Post-modernism spawned relativism and pluralism.

'Worldliness' came in and displaced God and His Truth from the church. The centrality of God disappeared. Evangelical faith has been reduced to something that is largely private and internal. There is no final authority.

As has been rightly observed: "An evangelical faith that is not passionate about Truth and righteousness is a faith which is a lost cause." If we do not recover our theological character and our sense of Truth we are undone. What is most lost is what most needs to be recovered. We need to recover, as David Wells has so eloquently put it, "the unsettling, disconcerting, moral presence of God". To quote him again: "We have to recover a vivid other worldliness by making ourselves once again captives to the Truth of God, regardless of the cultural consequences." Why should we fear man, for as Dr. Geerhardus Vos pointed out: "Ours is a religion whose centre of gravity lies beyond the grave in the world to come."

## **2. The Erosion of our Moral Character**

The second shift is a natural consequence of the first. If we lose the sense of a transcendent and holy God, we lose the sense of living morally before Him. Man was made in the image of God, "In knowledge, righteousness and holiness". The image and character of God is expressed in the Ten Commandments. In obeying His Commandments we display His likeness and live out our true nature. Christianity is the true humanism. Modern 'secular humanism' and Christianity are antithetical.

It was this secular humanism with pluralism and relativism that brought about the permissive society associated with the 1960s. Since then moral conduct in society has gradually disintegrated. There is no longer right or wrong, only personal preference. As Philip Jensen has said: "Society is held together by economic activity. There is no common moral culture." Even what was regarded as morally conventional is gone. Those who are morally conventional are now in the minority.

Our society prides itself in being liberal, multi-cultural, inclusive and tolerant but it is a society that is empty and has in it the seeds of its own destruction. There is inevitably a loss of character. Image and appearance assume the functions that character and morality once had. Virtue has been replaced by values. Our Prime Minister and Government speak about 'British values', but can they define them? Values may mean nothing more than a preference, belief, feeling, habit or convention,

“whatever any individual, group or society happens to value, at any time, for any reason”. That sums up our moral chaos.

### **3. The Church: False and True**

The sad thing is that the Church which ought to be the counter-culture in our nation has been infiltrated by the same worldliness. We have only to think of the unbelievable trends in our national Churches and other denominations in recent years with the acceptance of same-sex marriage. The Biblical authority was undermined long ago and the moral authority has evaporated. What many predicted would happen has happened. By adapting itself to the culture, the professing Church “is having its character, and its purposes, and the way it functions defined for it” (David Wells).

We are back to the situation as it was in the days of the early Church. The pattern is becoming clearer by the day. The Roman Empire, under which many Christians were martyred, was pluralistic and supremely tolerant of religion. The only people they could not tolerate were the Christians. In our society, we must expect more and more persecution. But we have to remember with the Puritan, Jeremiah Burroughs: “The Church never grew up so fast as when under most persecution.” We must strive with all our might to be what the Church ought to be and that is the true counter-culture in our society. Persistent faithfulness to God and His Truth and righteousness is the crying need of the hour.

[www.freechurchcontinuing.org](http://www.freechurchcontinuing.org)

---

### **“God is faithful” – 1 Cor. 10:13**

1. Now let the feeble all be strong,  
And make Jehovah’s arm their song;  
His shield is spread o’er every saint,  
And thus supported, who shall faint?
2. What though the hosts of Hell engage  
With mingled cruelty and rage?  
A faithful God restrains their hands,  
And chains them down in iron bands.

3. Bound by His Word, He will display  
A strength proportioned to our day;  
And when united trials meet,  
Will show a path of safe retreat.
4. Thus far we prove that promise good,  
Which Jesus ratified with blood;  
Still is He gracious, wise and just,  
And still in Him let Israel trust.

Dodderidge

---

## **“Watch Ye, Stand Fast in the Faith, Quit You Like Men, Be Strong” (1 Cor. 16:13)**

**By John Gill**

We ought to be *watchful*. This concerns not only Ministers of the Word, whose special business it is to watch over themselves and others; to take heed to themselves, and to their doctrine, and to take care of the flock, over which they are placed as overseers, and see to it that they are fed with wholesome food and are not infected with false doctrine; but this is incumbent on members of churches also. What is here exhorted to belongs to them, as our Lord said to His disciples; *what I say unto you I say unto all, watch* (Mark 13:37) - against sin and the prevailing vices of the age, Satan and his temptations, false teachers and their pernicious doctrines. We live in ensnaring times and therefore ought to be on our watch and guard. Times of great profaneness and immorality, in which not only the men of the world, but professors of religion, give themselves great liberties and indulge to a vain conversation; and the more wicked the times are, the more cautious should we be, that we are not drawn aside by ill examples; and the more so, as they are set by such that profess the same Name we do. Satan is very busy in laying snares in the way of a professing people, in using all devices, and wiles, and stratagems, to decoy them from the paths of truth and righteousness; wherefore we ought to *watch and pray*, that we *enter not into temptation* (Matt. 26:41). False teachers are every where lying in wait to deceive and therefore we ought to guard against them and be careful that our minds are not *corrupted* by



them, *from the simplicity that is in Christ* (2 Cor. 11:3); and that we are not carried away with *the error of the wicked* (2 Pet. 3:17).

*Stand fast in the faith*; in the grace of faith and in the doctrine of it and in the profession of both: do not depart from the faith of the Gospel, though you live in times that others do; and have lived to see the times foretold, that *some should depart from the faith, giving heed to seducing spirits* (1 Tim. 4:1); but in these departing times let it be your honour to stand fast without wavering; *be not moved away from the hope of the Gospel* (Col. 1:23); from the Gospel itself and that hope which it gives of salvation by Jesus Christ and eternal life through Him. *Stand fast in one spirit*. Let your whole soul and spirit be in the Gospel and be zealously affected to it and be united in your endeavours to promote it, *striving together for the faith of it* against the common enemy. *Contend earnestly for the faith which was once delivered unto the saints* (Phil. 1:27; Jude v.3); which is attempted to be wrested out of your hands and is in great danger of being so. Let *none of those things* move you from your close adherence to it, which are objected to it, or you meet with on account of your profession of it. Abide by it, though the greater number of men is against it - and those the rich, the wise, and learned - and though it may be charged with novelty and licentiousness and attended with reproach and persecution.

*Quit you like men*; play the man; behave like men of courage and valour; *be valiant for the truth upon the earth* (Jer. 9:3). Do as the guard about *Solomon's* bed did and let every man have *his sword upon his thigh because of fear in the night* (Song. 3:8). It is a night-season with you already and it will be darker still; you will hear the noise of the enemy, be not terrified at it; guard against the fears that may seize and surprise you; fight the Lord's battles manfully; *if the foundations be destroyed, what can the righteous do?* (Psalm 11: 3). What indeed will they have to work or build upon, or even stand on, when the foundation of all faith, hope, peace, and joy is removed? But then they should not look on as idle and unconcerned spectators of these things; *what can the righteous do?* They should build up as fast as the others pull down; do as *Nehemiah* and his people did; work with one hand and hold a weapon with the other (Neh. 4:17); a trowel in one hand and a sword in the other.

*Be strong*; not in yourselves, but in the Lord and in the power of His might, in the grace that is in Christ Jesus; go to Him for strength under every trial and exercise, to carry you through

every service and suffering for His Name's sake; and to oppose every enemy, and to maintain your ground against them. Go not forth in your own strength, but depend on Him, and His grace, which is sufficient for you. Encourage yourselves in the Lord your God; let not your spirits sink, your hearts fail, and be discouraged; but take heart, *be of good courage*; consider you are engaged in a good cause, fight under the great Captain of your salvation. You may be sure of victory in the end and that the issue will be a crown of life and righteousness. *Wait on the Lord*; in the way of His appointments, which is your duty, with patient submission to His will, until the time of your deliverance and salvation comes and He shall *strengthen your heart* (Psalm 27:14); fortify your minds against fear and danger.

*The article above was extracted by Shaun Willcock, Bible Based Ministries, SA, from Sermons and Tracts, Vol. 1, pgs. 78-9, 82-4, by John Gill. Old Paths Gospel Press, Choteau, Montana, USA.*

## A FRAGMENT

If I, in some small degree know my own heart, it is my ardent wish to testify of Divine faithfulness and to show forth to the utmost of my feeble powers the goodness, mercy and loving-kindness of my God. I grieve from my inmost heart that I should ever, even for a single moment, call in question His wisdom, love and tenderness. Oh, that I could learn to walk by *faith* and not by *sight*; to *trust* where I cannot *trace*. Lord, help me, I pray Thee, so to do. Thou art worthy of all praise. Thy mercies are so great and Thy compassions are so infinite. Oh, what love is *Thy* love! What mercy *Thy* mercy! Ah, what recipient of that mercy but must sing:

“Determined to save, He watched o’er my path,  
When Satan’s blind slave, I sported with death.”

Well, Lord, in spite of all sin and unbelief – all ill and Hell-deservings - help me, a poor sinner, to add:

“His love in times past forbids me to think  
He’ll leave me at last in trouble to sink;  
Each sweet Ebenezer I have in review  
Confirms His good pleasure to help me quite through.”

*Signed ‘D’ in Gospel Magazine, 1875*



# News & Current Affairs

**Palace of Henry VIII Holds First Catholic Service in Nearly 500 years** – by Kimiko de Freytas-Tamura, New York Times, 9 Feb.

Hampton Court Palace, where the Tudor King, Henry, broke off ties with the Papacy in 1530, held its first Roman Catholic service in more than 450 years. During the service, held in the Palace's Chapel Royal, chants in Latin from an 18-person choir swelled up toward turquoise ceilings, adorned with golden stars and gilded cherubs. Around 350 attendees were packed into tiny wooden pews.

A procession of altar boys and priests solemnly made its way toward the front of the chapel as the scent of incense wafted across the ancient hall. The Medieval Latin chants date to before the Protestant Reformation, when they were heard throughout churches in Europe.

The service symbolised in part a growing reconciliation between the Church of England and the Roman Catholic Church. Both are grappling with internal divisions - including a battle over homosexuality - and the service came as several high-profile figures, including some members of the Royal Family and former PM, Tony Blair, have left the Anglican Church. (In 2011, a ban on a British Monarch marrying a Roman Catholic was lifted after more than three centuries, but Roman Catholics are still barred from taking the throne).

For his part, Pope Francis announced changes last year that were intended to make it easier for Roman Catholics to obtain annulments and re-marry within the church and a meeting with the head of the Russian Orthodox Church will be the first meeting between leaders of the two churches in almost 1,000 years.

Amid the backdrop of change in both churches, the Pope's personal preacher, Raniero Cantalamessa, led a prayer at Westminster Abbey in the presence of Queen Elizabeth II in November.

The vespers service was conceived to celebrate the Palace's 500<sup>th</sup> anniversary and the chapel's musical heritage.

*Abbreviated*

**In our opinion... Unity, unity, unity** – The Editor, British Church Newspaper, 5 February, 2016

We all knew that the Church of Rome wanted to bring the world religions together in one big happy family (under the Pope). The Pope has now stated this openly and unequivocally.

Indeed their uniting makes sense because they all believe in salvation by works. It is only Bible Christians who cannot join their ranks because we believe in justification by faith alone. *Not by works of righteousness which we have done, but according to His mercy He saved us* (Titus 3:5).

Of course we believe in the necessity of good works, but simply as the outcome and proof of faith. In no way do our good works contribute to our salvation.

It is appropriate that the followers of the religions of works come together. There is no possibility of the adherents of the second, Biblical, religion ever joining them in any circumstances.

### **Orthodox Jewish Comment on the coming Messiah**

- David Hathaway in Prophetic Vision, Spring 2016

I was in the Temple Institute [in Jerusalem in November, 2015] where they are making all the preparations for the re-building of the Temple and I got talking to a Rabbi, an Orthodox Jew who works there every day. He showed me a chart on the wall, showing all the dispensations from Creation to the final Messianic Age! He said, "The six days of Creation are six days of the week. A day is as a thousand years. The seventh day, the millennium, is the Sabbath. We are living in the sixth day, in the year 5776." But - now this is very interesting – the Rabbi told me it is possible for the start of Sabbath to be declared, not at sunset according to the wording of the Creation account in Genesis Chapter 1, but when only 75% of the sixth day has passed! This is because, in different time zones, Shabbat starts at different times. So according to Rabbinical law, I was told, a Chief Rabbi can declare Shabbat at any time after three quarters of the day has passed.

The Rabbi continued - the Jewish year 5750 marked the three quarters point in the 1000 years of the sixth day. That was the year 1990 in our Western calculations. We were looking at this chart and the Rabbi said to me - "We are just over 25 years into this period, this last quartile, 5776 in the Jewish calendar, still 2015 in the Western calendar. Messiah could come at any time!" I found this so significant. This was not a Christian, not a Messianic Jew,

but an Orthodox Jew saying we are **now** living in the days when Messiah can come! The whole of Israel is expecting Messiah to come! Any Time!

*Abbreviated*

**Poll Watch** – YouGov/The Sunday Times, 'The Week' - 23 January, 2016

46% of people say they have no religion – up from 37% in 2013. Among under-40s, the proportion is 56%. However, 16.5% of all those who say they have no religion believe there is definitely or probably a higher power.

**Queen's Christian Faith Explored in New Book** – By Aaron James, Premier, 21 February, 2016

A new book chronicling the faith of Queen Elizabeth II has been released ahead of her 90<sup>th</sup> birthday this April.

Three Christian charities – HOPE, LICC and the Bible Society – came together to publish 'The Servant Queen and the King she serves',\* which provides rare insights into the Queen's relationship with God and how it has affected the other aspects of her life.

A special 12-page version for schools has also been published by Scripture Union.

The Queen wrote the foreword herself, saying: "*I have been – and remain – very grateful to you for your prayers and to God for His steadfast love.*"

*"I have indeed seen His faithfulness."*

She also commented on the situation in the Middle East, saying the world is now experiencing "*terrible suffering on an unprecedented scale.*"

The Servant Queen is not a profit-making book and is intended to be given as a gift to others as part of the Queen's 90<sup>th</sup> birthday celebrations. Her Majesty wrote the foreword on the explicit condition that the book would not be used for commercial gain.

Catherine Butcher from HOPE is co-author of The Servant Queen and told Premier: "She is very clear about her faith. She is very affirming of other faiths but she is quite clear that she is a Christian - and at HOPE we have been encouraging people to put their faith into words."

"So to have a Monarch who talks openly about Jesus in a very relaxed and natural way, we find that a huge encouragement and hope that Christians across the country will take a leaf out of the

Queen's book and learn to talk about Jesus in a natural way with friends, relatives and colleagues, so people can discover more about what it means to be a follower of Jesus."

\* Obtainable from: Christian Publishing & Outreach Ltd. Garcia Estate, Canterbury Road, Worthing, W. Sussex BN13 1BW, Telephone: 01903 263354 Email: [sales@cpo.org.uk](mailto:sales@cpo.org.uk)  
Web: [www.cpo.org.uk](http://www.cpo.org.uk),

### **Hijabs for Hospital Patients** –by Liam Deacon, Breitbart London, 4 March, 2016

A NHS Hospital Trust has developed official hijabs which they call 'multi-faith dignity gowns' to protect the 'modesty' of patients, after local Muslims apparently complained about standard hospital gowns.

The hijabs, which can also function as niqab due to its inbuilt facemask, are now being offered at two NHS hospitals, as Muslim women said the traditional gowns made them 'uncomfortable'.

Hospital gowns are designed so that medical staff can easily access the part of the patient's body that is being treated and are made of hygienic fabric. However, unlike the standard gowns the new garments have longer sleeves, two hair coverings, a facemask and a belt around the waist.

The hospital's Press Officer told *Breitbart London* that their patient engagement team had 'work[ed] with the local Muslim sisters' to develop the idea. However, they insisted the new garments are also suitable for ladies of Hindu, Orthodox Jewish and Rastafarian faiths.

*Abbreviated*

---

**Correction:** On Page 12 of the Jan/Feb Newsletter, in the first item, 'Israel vs. ISIS, 3<sup>rd</sup> paragraph - IDF was referred to as (Israeli Defence Fighters) – it should have read (Israeli Defence **Force**) – we apologise for this error.

---

### **Final Subscription Renewal Reminder**

If you have not yet renewed, please either renew online  
[www.christianwatch.org.uk](http://www.christianwatch.org.uk) or send a cheque to

**Christian Watch,**  
**PO Box 2113, Nuneaton, CV11 6ZY**

# THE LIFE AND WORK OF WILLIAM TYNDALE

*By: Michael Hobbis, CW Committee Member*

## Part 1 (of 3)

### The enemy is at the gates

As I write, a Roman Catholic Cardinal has, after almost five centuries and with full permission of Her Majesty the Queen of England, engaged in a vespers service in the very chapel at Hampton Court where Henry VIII worshipped. The same Henry who, in the wonderful providence of God, dismissed Cardinal Wolsey from office as his advisor and confidant and repudiated the Pope of Rome and all his ways. Some would say that this was merely in a fit of pique because he desired a divorce from Catherine of Aragon, however, as we study the life of our subject, William Tyndale, we shall see that he had more than a little influence in this breach with Papal authority, by the grace of Him who turneth the heart of Kings; whithersoever He will (see Proverbs 21:1).



This then is surely a fitting time to remind ourselves of the goodness of God in raising up such a one as William Tyndale, now that we appear to have come to a period in our contemporary history when, once more, the darkness of ignorance, superstition and false religion threatens to envelop us again.

That the Authorised Version of the Bible, referred to by some as the King James Bible, has been that great work which has had more influence upon the religious life of this nation than any other translation of the Word of God, is surely a matter beyond dispute. This nation owes much to the work of this one man who, in his service for Christ and in the strength of His grace, brought back to this nation the pure Word of God and so laid the foundation for the prosperity of its people all over the British Empire.

It is also a generally accepted fact that 80 % (some would claim 90%) of the King James Bible rests on the original translating work of William Tyndale from 1525 – 1535.

### **A poor wise man raised up**

What is truly amazing - and this probably says much about the self-effacing character of Tyndale - is that until the *Annals of the English Bible* written by Anderson in 1845 – and apart from the *Acts and Monuments* of John Foxe - little was known or written about him. “The poor wise man” of the little city in Ecclesiastes chapter nine delivered the city by his wisdom and no man remembered him. In comparison with the mighty effects of the grace of God through him, how little is this 16<sup>th</sup> century English poor man William Tyndale regarded either. Yet possibly no man had a greater effect for good in the spiritual life of this nation than Tyndale.

When we study his life we can trace the finger of God in providentially using his Godly servant to give to the people of this nation - and we may say the English speaking world - the Words of life and salvation in their common tongue. By means of the diligent work of mainly one man, this country in the 16<sup>th</sup> century was brought into the light by the Holy Spirit of God spreading the truth of Holy Scripture throughout the land and bringing soul-refreshing views of Jesus and His Word to the hearts of thousands, dispelling the darkness of a fetid and soul-destroying religion and also bringing the Reformation of the Christian religion in Europe to these islands.

### **To build up again “the waste places”**

As this blessed and green and pleasant land is **again** turning back into pre-Reformation darkness, let us in the same spirit as Tyndale seek to do what we can to remind our fellow citizens of that great Christian heritage, which came about through the mercy of God in turning back a floodtide of impiety and spiritual falsehood and bringing that Word of light and life, the Bible, to the common man. Tyndale was “a repairer of the breach, a restorer of paths to dwell in”; so by the power and grace of God may we too seek to “raise up the foundations of many generations”. Perhaps this account of Tyndale’s life of self-sacrificing service for Jesus may be an encouragement to us to go and do likewise. To fight in the might of Christ against all the



powers of darkness, alone as far as human agency is concerned: but always with Jesus who said: "I am with you alway" Isaiah 58: 12; Matthew 28: 20

Let us then examine the life of this Christian martyr for Christ and His Word: who though "being dead yet speaketh."

## **The early years**

Much of Tyndale's early life is shrouded in the mists of time. However, we do know from Foxe and other researchers that he was born in Gloucester around 1490 – 1495 and there is documentary evidence that he lived at one time in the village of Slymbridge with his brother Edward, who was fined by the Star Chamber in 1530 for assisting William in the circulation of the translated New Testament with two other brothers.

Tyndale was born at a time when the priests were entrenched in their hypocritical forms of religion e.g. relics, masses, the kissing of St Thomas's shoe, pilgrimages, worshipping the image of "Our Lady of Walsingham" and other abominations.

However, at this time of Tyndale's early life, all forms of the pretence of reverence and faith had gone and now these evil clergy openly mocked both themselves and the credulous people for the empty rites they knew them to be. It is said that in this age when the Scriptures were virtually unknown that Gloucester was chief in England for this sham religion of deliberate hypocrisy.

From his early days Tyndale showed a remarkable gift for learning languages and it is said that he could think and converse in seven languages as if they were his mother tongue. He was also held in much esteem for his good character, even among his enemies. Sir Thomas More, no friend of his, said of Tyndale before he finally left England: *Tyndale was well known for a man of right good living, studious and well learned in the Scripture.* Like Daniel many years before him, men could find nothing against him - unless it be concerning his God.

We know that Tyndale went up to Oxford where he came under the influence of one John Colet, a man who, as friend of Erasmus, had travelled around Europe studying Greek and preaching the Gospel. Now imbued with the Reformers zeal, he began to teach the Epistles of Paul at the university.

By the time Tyndale attended Oxford in 1510, Colet had already left - in 1505; nonetheless his influence remained and had an effect upon the young Tyndale. What made Tyndale different

from Reformers such as Latimer, Cranmer and others was his total understanding of the Gospel of grace. His spiritual perception of its truths were clear and undimmed, unlike many who came into the dawn of the Reformation with less clarity of thought - seeing "men as trees walking". Others were cautious and conservative, whereas Tyndale was bold and valiant for the truth - and, while not careless, he was fearless. He was, it seems, greatly impressed by Erasmus and, just as this world famous scholar was, he began to have the burden on his heart that the Scripture of Truth must be given to the common man in his own understandable tongue.

It seems scandalous to us now that even the priests could not understand the Latin they intoned. And so it was too to Tyndale, who later wrote himself that many of these blind guides could not translate one line of the Lord's prayer from the Latin. Such was the miserable darkness and captivity of mind that the ordinary man laboured under. If his teachers could not read or understand the Scripture, what hope for the common man!

Tyndale began to preach and promote the Gospel while at Oxford, instructing his fellow students in its truths. He then left Oxford for Cambridge at - it seems - the right time, for Foxe wrote that he went - *spying his time*. (It was quite dangerous at that time to engage in the promotion of the Gospel). At any event, arriving in Cambridge, he again came under the influence of Erasmus and Colet who had been there before him. He also made the acquaintance of Bilney who, as we know from his letters to Bishop Tunstall, was soundly converted. Both seemed to have a mutual love for the Word.

When he left Cambridge is unclear, but, it is believed to have been around 1521 and he took up the position of tutor/chaplain in the household of Sir John Walsh in Little Sodbury - not far from his own birthplace. Sir John was a comparatively wealthy man of some influence with court and in the nation. Consequently, many Abbots - and other men of renown - were visitors to the house. Tyndale, it seems, being under the wing of this powerful man, was fairly secure from his enemies - men were still being cruelly put to death for what was termed "heresy". He lived almost as a family member and came into frequent contact with these men, often disputing with them and confounding their superstitious opinions and corruption of the truth from the Scriptures.

At this time - and as a defence of his own position - he translated the work of Erasmus - *Enchiridion Militis Christiani* - *Manual of a Christian Soldier*. Written by Erasmus in 1501, it

ridiculed the ritual and superstitious observances current in religion and had become famous all over Europe.

This was the first of Tyndale's translating efforts whereby he used his pen as his sword to bring to men an even sharper sword. He gave the book to his master John Walsh and his wife who, after reading it, closed their doors to all the monks and prelates who had been such frequent visitors and discouraged them from attending.

It appears that his master and mistress were won over by this means to Christ and true religion. He preached in and around the local villages the pure Gospel of Christ, as he had opportunity. However, his main desire to take the written Word to the populace in their own common tongue was becoming uppermost in his heart. This involved his self-imposed exile to Europe and his eventual martyrdom which we shall discuss in our next issues.



*Statue of Tyndale in Victoria Embankment Gardens, London*

# PRAYER MEETING ADDRESS

By: Mr. J. E. Pack

given at the Annual Meetings of the Gospel Standard Societies,  
held in London on 20<sup>th</sup> April, 2001

*Reading: Habakkuk chapter 3*

***TEXT: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."***

(verse 2)

Thus the prophet Habakkuk poured out his heart to God in prayer. We find in the opening chapter of this short prophecy the state of the times in which Habakkuk lived. He there asked the Lord "Why dost Thou shew me iniquity, and cause me to behold grievance? For spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth" (chap. 1:3, 4). How descriptive of the days in which we live! But not only did Habakkuk have the present conditions to mourn over, but God told him that His judgments would soon fall upon Judah. "For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves" (1:6,7).

We do not wonder when we find the prophet saying in the sixteenth verse of the chapter: "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." O what grace was given to this dear prophet! How he was enabled to plead with the Lord, "O Lord, revive Thy work"! He saw around him everything to cause dismay, a nation which had forsaken their God, a nation indulging in all manner of wickedness. What religion remained was largely of a false nature. Only a little remnant was left of those who truly loved and feared the Lord. But still the dear prophet prayed, "O Lord, revive Thy work." He was well taught that man could not revive the Lord's work. It was sovereign power, divine power put forth by the word of the Lord in the hearts of sinners that alone could bring about a revival of real religion in the land. "Lord, revive

Thy work in the midst of the years.” These dark years, these years that get worse as each year follows another, in the midst of these years “revive Thy work.”

“In the midst of the years make known.” What did the prophet want the Lord to make known to him? We can be sure of this, that he wanted the Lord to speak to his heart, like the Psalmist when he prayed, “Say unto my soul, I am thy salvation.” He wanted the assurance that the Lord would be with him even in those dark days and darker days still that he knew were coming upon Judah. “In the midst of the years make known.” Like Moses, “If Thy presence go not with me, carry us not up hence.” “In the midst of the years make known.” “Return, O Lord,” Moses prayed “how long? And let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us and the years wherein we have seen evil. Let Thy work appear unto Thy servants and Thy glory unto their children.”

“O Lord, revive Thy work.” I have heard it repeated that there was a Godly man who used to pray like this, “Lord, revive Thy work *and begin with me.*” For deeply as we see the need for the Lord’s reviving work in Zion, we believe many of the Lord’s people feel such desolation within, that they have to pray like that, “Lord, *begin with me.* Revive Thy work in my heart. O bless me with real faith, real repentance, real love to Thee. Come and enlarge my heart. Keep me from evil. Enable me to run in the way of Thy commandments.”

“Revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.” As the prophet looked upon Judah, he could see every reason why the Lord should be wroth with them. Their sins were risen up to Heaven. They had forsaken God who had done such wonders for them. O, but he pleads for mercy, “in wrath” in deserved wrath, Lord “remember mercy.” Remember Thy covenant with Abraham and with Isaac. O remember mercy!

Again our thoughts have gone to Moses, on that solemn day when Israel had sinned so grievously in making the golden calf and how Moses was enabled to plead with the Lord on behalf of Israel. “Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if

Thou wilt forgive their sin -; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." A little later we find Moses beseeching the Lord to show him His glory. And the Lord said he could not see His face and live, but He put him in a clift of the rock, and He passed by and proclaimed the name of the Lord. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." True the Lord went on to say that He would by no means clear the guilty, the impenitent, those who live and die in their sin. But O what a gracious revelation that was of the Name of the Lord, "The Lord, the Lord God, merciful and gracious"! Yes, the Lord delights in mercy and this was the plea of Habakkuk, "In wrath remember mercy." Time and again the Lord turned away the fierceness of His wrath from Israel. He spared them; He did not destroy them.

But this is a personal matter, as well as a matter which concerns nations. Have we found, as the Holy Spirit has convinced us of our sins, that we deserve nothing but the Lord's wrath to be poured out upon us? Then we shall pray as Habakkuk did, "In wrath remember mercy." And where will we look for the fountain from which mercy flows? We shall look to Calvary.

"'Twas Jesus, my Friend, when He hung on the tree,  
Who opened the channel of mercy for me."

Nowhere else can we look but to the finished work of the Lord Jesus, to His righteousness, to His precious blood, which cleanseth from all sin. "In wrath remember mercy."

Much of the following part of the chapter consists of the prophet reminding the Lord of what He had done for Israel in former years, in Egypt and in the wilderness and when He brought them into the land of Canaan. And as the prophet meditated on what God had done for His people, it would seem that his faith was enlarged, that he was enabled truly to trust in the Lord with all his heart. So we find in the seventeenth and eighteenth verses such a remarkable expression of his confidence: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls" – how applicable such words to our present condition as a nation\* and the judgements that God has brought upon us in measure, though not as our sins deserve –

“Yet,” says the prophet, “I will rejoice in the Lord, I will joy in the God of my salvation.” O blessed faith that this dear prophet possessed!

It reminds us of Asaph in the seventy-third Psalm. At the beginning he was envious as he saw the prosperity of the wicked, but when the Lord showed him the solemn end to which the wicked were hastening and then revealed His mercy and goodness to Asaph, he was enabled to say, “Whom have I in Heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.” Many of us can join with dear Habakkuk in his trembling. Might it please the Lord so to enlarge our faith that we may also join with him in his rejoicing. “Yet I will rejoice in the Lord, I will joy in the God of my salvation.”

May the Lord bless these few thoughts to us.

\* **Foot and mouth disease**

---

## **ONE AT A TIME**

**By John Newton**

I compare the troubles which we have to undergo in the course of the year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once: He mercifully unties the bundle and gives us first one stick, which we are to carry today; and then another, which we are to carry tomorrow; and so on. This we might easily manage if we would only take the burden appointed for us each day, but we choose to increase our troubles by carrying yesterday's stick over again today and adding tomorrow's burden to our load before we are required to bear.



## CW Exhibitions in 2016

By: Michael Hobbis



The Committee of Christian Watch felt that - under God - our representation at the CRE Sandown Exhibition was proving to be an excellent way of reaching a large number of people to inform them, not only of the existence of Christian Watch, but also to contend for the Truth in the midst of “a crooked and perverse generation”. Consequently, after prayerful consideration, it was decided to extend this work into other areas throughout the nation.

Professing Evangelicalism has in many cases been weakened by the prevailing decline in public morality and the general abounding iniquity in the nation. In the lives of many professing Christians, the authority of the Word of God has been diminished because of false versions and attacks by science falsely so called, with the resulting loss of Godly fear and reverence.



The sad fruits of all this can be seen in the worldly methods of worship and evangelism that have been adopted, with all its corrupting influences. Modern versions of the Bible and up-to-date music have been allowed into the congregation of the righteous (see Psalm 74: 4). In some Churches, it is even been heard that homosexuality has been promoted and accepted under the guise of Christian “charity” - *from such charity may we ever be preserved.*

However, it is not only to the Church that we seek to bear witness to the truth as it is in Christ Jesus, but we attend venues where there are those who, in the main, have no connection with any form of religion. This is particularly the case at the Royal Cornwall Show, which has approximately 100,000 visitors - many of them children with parents; and the South of England Show (*when we are able to attend – the dates clash this year with the Royal Cornwall Show*) with approximately 70,000 visitors. The fields are white unto harvest in these places and many are reached for Jesus by our Stand, who would otherwise be untouched by the Gospel of Grace and truth.

### **Dates for your diary in 2016:**

CRE, ExCel Exhibition Centre,  
Docklands, London

- **17 - 20 May**

Royal Cornwall Show, Wadebridge - **9 - 11 June**

CRE, Maidstone, Kent

- **12 - 13 October**

---

We often have to keep praying and crying on without any testimony that the Lord hears. This is very discouraging and seems at times as if it would, if not stop, at least damp all the prayer of the soul. But it will be our mercy if we still call upon His name and seek His face and a greater mercy still, yea the greatest of all mercies, if He bow down His ear and give a manifest answer.

***J. C. Philpot***

## THY WAY, NOT MINE, O LORD

Thy way, not mine, O Lord,  
However dark it be!  
Lead me by Thine own hand,  
Choose out the path for me.

Smooth let it be or rough,  
It will be still the best;  
Winding or straight, it leads  
Right onward to Thy rest.

I dare not choose my lot;  
I would not, if I might;  
Choose Thou for me, my God,  
So I shall walk aright.

The Kingdom that I seek  
Is Thine; so let the way  
That leads to it be Thine,  
Else I must surely stray.

Take Thou my cup, and it  
With joy or sorrow fill,  
As best to Thee may seem;  
Choose Thou my good and ill.

Choose Thou for me my friend,  
My sickness or my health;  
Choose Thou my cares for me  
My poverty or wealth.

The Kingdom that I seek  
Is Thine: so let the way  
That leads to it be Thine,  
Else I must surely stray.

Not mine, not mine the choice  
In things or great or small;  
Be Thou my guide, my strength,  
My wisdom, and my all.

*Horatius Bonar*

**Christian Watch Annual Subscription (2016),  
including UK postage - £10**

## **The Biblical Case For Brexit**

**6 Scripture-based reasons why Britain  
should leave the EU**

**By: Pastor Peter Simpson  
Penn Free Methodist Church**

**Price: 3 copies - £3.20  
20 copies - £15.00  
(including P&P)**

Order and pay online (using Paypal) at [www.pennfree.com](http://www.pennfree.com)

Or send cheque to:  
Mrs. J. Langston,  
19 St. John's Road,  
Penn, Bucks, HP10 8HW

*(Cheques payable to **Penn Free Methodist Church**)*  
Proceeds after cost to church funds (Charity No. 1138169)

***Back Cover Picture: Hampton Court Palace***

**(Some articles may not necessarily reflect the opinions and beliefs of Christian Watch but are included for information only and not as an endorsement.)**



# CHRISTIAN WATCH

PO Box 2113  
Nuneaton, CV11 6ZY

[info@christianwatch.org.uk](mailto:info@christianwatch.org.uk)  
[www.christianwatch.org.uk](http://www.christianwatch.org.uk)