

CHRISTIAN WATCH

Issue No. 3

A Protestant Biblical Witness

May/June 2016

Referendum on the United Kingdom's membership of the European Union

Vote only once by putting a cross ☒ in the box next to your choice

Should the United Kingdom remain a member of the European Union or leave the European Union?

Remain a member of the European Union	<input type="checkbox"/>
Leave the European Union	<input checked="" type="checkbox"/>

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

Mark 13:37

IN THIS NEWSLETTER:	Page
Letter from the Vice-Chairman	1
Vote 'Leave' on 23 June – Ian R. Henderson	2
“Because Thou Art Lukewarm” – D.H. Gospel Magazine	6
Love to God's Word – Thomas Watson	8
The Life and Work of William Tyndale (Part 2) – Michael Hobbis	10
The Return of Paganism – Bill Muehlenberg	15
Revival – The Rt. Rev. E. J. Malcolm	16
News and Current Affairs	17
The Two Crosses – James William Tobitt	22
“What time I am afraid, I will trust in Thee.” - Pastor James Smith	24

Dear Friends,

May 2016

The referendum on membership of the European Union is nearly upon us – we must all do our duty before God and **VOTE LEAVE** on 23rd June. As the news media and politicians engage in breathtaking scaremongering (not to say lies), rarely is there any mention of the Roman Catholic influence prevalent in this European super-State – an influence that is set to become even more powerful with Islamic nations applying for membership and the coming together of these two false religions. Thankfully, there is an Authority, higher than any political Party or Government, Who hears and answers the petitions and prayers of His people. May the Lord grant a spirit of prayer that He will intervene and bring about a real change in the politics of this country and that we will be freed from the stranglehold of European domination.

Whilst the European referendum has dominated the headlines, the vote for the new Mayor of London – our capital city - has resulted in a non-white Muslim being elected. The people of London (only 45.3% of whom bothered to vote) have brought shame and humiliation, not only on themselves, but on the United Kingdom as a whole. They have made a laughing-stock of themselves around the western world. Messages on Facebook are already referring to “Londonistan” and a circular from a pro-Islamic source gloats that “London has fallen!” How we need to pray that God, in His mercy, will awaken His Church – and raise up men and women who love the Lord to occupy positions of authority and responsibility.

At the present time, there is increasing animosity toward the Gospel in our nation. The ‘politically correct’ establishment will take revenge on any who seek to uphold the teachings of the Bible e.g. Ashers Bakery in Northern Ireland or magistrate Richard Page in Kent. There always has been enmity toward the doctrines of the Gospel and its adherents – *“If the world hate you, ye know that it hated me before it hated you”* (John 15:18). *“Marvel not, my brethren, if the world hate you”* (1 John 3:13). It is that enmity which brought about the periods of terrible persecution suffered by our forefathers and we are today seeing a return to the days when hatred of the Gospel dominates society. But the Word of God gives great encouragement to His people – *“Be thou faithful unto death, and I will give thee a crown of life”* (Revelation 2:10).

May God bless you as you continue to witness for Him in these dark days.

Yours in His service,
Ian R. Henderson
(Vice-Chairman)

VOTE 'LEAVE' – 23RD JUNE

by Ian R. Henderson

(Vice-Chairman – Christian Watch)

The people of Britain have been given a referendum on whether or not we should remain in membership of the European Union. In over 40 years, we have never been asked if we wanted to be part of this undemocratic institution.

The rules of this undemocratic institution are made by unelected bureaucrats in the European Commission; they write the laws – get them passed by the almost entirely pro-EU European Parliament – and then impose them on the member States.



The whole plan is for the EU to do away with all the member countries and form just one country – Europe – to disband the Parliaments of the EU member States and let Brussels take total charge.

UK MEPs (of all Parties) are powerless to block legislation that is harmful to British interests and they cannot even initiate legislation. Only the unelected European Commission can do that.

Two fundamental principles have been destroyed by our membership of the EU.

1. The hard-won right to elect and dismiss those who make our laws. This right has gone because we no longer elect the people who make the laws. The British political Parties have to dance to the EU's tune.

2. We have given the UK Parliament – and ONLY that Parliament – the right to make our laws. But this right has been given by the UK Parliament to a foreign power, without our permission, and we, in Britain, are simply powerless to change any EU law.

A Junior Government Minister was heard to say recently – *“I am coming round to the Euro-sceptic point of view about the EU. Whenever I go to Brussels to negotiate the British position, I am allowed 3 minutes to make a prepared statement. It makes not a blind bit of difference. What is decided is what the Commission has already decreed long before the national Ministers turn up. There is no debate. No negotiation. It’s all a ‘stitch-up’”*. So there we have it – straight from the horse’s mouth!

The EU has imposed upon us over 100,000 rules and over 70% of our national laws already come from Brussels. It costs us about £55 million every working day – money that could be better spent on schools, hospitals and the police. And remember – the money the EU doles out to us is not them being generous. It was our money in the first place and they are simply giving us some of our own money back.

Regionalisation

The EU wants to run this country by means of 12 regional authorities – all reporting directly to Brussels. If regionalisation develops as the EU wants, England will not even have the consolation of still being the name of a region! It will have disappeared. England will be split up into regions; Scotland and Wales will cease to be countries – simply regions – and the EU wants all national identities abolished – suggesting, for example, that the South of England should be merged with the North of France to form a new super region called the Trans Manche region; the western parts of England, Wales and Ireland to be joined with Portugal and Spain and eastern England joined with Norway, Sweden, Denmark, Belgium, the Netherlands and parts of Germany.

Anti-Christian

The EU is fundamentally anti-Christian. The EU’s school diary marks all the religious festivals for Hindus, Sikhs, Mohammedans, Jews and Chinese – but NOT for Christians. Neither Christmas nor

Easter is mentioned. It is no longer politically correct to use the word 'Christian'.

It should also be noted that the move to legalise so-called 'gay marriage' emanated from the EU.

A single country called Europe

A European army – a single country called Europe – a European President – an unelected European Foreign Minister (called the High Representative for Foreign Affairs) – the EU's Foreign Service – 137 Embassies (plus diplomats) – the European Central Bank – two Parliament buildings (one in Brussels and one in Strasbourg) – the European Library (in Luxembourg) – the European Court of Justice – the European flag - all evidence that the European Union regards itself as a country, which is not needed, because it is simply duplicating what is already being done by member States.

Daniel's vision

In the vision translated by Daniel, he saw the last world empire which would be destroyed at the Lord's coming (Daniel 2 v 42–44). After Constantine adopted Christianity as a State religion in the 3rd century AD, Church and State became one, the Holy Roman Empire. But 700 years later, with the division between Rome and Constantinople, this religious Empire divided into two – Roman Catholic in the West and Orthodox in the East. Ultimately, out of this came the European Union, brought into being by the Treaty of Rome in 1957. This Empire is a mixture of iron and clay – and cannot hold together and will be destroyed by the coming of Christ. The EU is literally a mixture of the strong nations, such as Germany and France, controlling the weaker ones.

In 2007, the European Council (an UNELECTED and UN-DEMOCRATIC controlling body of the EU) met in Lisbon to set in motion a new Constitution for Europe. This – known as the Lisbon Treaty - was to modify and replace the 1957 Treaty of Rome and the subsequent 1992 Maastricht Treaty. All member States were obliged to ratify this new Constitution – some held referendums, others did not. We, in Britain, were not consulted.

Vote Leave

However, there is an Authority, higher than any political Party or Government, who can and does intervene in the affairs of men – and answers our petitions and our prayers. Ephesians 6 v 12 – *“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”* Pray that God will intervene and bring about, not only a victory for the ‘LEAVE’ campaign, but also a strong consciousness of God throughout these islands of Great Britain.



***“The force of their united cries
No power can long withstand;
For Jesus helps them from the skies,
By His almighty hand.”***

(John Newton)

Revelation 3: 14-19

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou were cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore and repent."

"BECAUSE THOU ART LUKEWARM"

(Revelation 3:16)

Unfaithful grown, our candlestick's removing –

Is but deferred for a little space:

The doom pronounced upon a lukewarm loving

Is drawing near- its harbingers we trace.

Behold, the barren fig tree Jesus viewing,

Its fresh green leaves untainted by decay;

Yet nought could save it from impending ruin:

Struck by His glance, it withered in a day!

Cursed with a curse, the blight is on our nation,

From heights of priv'lege to the depths we fall;

As once our greatness, so our degradation

Shall be the wonder of earth's peoples all.

As wept of Old Jerusalem's fair daughters,

Zion's past glory in her lorn estate;

So England, sitting queen o'er ocean's waters,

Shall mourn the fruits of Romish craft and hate.

Valiant for truth, our "first love's" glorious days in

Our country shone, a star upon life's sea;

No longer were the fires of Smithfield blazing:
Our martyrs blood had made their children free.

An open Bible and the truth's confession,
Such were the blessings *they* had died to win;
Now, high as Heaven rises our transgression,
In basely pand'ring to "the man of sin."

Oh, awful guilt! That we should be forsaking
The Author of our mercies, giving place
Unto those popish legions that are making
Their boasts of triumph to our very face.

The time *had* come when sound and faithful teaching
(Such as of old was music to men's ears;
When crowds would flock to hear a Calvin preaching)
Was listened to with scoffing words and jeers.

When, as a rank weed, stood Arminian error
In pulpit after pulpit of our land,
God's love electing, as a thing of terror,
Unblushingly did free-will teachers brand.

The time had come when men would hear no longer
The solemn truths so precious held of yore;
Error, let in, then popery grew stronger;
Now sinks Truth's star, that meteor light before.

How long, O Lord, shall Thine elect be sighing
And crying o'er abominations done?
On man and beast Thy judgments are replying;
Distress of nations shows Thy wrath begun.

Unfaithful grown, before the foe we're falling,
As fell of old Thy faithless Israel;
And Rome is marshalling her hosts appalling:
The struggle's coming! Ah, we see it well!

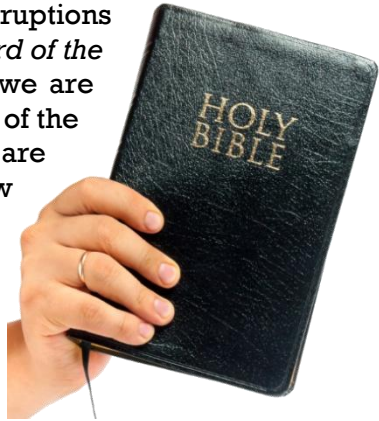
And yet Thou hast Thy marked remnant mingling
With those who've yielded worship to "the beast";
And, in the day of slaughter, Thou'lt be singling
Them from the faithless, for Thy marriage feast!

LOVE TO GOD'S WORD

By: **Thomas Watson**

1. Do we love the Word written?

What sums of money the martyrs gave for a few leaves of the Bible! Do we make the Word our bosom friend? As Moses often had "*the rod of God*" in his hand, so we should have 'the Book of God' in our hand. When we want direction, do we consult this sacred oracle? When we find corruptions strong, do we make use of this "*sword of the Spirit*" to hew them down? When we are disconsolate, do we go to this bottle of the water of life for comfort? Then we are lovers of the Word! But alas, how can they who are seldom conversant with the Scriptures say they love them? Their eyes begin to be sore when they look at a Bible. The two Testaments are hung up like rusty armour which is seldom or never made use of. The Lord wrote the law with His own finger, but though God took pains to write, men will not take pains to read. They would rather look at a pack of cards than at a Bible.



2. Do we love the Word preached?

Do we prize it in our judgments? Do we receive it into our hearts? Do we fear the loss of the Word preached more than the loss of peace and trade? Is it the removal of the ark that troubles us?

Again, do we attend to the Word with reverential devotion? When the judge is giving his charge on the bench, all attend. When the Word is preached, the great God is giving us His charge. Do we listen to it as to a matter of life and death? This is a good sign that we love the Word.

3. Again, do we love the holiness of the Word (Ps. 119:140)?

The Word is preached to beat down sin and advance holiness. Do we love it for its spirituality and purity? Many love the Word preached only for its eloquence and notion. They come to a sermon as to a music lecture (Ezek. 33:31) or as to a garden to pick flowers, but not to have their lusts subdued or their hearts

bettered. These are like a foolish woman who paints her face but neglects her health.

4. Again, *do we love the convictions of the Word?*

Do we love the Word when it comes home to our conscience and shoots its arrows of reproof at our sins? It is the Minister's duty sometimes to reprove. He who can speak smooth words in the pulpit, but does not know how to reprove, is like a sword with a fine hilt without an edge. *"Rebuke them sharply"* (Titus 1:13). Dip the nail in oil, reprove in love, but strike the nail home. Now Christian, when the Word touches on your sin and says, *"Thou art the man,"* do you love the reproof? Can you bless God that *"the sword of the Spirit"* has divided between you and your lusts? This is indeed a sign of grace and shows that you are a lover of the Word.

A corrupt heart loves the comforts of the Word, but not the reproofs: *"They hate him that rebuketh in the gate"* (Amos 5:10). *"Their eyes flash with fire!"* Like venomous creatures that at the least touch spit poison, *"when they heard these things, they were cut to the heart, and they gnashed on him with their teeth"* (Acts 7:54). When Stephen touched them to the quick, they were mad and could not endure it.

Question: How shall we know we love the reproofs of the Word?

Answer 1: When we desire to sit under a heart-searching ministry. Who cares for medicines that will not work? A Godly man does not choose to sit under a ministry that will not work upon his conscience.

Answer 2: When we pray that the Word may meet with our sins. If there is any traitorous lust in our heart, we would have it found out and executed. We do not want sin covered, but cured. We can open our breast to the bullet of the Word and say, "Lord, smite this sin."

Answer 3: When we are thankful for a reproof: *"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head"* (Ps. 141:5). David was glad of a reproof. Suppose a man were in the mouth of a lion and another should shoot the lion and save the man, would he not be thankful? So, when we are in the mouth of sin, as of a lion, and the Minister by a reproof shoots this sin to death, shall we not be thankful? A gracious soul rejoices when the sharp lance of the

Word has pierced his abscess. He wears a reproof like a jewel on his ear: *"As an earring of gold, so is a wise reprovcr upon an obedient ear"* (Prov. 25:12). To conclude, it is convincing preaching must do the soul good. A nipping reproof prepares for comfort, as a nipping frost prepares for the sweet flowers of spring.

"As thou readest, think that every syllable pertaineth to thine own self and suck out the pith of Scripture."

William Tyndale

THE LIFE AND WORK OF WILLIAM TYNDALE

By: Michael Hobbis, CW Committee Member

Part 2 (of 3)

When we began to look at the life of Tyndale in the last issue, it was remarked that in terms of the recognition of his undoubted graces and abilities he was – and still is – surprisingly unacknowledged as the one man who possibly played the most important part in the spiritual life and heritage of the English speaking peoples.

It has been suggested that this repression, even denial, of the importance of his contribution to this nation – and others – was due to his attachment to Martin Luther. Like Luther, Tyndale impresses the reader of his written works with his obvious disregard for the praise and plaudits of men and he fearlessly declared the whole counsel of God to Kings, prelates and the common man alike. He did not bow to the traditions of the professing Church; but emphasised that Christianity is the freedom and liberty of the individual from the traditions and lordship of prescribed religion in his access to his Redeemer and Creator.



True Christianity has always been perceived as a threat to the political and religious powers – the rulers and Kings of the earth. In his works *The Practise of Prelates* and *The Obedience of the Christian Man*, he put Christ and His laws before a desire for fame and honour. In short, like Luther, he would not *toe the party line*. As with John the Baptist who, 2000 years before, reproved Herod, Tyndale reproved King Henry VIII for his divorces and adulteries and exposed the corruptions of the professing Church.

Whether or not this is a correct assessment of the reasons for the world overlooking Tyndale's true service for his Lord and Master - two obvious facts are before us. Firstly, that many people today are ignorant of the part he played in the revival and reformation of true faith in England. Moreover, for those who choose to search Google today for the description of Tyndale's translation work, very often it will be erroneously suggested that the work of translating the New Testament from Greek to English was due in large measure to one George Roye, an associate; a man who - far from being an indispensable help - proved to be something of a burden and hindrance. Not only did Roye plagiarise and corrupt Tyndale's work, but he did not even understand Greek. He took upon himself, without asking Tyndale, a revision of the translated New Testament and in doing so made many mistakes.

A second undeniable fact is that in the work of translating the King James Bible of 1611, those translators used about ninety per cent of Tyndale's New Testament. They were undoubtedly Godly and learned men and performed a valuable work. Yet in the long preface of the translators to the reader in all their acknowledgements of their helps and sources, from works such as the Septuagint and other translations, the name of Tyndale is never mentioned; even though they were indebted to him for the major proportion of their work in translation.

These men were in the main Churchmen, seeming to slight the man who under God gave us the words *Jehovah*; *Passover*; *scapegoat*; *shewbread*; *peacemaker*; *mercy seat* and many other now familiar words in our AV Bible. We owe to William Tyndale phrases now firmly fixed in common parlance - e.g. *salt of the earth*; *powers that be*; *the patience of Job*; *the scales fell from their eyes* - and hundreds more.

What perhaps is even less well known is that we also, by the grace of God, owe to Tyndale much of our English prose style. His gifts of language were such that he brought rhythm, cadence,

suppleness and lucidity into English prose. This has been noted by David Daniell who said of this man - "Such flexibility, directness, nobility and rhythmic beauty showed what language could do."

This man not only coined new words but gave us a prose style used by Shakespeare and many other succeeding literary 'greats'; whereas old English, because of strong Latinate influences, was harsh and scholastic. Now Tyndale, in his translation of Greek and Hebrew, brought into English a freshness introducing the influences of the Greek and the Hebrew, the very languages which God chose as the vehicles to convey His infallible inspired truth. He translated the Old Testament into English as far as Chronicles and in doing so stated that he could virtually place word for word in translating the Hebrew since the similarity was so great between these two languages. In Tyndale's day 6,000,000 people spoke English - now it is about 600,000,000; all these owe to Tyndale those beneficial blessings from his translating work.

One of the saddest effects of the modern Bible versions today is in their seeking to be relevant to the post-modern man. This new mode of thinking, with its contemporary relativism and all that goes with it, jettisons the clarity and softness of Tyndale's 'Biblical' English, replacing it with the harsh grating coarseness of a modern speech, which seeks to run from all ideas of godliness as fast as it can. We only have to consider some modern day expressions to realise that language really does reflect the spiritual state of a nation and men's souls.

I make no apology for having taken up so much space out of this account of the life of this brother in Christ in order to emphasise the massive debt that we all in this land owe by God's grace to the life and work of one man; viz, William Tyndale. Some men's works go before them; other's follow after.

We last left Tyndale still in England, but having the increasing burden to give the Scriptures to every Englishman, in a translation as faithful and accurate as possible.

He had been advised to approach Bishop Tunstall in London in order to get him to sponsor Tyndale in his translation work. Tunstall had been a friend of Erasmus, so he had reason to hope for a good reception. Taking with him an example of his own Greek translation, he approached this influential Prelate. But Tunstall, probably fearing that the Bible translated might open the gates to he knew not what, rebuffed him with excuses. He was

also a politically astute churchman and could foresee dangers from this zealous evangelical. It was while in London that William Tyndale met John Frith and both men were ever after good friends. In truth it was believed that Frith was born into the true faith through the influence of Tyndale - in future days he referred to him as "my son in the faith". After some preaching in various London churches, he became aware of the dangers on every hand for those who proclaimed the pure truth of the Gospel. Seeing



Worms Cathedral

many whose eyes God had opened taking their journey to Europe, he took what books and papers he could and with financial help from Humphrey Monmouth, a merchant, he went to Hamburg, Germany in 1524, never to return to England again.

Because of the need to keep his whereabouts secret, the actual details of his European journeys are vague. At some stage he met with a wandering English friar, William Joye, who had been affected by the preaching of the Gospel. He performed the function of an assistant in Tyndale's attempts to arrange the printing of his new translation. (This man should not be confused with the previously mentioned George Roye whom Tyndale met at a later stage in his European journeying.) Unfortunately, Joye proved an embarrassment, as he had a penchant for writing rhymes against the Pope, the King, Wolsey and others; this was trouble Tyndale did not need and he eventually parted from him. Meanwhile, they travelled from Hamburg to Wittenburg, where he probably met Luther - and then to Cologne. While there, the translation and printing of the New Testament began. However, one John Cochloeus, who considered himself chosen by God to strongly oppose Luther and the Reformation, set his sights on Tyndale and betrayed him to the authorities. Tyndale and Joye gathered together what printed sheets they could and took flight down the Rhine to Worms. Due to the sphere of Luther's influence, they were much safer there. We learn all this from the commentary of the enemy, Jon Cochloeus, in his work *Acts and Writings of Luther*, wherein he writes of this encounter with Tyndale.

In Worms, printers such as Peter Schoeffer were quite willing to print for Tyndale. Whereas previously Tyndale had planned to print 3,000 New Testaments, now he intended 6,000. These were taken by German merchants into England and distributed with the aid of one Thomas Garret, who was later martyred. Henry and Cardinal Wolsey were only too aware of these translations coming in, but mostly were outwitted by the merchants who were also bringing in Luther's works. Tyndale and Joye were at Worms for some two years and Joye, eventually becoming too troublesome, they parted, with Joye going to Strasburg. The first New Testaments came to England in 1526, towards the end of February. As has been mentioned, it is a matter of some uncertainty as to the exact movements of Tyndale, as his aim was to remain in relative obscurity to avoid any dangers. However, it is recorded on every hand that he met with Luther and seems to have been greatly impressed by him.

About this time, with the planning of a merchant friend of Tyndale, Tunstall began buying the Bibles from the merchants and then burning them. This providentially worked in Tyndale's favour as now he had the money to print more - and gave himself to further revision and translation. Tunstall expended vast sums of money for a time before he became aware that his money was being used to further and perfect this work of translation. Of all the thousands of copies which found their way into England, the very few which remain today are in museums and libraries.

Tyndale not only worked at translation, but while moving from place to place wrote *The Practise of Prelates*, which was a scathing rebuke of the abuses in the Churches. He also wrote *The Obedience of the Christian Man*. These works found their way into the hands of the common man and the King of England and a New Testament also was placed in the hands of another almost equally famous personage, which we shall discuss in the third and final part of the life of this valiant champion of Christ and His Truth.

"As the stars do not make heaven, but only decorate and adorn it, even so works do not merit Heaven, but adorn and decorate the faith which justifieth." Luther

The Return of Paganism

By: Bill Muehlenberg, Culture Watch

If you wanted a nutshell description of the past 2000 years of Western history, you could put it this way: Out of paganism Christianity emerged and won the day, establishing civilisation and civility; but as Christianity waned, civilisation began to crumble and a new paganism has emerged.

That is a broad brush outline. A somewhat more detailed account is found in a letter from Lord Macaulay to an American friend, dated 23 May, 1857:

The average age of the World's greatest democratic nations has been 200 years. Each has been through the following sequence:

- From bondage to spiritual faith.
- From faith to great courage.
- From courage to liberty.
- From liberty to abundance.
- From abundance to complacency.
- From complacency to selfishness.
- From selfishness to apathy.
- From apathy to dependency.
- And from dependency back again into bondage.

You certainly find a cycle like this in the history of ancient Israel, especially as found in the Book of Judges. But it well describes the West as well. And if you want an even simpler and shorter spin on all this, the line attributed to Chesterton (but never actually verified) is worth offering here: *"When a man stops believing in God, he doesn't then believe in nothing, he believes anything."*

My point is this: the once great West was the home of freedom, democracy, rule of law and other vital social goods; but, as Westerners increasingly reject that essential foundation, the whole structure is beginning to break apart and collapse.

As the West becomes more and more secularised and less and less Christian – indeed, as it becomes increasingly anti-Christian – the days of the West are now being numbered. As well, into the vacuum left by Christianity are various contenders. What we are witnessing right now is a return of paganism.

What was defeated by Christianity centuries ago is now making a big comeback. And how could it not? When the one, true living God is rejected, then a plethora of false gods re-emerge and are embraced. When Biblical Christianity is booted from the public square, then a host of counterfeits rush to fill in the empty space.

And we are now seeing this happening – quite literally. Pagan temple arches were built in major public spaces in New York and London during April. **(See item 3 in News & Current Affairs section.)**

Abbreviated

CW Comment:

In the light of the above, how we need a revival in our churches and nation - a Holy Spirit led revival. The following is an extract from a letter by the Rt. Rev. E. J. Malcolm in 'The Journal' of the Church of England (Continuing) April 2016 magazine on the subject of revival:

“Revival is not the consequence of any movement of men, of the putting into hand of any schemes or new ideas. Re-structuring the Church will not revive it. Initiatives to get new members, to foray into areas hitherto untouched, to appeal to a section of the population (whatever section that might be) which has not yet felt loved by the Church, will not produce revival. Changes of doctrine, the adoption of modern forms of worship, of ‘easy-access’ styles, will not work.

We know that the way in which the Church will be revived is the way in which the Church began – with a mighty outpouring of the Holy Spirit upon us. This will not be to produce some ‘Charismatic’ movement, but to embolden and empower believers to be faithful witnesses for Christ wherever God’s will puts us. If we complain that the clergy and ministers of the churches today are bad at preaching Christ, let us also admit that we lack that attitude, prevalent among New Testament Christians, whereby we are willing to suffer for the sake and name of Christ. The problem is present throughout the Church. Only the grace of our God can change this, by an outpouring of the Holy Spirit, to revive the Church before it can begin to fulfil its appointed task of preaching Christ to the world. Let us pray for revival, asking that the Lord would have mercy on this land, and not forget us as we have tended to forget Him.”



News & Current Affairs

Shock Poll: 23% of British Muslims Want Sharia Rules in UK

Source: Clarion Project

*"The integration of Muslims will probably be the hardest task" the UK has ever faced, according to the country's former Equality and Human Rights Commission Chairman, Trevor Phillips. He made the comments about a new study conducted for Channel 4 TV, analysing *What British Muslims Really Think*.*

The poll indicated that large numbers of Muslims, 86%, feel a strong sense of belonging towards Britain, while 88% think the UK is a good place for Muslims to live. On most things 78% say they would like to integrate. However, there are key differences where sections of the Muslim community have very different and troubling views.

"On specific issues – families, sexuality, gender, attitudes towards Jews and on question of violence and terrorism," Phillips told BBC Radio 4's Today Programme, "the centre of gravity of British Muslim opinion is some distance away from the centre of gravity of everyone else's opinion."

- 23% support the introduction of sharia into Muslim areas of Britain.
- 39% agree "wives should always obey their husbands" (5% for the general population).
- 52% think homosexuality should be illegal, compared with 5% of the country as a whole. Only 18% of Muslims agree it should be legal.
- 47% believe it is unacceptable for a gay person to be a teacher (14% for the general population).
- 35% say Jews have too much power in Britain (5% of the general population).

The study polled 1,000 Muslims on a range of attitudes. A control group of 1,008 people representative of the country as a whole was also interviewed for comparison purposes.

As head of the Equality and Human Rights Commission from 2003-2012 and an influential Labour politician before that, Trevor Phillips had a hand in the creation of the multi-cultural policies

which are now being blamed for the creation of segregated ghettos in British society.

Yet now, in the light of this evidence he has re-evaluated his position.

"For a long time, I too thought that Europe's Muslims would become like previous waves of migrants, gradually abandoning their ancestral ways, wearing their religious and cultural baggage lightly and gradually blending into Britain's diverse identity landscape," he wrote in The Times. "I should have known better."

Writing for the *Daily Mail*, Trevor Phillips laid out the ways in which Britain has failed at integrating Muslims and laid the groundwork for the separatist communities that exist today.

"Liberal-minded Muslims have been saying for some time that our live-and-let-live attitudes have allowed a climate to grow in which extremist ideas have flourished within Britain's Muslim communities.We have 'understood' too much and challenged too little – and in doing so are in danger of sacrificing a generation of young British people to values that are antithetical (directly opposed) to the beliefs of most of us, including many Muslims."

Abbreviated

Catholics who see Muslims as their allies – de Morgan (Brussels)
'The Week' 14 May, 2016

For years, schools across Europe have fiercely resisted making concessions to Islamic pupils. Courts in Germany and Switzerland have ruled that Muslim schoolgirls should be obliged to join swimming lessons with boys. In France, a ban on religious symbols in schools is rigidly enforced, but in Belgium, Flemish Catholic schools have thrown in the towel, says Bart Eeckhout. Head Teachers say they plan to admit children who wear headscarves; they will also provide Muslim prayer rooms and even offer training in Islam. Some people are aghast at this turnaround, while others see it as a bold step in the right direction at a time of rampant Islamophobia. But the decision may not be motivated by a spirit of tolerance. Catholic leaders are starting to see Muslims less as alien enemies than as co-religionists, allies against the advance of a 'godless' society. Instead of fighting to keep them out, they plan to harness Islam's religious zeal to mount a new 'counter-reformation' in Europe; this time aimed at secularists. For the rest of us, an alliance between two deeply conservative ideologies is surely cause for alarm. Children

should have the opportunity to learn about all religions and philosophies, free from indoctrination or paternalism. If Catholics are pursuing a hidden agenda, it needs to be exposed.

Arch of Temple of Baal copied for Trafalgar Square – from British Church Newspaper, 15 April 2016

In 2015 the pictures of destruction by ISIS of the Temple of Bel (Also known as Baal Shamin) in Palmyra shocked the world.

Attempts to salvage what remains are to be encouraged. However, the reconstruction of the temple Arch of Palmyra in Trafalgar Square on April 19 by the Oxford based Institute of Digital Archaeology (IDS) could have a darker significance.

Baal was a powerful symbol for evil and the occult: a pagan Canaanite god who demanded human sacrifice. Baal worship was particularly condemned in the Bible (e.g. 1 Kings 18).

The date chosen for the reconstruction of the monument, April 19, marks the Feast of Moloch, another ancient Canaanite god, specifically associated with Baal (e.g. Jeremiah 32:35), who demanded child sacrifice.

In the last few years the occult - and more particularly Satanism - has been enjoying a resurgence of interest. *The Daily Express* claims that Jimmy Savile was a practising Satanist.

April 19, marking the period of blood sacrifice leading up to Beltane, is one of the most significant dates in the Satanist occult calendar.

Was the selection of this particular date to reconstruct an ancient monument to the god Baal random or deliberate? We do not know. But it is certainly unfortunate. (Source includes Voice for Justice UK)



Abbreviated

How Muslims Think – A true story of gratitude! – Letter from Dr. Arie Eldad a doctor at Hadassah Hospital in Israel - May, 2016

I was instrumental in establishing the “Israeli National Skin Bank”, which is the largest in the world. The National Skin Bank stores skin for every day needs as well as for war time or mass casualty situations. The skin bank is hosted at the Hadassah Ein Kerem University hospital in Jerusalem. I was the Chairman of plastic surgery.

I was asked to supply skin for an Arab woman from Gaza, who was hospitalised in Soroka Hospital in Beersheva, after her family burned her. Usually, such atrocities happen among Arab families when the women are suspected of having an affair.

We supplied all the needed homografts for her treatment. She was successfully treated by my friend and colleague, Professor Lior Rosenberg, and discharged to return to Gaza. She was invited for regular follow up visits to the outpatient clinic in Beersheva.

One day she was caught at the border crossing wearing a suicide belt. She meant to explode herself in the outpatient clinic of the hospital where they saved her life. It seems that her family promised her that if she did that, they would forgive her.

This is only one example of the war between Jews and Muslims in the land of Israel. It is not a territorial conflict. This is a civilisation conflict, or rather a war between civilisation and barbarism.

People need to understand radical Islam and what awaits the world if it is not stopped.

Slightly Abbreviated

Chinese President to Communist Members – By Stoyan Zaimov, Christian Post reporter, 25 April, 2016

Chinese President Xi Jinping told his Communist Party members that they must be “unyielding atheists” who will command Christians and other religious groups in the country.

“Religious groups...must adhere to the leadership of the Communist Party of China,” Xi told senior party officials at a conference, as reported by the official Xinhua news agency. He added that Communists must be “unyielding Marxist atheists,” who are given the mission to “resolutely guard against overseas infiltrations via religious means.”

“We should guide and educate the religious circle and their followers with the socialist core values,” the Chinese President added.

Human rights and persecution watchdog groups have continuously criticised China’s treatment of religious minorities, claiming that the Communist Party carries out widespread persecution against religions that it deems a threat.

Recently China Aid reported that a government sanctioned church demolition team attempted to bury alive a house church leader and his wife in Henan province, who had tried to oppose the destruction of their church. While the Church leader managed to escape, his wife suffocated to death beneath the rubble.

The China Aid President, Bob Fu, told *Christian Post* in February “The top leadership is increasingly worried about the rapid growth of the Christian faith and their public presence and their social influence. It is a political fear for the Communist Party, as the number of Christians in the country far outnumber the members of the party,” he added.

Abbreviated

BBC is ‘too Christian’ – by Neil Hall, Reuters, www.rt.com/uk,15
May, 2016

An internal review within the BBC has concluded that the network is too Christian in terms of its religious output and should diversify in order to fit ‘the religious make-up’ of British society, in which the number of Muslims has doubled in the past decade.

Aaqil Ahmed, head of BBC’s religion and ethics department, has filed a report with the corporation’s Director General, Lord Hall, describing the imbalance in the BBC’s religious output, The Sunday Times reports.

“Christianity remains the cornerstone of our output and there are more hours dedicated to it than there are to other faiths,” Ahmed told the paper, adding that the output in this area is not static and that Muslim, Hindu and Sikh programming should be increased.

“We do look at the number of hours we produce, and measure that against the religious make-up of society. We also carry out checks to give us a better understanding of how we represent the different faiths across the various BBC channels.”

The religious make-up he mentions has changed substantially in the past decade, with the number of Muslims, for instance,

hitting the three million milestone for the first time in January this year.

Ahmed's report is now being considered by Lord Hall, who is to decide how to deal with the apparently problematic findings.

Abbreviated

THE TWO CROSSES

*From a sermon by James William Tobitt (1861-1928) of Hastings
on Hebrews 12:3*

We will go to the root of the matter if the Lord shall help us; if we discover the malady, we may find the remedy. I believe it to be twofold: first the pressure of the inward cross; secondly, the weight of the outward cross. Every believer has to carry to the end of his course these two crosses and the weight of them often causes him to feel very fatigued, worn out and sad at heart.

What is the inward cross? The weight of the old man. When God called us by His grace, He could easily – had it been His purpose and had it been for our benefit – effectually have delivered us from the weight of that cross, but He has not done so. You will find the Apostle Paul, who was one of these racers (Heb. 12:1-2), at one time expressing his weariness because of the pressure of this cross: “*O wretched man that I am! Who shall deliver me from the body of this death?*” That is the inward cross. The Lord has determined in much love and wisdom that His people should carry it because it is very beneficial. By it they learn feelingly from what they are saved, how vile they are, the preciousness of Christ and the love of God the Father.

This cross is a continual burden to the Christian; when he would pray, then sinful thoughts will come, or distracting cares, or wicked imaginations. When he would read the Bible, there is a power pulling him back from that sacred exercise. Sometimes when he is sitting in God's house, he is worrying about a certain commercial matter he has to face in the week, or something that has been a trouble to him in the past. He has no power over his thoughts; they run helter skelter, north, south, east and west. He has to say, “*When I would do good, evil is present with me*” – “*how to perform that which is good I find not.*”

That is the inward cross and I do think many young Christians – and perhaps old ones too – have not a clear understanding in this matter. In the believer there are two distinct natures, one from Heaven, the other from Hell, diametrically opposed to each other; the one perfectly holy, the other utterly bad; the one cannot become sinful, the other cannot become good; and these two natures are continually striving for the mastery, continually fighting; and it is not to be wondered at that in this conflict the child of God oftentimes feels very fatigued and thinks all his strength is gone. *“Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”*

But I say, there is the outward cross. It pleases God, for the benefit and discipline of His people in the wilderness, oftentimes to touch them concerning outside matters, in providential affairs. *“Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.”*

Why does the Lord put a cross upon the shoulders of the believer? I will tell you. It is to deaden the life of sense and to quicken the life of faith. The more the Israelites were afflicted in Egypt, *“the more they multiplied and grew.”* We often become wearied under the pressure of this external cross and, in addition to our weariness, at times there are manifestations of every wicked rebellion and sinful complaining. O how our carnal nature desires a smoother path, a more pleasant course; but the Lord knows what is best and it is well for you and me when we can say from the bottom of our heart, “Father, Thy will, not mine, be done.”

We must expect a cross; in our sober moments we have blessed God for it. *“If any man,”* the Saviour said, *“will come after Me, let him deny himself, and take up his cross daily, and follow Me.”* We do want to follow Him; therefore let us take up the cross – not merely look at it, or shrink from it, but take it up – and we shall find in cross-bearing we have the sympathy of Jesus; He always carries the heaviest end of it. He is *“touched with the feeling of our infirmities.”* *“In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.”* He is leading us forth by the right way, not only that

we may go to a city of habitation, but have sweet converse with Him by the way.

I am sure I have proved in my little experience that the weight of the inward cross – the old man – and the outward cross – some temporal trouble – have kept open the way of communion, because in this experience we cannot do without Jesus, we are compelled to cry to Him. By all these exercises we “*grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*”

(Previously published in the Gospel Standard magazine, June 2006)

“What time I am afraid, I will trust in Thee.”

Psalm 56:3

It is no unusual thing for the Lord's people to be cast down and filled with tormenting fears. They fear their faith is presumption, their hope delusion and that they shall one day disgrace that Holy Name by which they are called. They fear to rely on a naked promise and want comfortable feelings to underprop their faith. But they should take up the Psalmist's resolution – “*What time I am afraid, I will trust in Thee.*” Jehovah in Jesus is the only proper object of trust and He should be trusted at all times. Beloved, it is well when we can say, “I will depend upon the faithful promise of my gracious God; I will rely on the free grace of my adorable Saviour; I will hope in covenant mercy for evermore; I will fly to my Father's bosom and venture all in my Saviour's hands.” Let us trust in God, in opposition to frames and feelings. Let us trust in covenant love, though providence appears to frown. Our God has said, “*Trust ye in the LORD for ever.*” Here is our warrant. Let us seek grace to say with Job – “*Though He slay me, yet will I trust in Him.*”

O, let me then at length be taught
What I am still so slow to learn,
That God is love, and changes not,
Nor knows the shadow of a turn;
To cast on Him my anxious cares,
And triumph o'er my doubts and fears.

Pastor James Smith, Daily Remembrancer

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