

CHRISTIAN WATCH

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A Protestant Biblical Witness

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Be Still
— & —
know that
I am God

Psalms 46:10

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

Mark 13:37

IN THIS NEWSLETTER:	Page
Letter from the Vice-Chairman	1
A New British Prime Minister – Ivan Foster	3
Time for Secret Prayer – Thomas Brooks	4
Why is Francis <i>Encouraging</i> Muslim Immigration into Europe? Part 1 – Shaun Willcock	6
The Life and Work of William Tyndale (Part 3) – Michael Hobbis	10
News and Current Affairs	17
The Battle of the Somme	19
Psalm 46 – Mr. J. Delves	22
Letter received from Buckingham Palace	24

Dear Friends,

The EU referendum has been and gone and the British people have made their choice. Prime Minister David Cameron – whose personal position became untenable – has resigned and a new Government, under the leadership of Theresa May, has pledged to ensure that “Brexit means Brexit.” Meanwhile, the main opposition Party – the Labour Party – is tearing itself apart and will almost certainly split into two factions. However, in all the excitement and delight experienced in the referendum result, we must always remember that God is Sovereign in all these affairs and a Prayer of Thanksgiving – taken from the 1662 Book of Common Prayer – sums up our feelings – to God alone be all the glory.

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; we bless and magnify Thy great and glorious Name for this happy Victory, the whole glory whereof we ascribe unto Thee, who art the only giver of Victory.

And, we beseech Thee, give us grace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honour of our Sovereign and, as much as in us lieth, to the good of all mankind. And, we beseech Thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy and obedient walking before Thee all our days, through Jesus Christ our Lord; to whom with Thee and the Holy Spirit, as for all Thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. Amen.

Whilst we rejoice in the referendum result, we must however remember the predicament that we are still in as a nation. In this Newsletter, we have included an article by Rev. Ivan Foster - (Retired Minister of the Free Presbyterian Church of Ulster and Editor of the Burning Bush – an online publication) – entitled **A New British Prime Minister** – in which he reminds us of David Cameron’s legacy – one of which he is proud – and the appointment of Justine Greening by Theresa May to the Office of

Secretary of State for Education. This is followed by a **Time for Secret Prayer**. It may be over 400 years since Thomas Brooks was born but this is a most challenging article and gives us much food for thought in the 21st century.

Why is Francis Encouraging Muslim Immigration Into Europe is a three-part series by Shaun Willcock from Bible Based Ministries in South Africa in which he outlines three solemn possible scenarios for Europe.

Part 3 on the series of **The Life and Work of William Tyndale** by CW Committee Member, Michael Hobbis, concludes that Tyndale “was one of that great cloud of witnesses of whom the world was not worthy.” May we ever realise what a valuable treasure the Lord has given us as we read the Bible and have access to the Words of Life in our mother tongue.

News & Current Affairs includes reports from Russia, an extract from the Westminster Parliament website concerning Gay Pride and the Bastille Day massacre in France. **The Battle of the Somme** article remembers the one hundredth anniversary of one of the most defining moments of the First World War and includes a powerful testimony from Matthew J. Hyde’s book *With Mercy and with Judgment – Strict Baptists and the First World War*.

We close with a Prayer Meeting address on **Psalm 46** – Luther’s Psalm – with those great words of encouragement – *Be still, and know that I am God*.

As I compose this letter, the 2016 Olympic Games are taking place in Rio. Two things come to mind – idolatry and the Christian race. The huge statue of the Lord Jesus which overlooks the city, reminds us that we should prayerfully remember those who are outside of Christ and need to know the Saviour personally. In Exodus 20, we read – *Thou shalt not make unto thee any graven image*. Let us also be encouraged by I Corinthians chapter 9 verse 24 – *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain*.

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

A New British Prime Minister - “Same Old Same Old”

By: Ivan Foster, The Burning Bush

In her first speech as Prime Minister, Mrs. Theresa May gushed in her admiration of her predecessor, David Cameron, following his political demise. Cameron wished to be remembered as one who promoted ‘same-sex marriage’. The ‘Telegraph’ reported the matter thus: “In a clear bid to define the legacy that he will leave behind him, he spoke of his pride....at introducing gay marriage” (13 July, 2016).



What a shameful, wicked, God-defying, self-dictated political epitaph! The spirit of Cameron, very prevalent in British politics for a number of decades now, ever since openly sodomite politicians were considered suitable for high public office by the British voting public, is set to continue in Mrs. Theresa May’s Government.

One of the first appointees in her Cabinet is Justine Greening. She takes on the post of Education Secretary.

Wikipedia’s page on this woman says: “In June 2016, Greening revealed on Twitter that she was in a ‘happy same-sex relationship’. Referring to the EU membership referendum, she added: ‘I campaigned for Stronger In, but sometimes you’re better off out!’... Her coming out in June, 2016 makes her the first openly gay or bi-sexual female Cabinet Minister in the United Kingdom.”

This action by Mrs. May must be seen in the light of the Saviour's words regarding the last days.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" Luke 17:26-30.

All too many Christians fail to understand or, rather, simply to believe the Saviour's description of the last days. Were the various prophecies regarding the 'last days' heeded and studied then Christians would understand better just where our nation is going and understand 'the signs of the times.'

TIME FOR SECRET PRAYER

By Thomas Brooks (1608-1680)

The times wherein we live call aloud for secret prayer. Hell seems to be broken loose and men turned into the devil incarnate; land-destroying and soul-damning wickedness walk up and down the streets with a whore's forehead, without the least check or control. *"Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush"* (Jeremiah 6:15). They have sinned away shame, instead of being ashamed of sin. Custom in sin had quite banished all sense of sin and all shame for sin, so that they would not suffer nature to draw her veil of blushing before their great abominations. The same words are repeated in chapter 8 verse 12. How applicable these Scriptures are to the present time, I will leave the prudent one to judge.

But what does the prophet do, now that they were as bold in sin and as shameless as so many harlots? That you may see in Jeremiah 13:17 - *"But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore and run down with tears."* Now they were grown up to that height of sin

and wickedness, that they were above all shame and blushing; now they were grown so proud, so hardened, so obstinate, so rebellious, so made upon mischief, that no mercies could melt them or allure them, or no threatenings nor judgments could in any way terrify or stop them. The prophet goes into a corner, he retires himself into the most secret places, and there he weeps bitterly; there he weeps as if he were resolved to drown himself in his own tears. When the springs of sorrow rise high, a Christian turns his back upon company and retires himself into places of greatest privacy, so that he may more freely and more fully vent his sorrow and grief before the Lord.

Ah land, land, what pride, luxury, lasciviousness, licentiousness, wantonness, drunkenness, cruelties, injustice, oppressions, fornications, adulteries, falsehoods, hypocrisy, bribery, atheism, horrid blasphemies and hellish impieties are not to be found rampant in the midst of you! How are the Lord's Sabbaths profaned, pure ordinances despised, Scripture rejected, the Spirit resisted and derided, the righteous reviled and wickedness countenanced.

Land, land, were our forefathers alive, how sadly would they blush to see such a horrid degenerate posterity as is to be found in the midst of you! How is our forefathers' hospitality converted into riot and luxury, their carefulness into pride and wastefulness, their simplicity into subtlety, their sincerity into hypocrisy, their chastity into chambering and wantonness, their charity into cruelty, their sobriety into drunkenness, their plain-dealing into dissembling, their works of compassion into works of oppression and their love toward the people of God into utter enmity *against* the people of God! And what is the voice in all these crying abominations? It is every Christian to his closet and there to weep, with weeping Jeremiah, bitterly for all these great abominations whereby God is dishonoured openly.

O weep in secret for their sins who openly glory in their sins, which should be their greatest shame. Who knows but that the whole land may fare the better for the sakes of a few that are mourners in secret? But, however it goes with the nation, such as mourn in secret for the abominations of the times may be confident that, when sweeping judgments shall come upon the land, the Lord will hide them in the secret chamber of His providence; He will set a secret mark of deliverance upon their foreheads that mourn for the crying sins of the present day, as He did upon theirs in ...

Ezekiel 9: 4-6

4 *And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*

5 *And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:*

6 *Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.*

Why is Francis *Encouraging* Muslim Immigration into Europe?

By Shaun Willcock

Bible Based Ministries, S.A

PART 1

This is something that puzzles many Christians. If the Pope of Rome believes that Roman Catholicism is the only true religion; if he believes that Islam is a false religion; if he is devoted to Europe being 'Christian' (i.e. Roman Catholic); and if he knows (as of course he does) that Muslim terrorists are bent on turning Europe into 'Eurabia', a Muslim Continent, and that they want to destroy Vatican City State itself and the Roman Catholic influence (as they certainly do) – then why is he *encouraging* Muslim immigration into Europe? What is going on?

There is plenty of evidence that he *is* encouraging Muslim immigration into Europe, including that of the hundreds of thousands of Muslims pouring in illegally from their own war-torn countries in the Middle East and elsewhere. Just to confine ourselves to his most recent actions and statements:

In April, 2016, Francis visited the Greek island of Lesbos, where among other things he visited a Muslim refugee camp, and addressed the people there. He sounded very compassionate, saying he was speaking out on their behalf, calling the world's

attention to their plight. He called them “brothers and sisters.”¹ And in a joint declaration signed by Francis and two Eastern Orthodox religious leaders while on Lesbos, the tone once again sounded compassionate, as they called on the international community to come to the aid of the refugees and pleaded for an end to the wars in the Middle East.²

And then at the conclusion of his trip, Francis brought three refugee families back to Rome with him! The Jesuit director of the Vatican’s Press Office said in a statement, “The Pope has desired to make a gesture of welcome regarding refugees, accompanying on his plane to Rome three families of refugees from Syria, 12 people in all, including six children.” All the members of these families were Muslims. The Vatican said it would take responsibility for maintaining them.³ This was nothing but a deliberate, well-planned PR exercise and, of course, it went down very well with liberals and leftists everywhere.

Why, then, is Francis doing these things?

Francis Does NOT Love Islam, and Does NOT Want an Islamic Europe

Let the reader be quite clear that Francis is *not* doing this because he truly loves Islam, or because he really believes that Romanism and Islam can exist in love and harmony side by side. He does not. Nor is he doing this because he truly believes Islam is a religion of equal validity with Romanism. He does not. Some Christian writers have erred at this point.

What, then, is Rome’s purpose behind its promotion of the global inter-faith movement?

It is true that the Pope would love to be the Head of a single world religion. And indeed, Rome’s inter-faith movement hopes that in some way this could become a reality one day. But those working for such a goal know that despite all the nice-sounding inter-faith overtures, the only way this could ever *really* be achieved is by force: the Roman Catholic institution using violence to force the adherents of all the other religions of the world to surrender to it. And although Rome has never been averse to using force and physical compulsion to get its way, as things stand now in the world this is not a method at its disposal. In practical terms, without the use of violence on an unprecedented scale it is just not going to happen that a single world religion will ever be set up with the Pope at its Head, in

which all other religions will simply *merge* with Roman Catholicism, surrendering their own religious distinctives and acknowledging him as their Head. The Pope and the Romish hierarchy well know that the world's Muslims, Hindus, Jews, Buddhists and all the rest are never going to be persuaded, by mere dialogue and discussion, to just abandon their own centuries-old beliefs and practices and acknowledge a man they consider to be a 'Christian' to be their Head! They would be saying, in effect: "We have been wrong for all these centuries. Our religions are false and the Roman Catholic religion is true." Realistically, this is just not going to happen.

But without using violence, what is far more achievable than an eventual, single world religion with the Pope at its Head, is the establishment of some kind of *global inter-faith body*, having oversight of the world's religions and to which all religions belong, but with the Pope at its Head: a 'United Religions' organisation, a kind of United Nations of the world's religions. Such a global inter-faith body would be viewed by Rome as a giant leap forward in its desire to control the world. It would not be the final word on the subject, for the Pope and his troops would never cease to work for the *annihilation* of all other religions: as far as they are concerned no religion should be allowed to exist upon earth except the Roman Catholic religion; but it would be a giant step in the 'right' direction.

Also, Francis is *not* encouraging Muslim immigration into Europe because he really wants multiplied millions of Muslims, in the long term, sharing Europe with his own subjects in a joint Roman Catholic-Muslim world, or – what is worse – outnumbering them and dominating them. He does not. This is even shown by the declaration he signed on Lesbos, where he stated that the Muslim refugees pouring into Europe must eventually be sent home.⁴ He well knows the threat that Islam poses to his own religion and he certainly wants to keep Europe 'Christian' (i.e. Roman Catholic). This was demonstrated in early 2016, when he was selected to be the 2016 recipient of Germany's Charlemagne Prize "for his commitment to promoting European unity!"⁵ He would never have been awarded this prize if he was committed to turning Europe over to the forces of Islam. Romanism and Islam have been bitter enemies for many centuries.

Why, then, is he encouraging Muslim immigration by his words and actions?

Three Possible Scenarios for Europe

As Jesuits have done ever since their founding in the sixteenth century, he is playing a vast game, on a global scale, and taking a huge gamble as well.

In the light of all that has been happening in Europe in recent times, one of three possible scenarios will, in all likelihood, play itself out:

The first is that the nations of Europe will be so disrupted by this Islamic flood, they will suffer so much chaos and bloodshed because of it, that they will end up *begging* their Governments to act, even though this means the loss of their freedoms and dictatorial control being given to the European Governments over their own people.

The second is that the peoples of Europe will somehow wake up before it is too late, say “enough is enough”, rise up and resist this Islamic tide, secure their borders and stop this multi-cultural madness that is tearing Europe apart.

Third possible scenario is that rampant, rampaging, violent, out-to-conquer Islam will ultimately, over the next few decades, be victorious over much of Europe.

(To be continued in the next Newsletter, GW)

¹ Pope Francis' Address at Moira Refugee Camp in Lesbos, 16 April, 2016, Zenit.org.

² Joint Declaration signed in Lesbos, April 16, 2016. Zenit.org.

³ Concluding Lesbos Trip, Pope Francis Brings Back 12 Refugees to Vatican, April 16, 2016, Zenit.org.

⁴ Joint Declaration Signed in Lesbos, April 16, 2016, Zenit.org.

⁵ The Southern Cross, January 6 to 12, 2016. Zenit.org

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“The cold water of persecution is often thrown on the Church's face, to fetch her to herself when she is in a swoon.”

William Gurnall

THE LIFE AND WORK OF WILLIAM TYNDALE

By: Michael Hobbis, CW Committee Member

Part 3 (of 3)

In Part 2 of our account of the life of Tyndale, we last left him as having been furnished with extra funds to continue with the work of further revision of his translation of the New Testament. These funds came about by a merchant friend of Tyndale, ostensibly providing help to Bishop Tunstall to buy all of Tyndale's translated Scriptures coming from the presses of Europe, which Tunstall in a great display promptly burnt. This, in turn, gave Tyndale more money to continue with his major work of revision and Old Testament translation.

We learn from Foxe that while he was sailing to Hamburg to print the translation of Deuteronomy, there was a great storm at sea and Tyndale lost 'both money, his copies and time'. With Coverdale – with whom he was now working – he had to begin all over again - the Pentateuch being completed between Easter and December and printed in January, 1530 in Antwerp.



Tyndale was prodigious in his labours and in 1531 also translated Jonah and a revised Genesis. The great work of the year 1534 was a completely revised New Testament, with further slight revision in 1535. This was in addition to his previously published polemical works, already mentioned: *The Obedience of the Christian Man* and *The Practise of Prelates* and further work on the Old Testament.

The history of the English Bible at this time is admittedly unclear in its detail, but it is believed that every year on average since its first issue, a new edition had been printed and sent by merchants and other means to England. During this period of Tyndale's labours for the Lord, he also was involved in a drawn out

controversy with Sir Thomas More, who had, using all his erudition, sought to ridicule and discredit the faithful translator and Reformer. In 1529, More published a considerable volume entitled '*The Dialogue*'. This extensive work was a defence of the Church in its use in worship of images, penances, praying to saints and going on pilgrimages et al. This was a reaction to such books of Tyndale as '*The Wicked Mammon*' and '*The Obedience*', which reached England as More was preparing this tome. This literary assault upon Tyndale was written with all the consummate skill More could bring to it, but Tyndale had the Truth on his side and was more than capable of a clear and spiritual response. His '*Practise of Prelate's*' was an initial defence, but in 1531 he wrote '*The Answer*'; this more comprehensive work was plainly written and its straightforward arguments silenced most of More's accusations. However, Sir Thomas More bitterly persisted with a further polemical work '*The Confutation*'; this second attack by More was regarded even by his friends as a failure, being some ten times the size of Tyndale's '*The Answer*'.

With no certain dwelling place, and in the midst of these distractions from enemies such as More and the over-zealous monks Roye and Joye, this indefatigable soldier of Christ laboured so that you and I could hold in our hands the Word of the Living God, understandable and pure.

There were happier times during Tyndale's self-imposed exile in Europe; viz. two wonderful influences upon the Royal courts of England, or should we rather say God's work of providence, in regard to Henry VIII and Anne Boleyn, his Queen. The first is the account whereby a maid of the Queen had obtained from her a copy of Tyndale's work, *The Obedience of the Christian Man*; this book was in turn borrowed by a male friend who was so taken with its contents that he was loathe to return it. The maid, in much distress, confided in the Queen who, in turn, appealed to Henry for assistance, who obtained its return. Henry, curious as to its contents, began to read it, upon which he exclaimed '*this is a book for me and for all Kings to read*'. Such are the marvellous workings of the King of Kings.

Moreover, Anne, it seems, had so much sympathy with the work of the Reformation, that when a certain merchant, Richard Herman, was arrested and held in Antwerp for aiding in the

distribution of Tyndale's translated New Testament, she wrote a letter to Thomas Cromwell desiring him to use his influence in giving this man his freedom again. She wrote:

Anne the Queen: Trusty and right well-beloved, we greet you well; and whereas we be credibly informed, that the bearer hereof Richard Herman, merchant and citizen of Antwerp, in Brabant, was in the time of the late Lord Cardinal put and expelled from his freedom and fellowship of and in the English house there, for nothing else, as he affirmeth, but only that he did, both with his goods and policy, to his great hurt and hindrance in this world, help to the setting forth of the New Testament in English: we therefore desire and instantly pray you, that with all speed and favour convenient, ye will cause this good and honest merchant, being my Lord's true, faithful and loving subject, to be restored to his pristine freedom, liberty and fellowship aforesaid, and the sooner at this our request, and at your good leisure, to hear him in such things as he hath to make further relation unto you in this behalf:

Given under our signet, at my Lord's Manor of Greenwich, the 14th day of May.

Herman was indeed given his freedom and Tyndale, in gratitude for Anne's generous protection, gave her a beautifully illustrated New Testament, tooled - and in large gilt letters on the edge - are inscribed the words *Anna, Angliae Regina*. Tyndale's name nowhere appears on it and it is without preface. As has been remarked, the Bible needs no dedications to 'Most High and Princes'. This precious volume was bequeathed to the British Museum by a Rev. Cracherode who, it seems, had rebound it.

Later there was a bitter controversy between Tyndale and George Joye, the aforementioned Reformed monk from England, also in self-imposed exile. This man, who had merely been assisting Tyndale, had taken it upon himself to produce his own revised and corrected New Testament, much to Tyndale's dismay. This new work of George Joye was undertaken without Tyndale's knowledge and by a man who, it seems, had little knowledge of the Greek and knew only Latin with any proficiency. It contained many errors and was a sad episode in the life of Tyndale, whose only desire was to give to the ordinary Englishman, in his own tongue, the Holy Scriptures of God as true to the originals as he

could. Needless to say, as with another troublesome itinerant Reformed monk years before of a similar name, William Roye, these two also parted company.

Tyndale had been wrought upon to return to England by Cromwell, who dispatched Stephen Vaughan, a man who was favourably inclined to the Reformers. He was commissioned to seek out Tyndale and offer him safe passage to England. Happily, at this time, Tyndale refused. Vaughan himself declared that: *'It is unlikely to get Tyndale into England, when he daily heareth so many things from thence that feareth him'*.

This turned out to be a wise move on the translator's part, since Bilney and Bayfield had been consigned to the stake, while John Frith, who had returned to the land of his birth from Tyndale and Europe, had been consigned to the Tower and was also later cruelly martyred on July 4th, 1533. Tyndale had already offended Henry by publishing the *Practise of Prelates* and, like John the Baptist before him, had reproved the King for his adulteries. Henry could, at any stage, have ordered officials in Europe to arrest Tyndale, but such was the animosity between Henry and the Emperor Charles that, while hostilities lasted, Charles would not have given up Tyndale to satisfy Henry.

For two years, 1533-1535, Tyndale resided at Antwerp and we learn from John Foxe that he lived frugally and kept two days a week for himself, which he termed 'his pastime'. These were Mondays and Saturdays, which he kept for visiting the poor men and women who had fled England from persecution into Antwerp. He spent these 'pastime' days travelling the length and breadth of the city to give alms to any poor refugees he could find. He had been supported financially himself by the wealthy merchants among whom he lived and, in turn, shared this largesse with these needy souls. He ministered in the Scriptures on the Lord's Day in the home of various merchants, when it is said he did 'sweetly, gently and fruitfully read' and, we may assume, expound the Bible to them too. It was towards the close of this period that he published a further revised and improved edition of the New Testament in 1535, when, for the first time, headings were provided by him to the Gospels and Acts.

Now the dark clouds of treachery and dangerous mists of intrigue were beginning to swirl around Tyndale and, like so many Godly martyrs before him, he had fought a good fight and was about to finish his course. This man had lived an abstemious life from his earliest days, which was beyond reproach by even his enemies. His greatest enemy, Sir Thomas More, declared that Tyndale was *'well known for right good living, studious and well learned in the Scripture, and looked and preached holily'*. He lived his life to bring the Gospel to the ordinary Englishman and was an embodiment of its sweet and holy influences. Our God, in His own purposes and decrees, sometimes chooses to show great kindness of grace in saving the very worst of sinners and restores the greatest backsliders to His own praise and glory. In other cases, as with William Tyndale, He shows the wonders of loving kindness and power in keeping them from all outward sin and in lives of consecrated single-minded holiness. Our great shame in this nation is that for many *'a great prophet has been among us and we knew it not'*.

Tyndale, in his latter years in Belgium, had been given hospitality in the home of wealthy merchants. A large mansion had been provided to the English merchants by the magistrates of Antwerp. In addition to this, it was one of the happy privileges of the Antwerpians that none could be arrested on suspicion alone, or held without trial for longer than three days. As long as Tyndale did not venture too far abroad, he might live in comparative safety. Sir Thomas More had been deposed and imprisoned and the Reformation had been forwarded by Cromwell and Cranmer who were now in the ascendancy; so the threats from England were not what they once were.

Now Tyndale sheltered beneath the roof of the 'English House' under the patronage of the merchant Thomas Poyntz. So long as he stayed there he could not be arrested, for the rule was that none but great criminals could be brought out from thence. Like Daniel, he declined the dainties of the well-laid table in the house, preferring, it is said: *'Sodden meat and a small beer'*. But very devious plans were now afoot to secure Tyndale's arrest, which was to lead to his eventual martyrdom. Poyntz had left on business and now one Henry Phillips, a Catholic monk from England, who had recently made friends of the local merchants, also made the acquaintance of Tyndale. By guile, and because of

the gentle simplicity of Tyndale, he was able by a ruse to entice him into the alleys and byways of Antwerp, where he was set upon by agents of Phillips who had, like Judas, pointed his finger above this poor man's head as he walked behind him. Henry Phillips had been acting for those Catholics who hated what Tyndale was doing and, in truth, were even opposed to King Henry VIII, because of his split from the Pope. Upon his arrest, both Cromwell and, surprisingly, even Henry did what they could to secure Tyndale's release; but all to no avail. He was held for 135 days in the castle of Vilvorde. Neither Cromwell nor Henry could actively interfere in the matter because of the bad relationship with Charles V, that it would no doubt have made things worse. They could only make appeals; indeed Poyntz himself was arrested for trying to secure his friend's release and only just managed to escape to England.

While in the damp and cold castle dungeons, Tyndale, as with another in the prison of the Emperor Nero, asked the Marquis of Bergen-op-Zoom, an acquaintance of Cromwell, for a warmer coat, a light to read by, a Hebrew Bible and a Hebrew Dictionary and Grammar, that he might spend his time in study. Cromwell had already appealed to this man to intercede in Tyndale's favour. Whether he received these mercies we know not, but we do know that he translated the Hebrew Bible as far as Chronicles before his death, which was transmitted to John Rogers, another later Marian martyr, to be printed by him with the Pentateuch and the New Testament, which is known as Matthew's Bible. This seems to suggest that he did receive such mercies.

Tyndale's long trial began in 1536, after which he was condemned to be strangled and then burned at Vilvorde on Friday, October 6th. The only detail we have concerning this faithful man's martyrdom is from Foxe who said that this martyr cried at the stake with fervent zeal and a loud voice, 'Lord, open the King of England's eyes'. Tyndale had for some years expected this end and had stated that he knew that, for him, there was no other way into the Kingdom of Christ than through persecution, suffering and pain.

We leave this true Christian in his place as one of that great cloud of witnesses of whom the world was not worthy. The next time we pick up the Bible to read, may we perhaps consider what treasure

our Lord has given us, in that we each have access to the Words of life and, by His grace, the cost of the lives of His faithful servants, such as William Tyndale. Let us also remember the even greater debt we owe to the One who is the very Word Himself, even Jesus Christ our Lord, without whose life and death and His precious blood given for us at the cross for our ransom, Tyndale himself would have had no hope of eternal life and peace.



Tyndale Monument, Nibley, Gloucestershire, England

It is when Christians get cold to God; dead to study; powerless and faithless in prayer; shy of the Lord; at a distance from His throne; beneath Heavenly-mindedness and void of Heavenly meditations, that they fly to the fathers, instead of flying to the Father of Eternity, where mercy, wisdom and comfort may be got.

William Huntington



News & Current Affairs

Russia Seeks to Ban Evangelism Outside of Churches; No Religious Gatherings at Home – by Anugrah Kumar Christian Post Contributor, 3 July, 2016

A so-called anti-terrorism law passed by the Russian Parliament would put severe restrictions on religious freedom by banning religious gatherings in homes and regulating propagation of religion, including on the Internet, according to reports. Both Houses of the Russian Parliament have passed the anti-terrorism legislation package, leading the country's Christians to appeal to Russian President, Vladimir Putin, to reject the measure.

The legislation would prohibit the exercise of any missionary activity in residential areas and also require believers wanting to share their faith with others, even on the Internet, to possess certain documents from a religious association. It provides for a fine of \$75 - \$765 if the violator is a Russian citizen and a fine of up to \$15,265 in the case of an organisation, while foreigners would be deported, according to Adventist Review.

The legislation, which apparently targets religions other than Orthodox Christianity, is expected to go into effect in 2018 if signed by Putin. It is estimated that 90% of ethnic Russians – and around 70% of all Russian citizens – identify themselves as Orthodox. Non-Orthodox Christian groups are seen as rooted in the United States in particular and the West in general.

The relationship between the Kremlin and the Orthodox Church is partly based on their common nationalistic ideology, which seeks to restore Russia's might after the Soviet Union's fall, according to an earlier report by World Evangelical Alliance's Religious Liberty Commission. The 1977 law on religious associations, commonly known as the religion law, was enacted at a time when missionaries from Protestant faiths in the West began working in Russia after the collapse of the Soviet Union.

Abbreviated

(This legislation has now been approved by the Russian President.)

UK Parliament flies rainbow flag and marches at Pride Parade – www.parliament.uk, 20 June, 2016

The LGBT+ rainbow flag was today raised from the top of Portcullis House, for the first time, and will fly until the end of the Pride Festival (26 June). On 25 June UK Parliament will be taking part in the Pride in London Parade, marching alongside a red double decker bus, to promote the many ways that people can engage with Parliament and to raise awareness of the Institution as an inclusive place to work.

Inspired by the #NoFilter theme of London Pride 2016, UK Parliament will be asking crowds to take selfies with a ‘Get on Board, #DoDemocracy’ placard in front of the red double decker bus. More than 75 Parliamentary members of staff have signed up to march in the Parade.

By marching in the Parade, UK Parliament aims to raise awareness of Parliament as a democratic Institution and to promote the many ways that people can get involved, as well as promoting Parliament as an inclusive employer that is proud to support its LGBT+ staff. UK Parliament will be represented by the Outreach and Engagement Team, who work to increase public engagement with Parliament, as well as members of the ParliOUT, Parliament’s workplace equality network which aims to make LGBTIQ role models more visible and accessible.

Abbreviated

Battle, murder and sudden death – *‘In our opinion’* British Church Newspaper, 22 July, 2016

The Bastille Day massacre in France, while dreadful in itself, also fills people with foreboding because such atrocities are simply not preventable. The security services can do much, but they cannot guarantee that there will be no repetition.

There really is no substitute for Divine protection. Practical atheism comes at a high price. People smile at that quaint petition in the Litany: *“From battle, murder and sudden death; Good Lord, deliver us,”* but our forefathers knew what they were asking.

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty.” I Chron. 29:11

The Battle of the Somme

On 1 July, 2016, commemoration events took place in the UK and France to mark the Centenary of the Battle of the Somme, which was fought between July and November 1916. This battle was one of the defining events of the First World War.



The Somme offensive was planned as the major Allied effort on the Western Front for 1916, but the start of a desperate battle between French and German forces at Verdun meant that the British Army assumed the main role.

While there were some gains to the south, in the north the attacking troops struggled to overcome formidable defences, many of which had survived the artillery barrage. By the end of the first day, some 57,000 Commonwealth and 2,000 French soldiers had become casualties – more than 19,000 of whom had been killed.

The offensive continued over the following months, and men from every part of Britain and across the Empire took part. Both sides committed huge quantities of manpower and munitions to the struggle.

When the offensive was halted in November, more than 1,000,000 Commonwealth, French and German soldiers had been wounded, captured or killed.

The First World War left deep scars on the lives of those who fought in it and many would not talk about their experiences. However, in the beautifully presented and interesting book *“With Mercy and with Judgement – Strict Baptists and the First World War”* - by Matthew J. Hyde, there are many testimonies to the Lord’s

goodness and mercy in preserving and caring for His people and even blessing them on the battlefield. The following is from the book:

"In July 1916, after initial training, I was drafted to join the 12th Battalion Royal Sussex Regiment in France, and went straight into the firing line. My eyes were up unto the Lord – there was my safety and comfort. My dear one sent me the monthly periodicals, and in a Gospel Standard there was a piece about prayer by Mr. J. K. Popham. O it was such a help and comfort to me as we moved to the Somme.

There we were under almost constant shell fire and I truly felt:

*Plagues and deaths around me fly;
Till He bids, I cannot die;
Not a single shaft can hit,
Till the God of love sees fit. (Gadsby Hymns 64)*

Many were killed around me, two being buried alive in the end of the trench where I was. In another fierce bombardment, with shells falling all around, I was at the Lewis gun when a little bird like a sparrow came and settled on the sandbag breastwork, and immediately this word dropped with power upon my spirit, concerning the sparrows: 'One of them shall not fall on the ground without your Father....ye are of more value than many sparrows.' That was in June, 1917 and I often think of it now when I see a sparrow; I love the sparrows.

In one counter-attack in Belgium, we were ordered to advance over an open field with the enemy shelling very heavily, when these verses came to mind:

*Had I a glance of Thee, my God,
Kingdoms and men would vanish soon;
Vanish as though I saw them not,
As a dim candle dies at noon.*

*Then they might fight, and rage, and rave,
I should perceive the noise no more
Than we can hear a shaking leaf,
While rattling thunders round us roar. (Gadsby 480)*

I felt a peace come over me, and the attack was called off, the Commanders fearing too many casualties.

On April 26th, 1918, we were surrounded during a German attack and taken prisoner. During the next four months we had very little to eat, and some starved and died. I became ill with bronchitis and was sent to a hospital in Westphalia. There I had a dream that I was embarking on a ship and I felt that deliverance was near. I was too ill to be moved immediately after the Armistice was signed, but left Germany on December 18th and on the 20th embarked at Rotterdam exactly as I had seen in my dream some twelve weeks before.

After my safe return, I was put into Brighton Eye Hospital for two months and was able to attend the services at Galeed and hear Mr. J. K. Popham. I was eventually demobilised in August, 1919."

Clement K. Baldwin



The Thiepval Memorial to the Missing of the Somme bears the names of more than 72,000 officers and men of the United Kingdom and South African forces who died in the Battle of the Somme and have no known grave.

When thou art at the greatest pinch, strength shall come. When the last handful of meal was dressing, then was the prophet sent to keep the widow's house. William Gurnall

Prayer for the most part goes forth in groans rather than words; and in tears rather than address. Thy meditation has a loud voice before God. Augustine

PSALM 46

Prayer Meeting address by Mr. J. Delves at Ebenezer Chapel,
Clapham on 28 April, 1973

This beautiful Psalm has often been read in private and public and yet it always seems to have a freshness, life, savour, sweetness and matter for faith to feed and live upon.

One point in the Psalm consists in *what God is*. He is many things; but here He is our refuge and strength in times of trouble, which as far as we may be favoured to realise it and experience the truth of it, may allay our emotions, still our fears, remove our mountains and enable us to put our trust in Him. It is very sweet to feel it, especially when in trouble, for here it is that God is a present help (not, "I will help you in a year's time," but a *present* help) in trouble, just when He is needed and He knows the time better than we do. "Therefore," says the Psalmist, "will not we fear," whatever may come upon the earth, in this world, or whatever eruptions may come (as in verses 2 and 3).

Another point in the Psalm is a *living stream*; "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." "God is in the midst of her;" His church; He dwells there. This is a beautiful point. Whatever we may be passing through, the trials, afflictions, bereavements, or other things that may and will come, here is a beautiful point for us. "God is in the midst of her." He understands our trials better than we do and how to deal with us in them. He can sanctify bereavement, bring His dear people to His feet, favour them to feel His presence and enable them to cast their care upon Him.

The third point is a timely injunction; "*Be still*, and know that I am God." In one aspect this is a very solemn stillness, when the hand of God is heavy upon us and there is a revolting feeling against His ways, but actually it is to bring before us a vivid sense of the majesty of God. We hear Him saying, "Be still"; whatever the trouble is, the pain, grief, sorrow, losses, affliction, or whatever it may be, or however distressing it may be, I am above it all. "Be still, and know that I am God." Look to Me, look away from the things that drag you down and bring much tempest-tossing in your spirit and *look up to Me*. I am above them all. I understand them and I have appointed them all. "Be still." And especially is this beautiful in the experience of the Lord's people

when they are favoured to feel it, for this stillness is a leaning upon Him, it is a stillness in the heart. You are casting your care upon Him in an act of faith and confidence in Him. It is falling into His hands. "Be still, and know that I am God."

"The Lord of hosts is with us; the God of Jacob is our refuge." So it is *the God of Jacob* that is our refuge. We read a lot about Jacob and as we read of him it opens up this truth to us, that God was *his* refuge and the same God must be *your* refuge, *my* refuge. And what a refuge this is as we view it in a Gospel sense! This is a refuge that faith finds in the finished work of the Lord Jesus, where it is enabled to shelter in His wounded side and "be still."

May the Lord help us, then, under all the changing conditions of this mortal state, as we have to pass through them and see one and another taken from us. What a precious truth we have here! Over it all seems to come just this: "Be still"; God is *your* refuge. He will cause the river to flow, the river of Divine love and grace which alone can comfort every sinking heart. May the Lord help us, in a right and gracious way under His dealings in providence and matters that relate to the Church and the nation, to be still and, in passing through them, prove that this God is our God and will be our God for ever and ever. Amen.

Be still, my heart! These anxious cares
To thee are burdens, thorns and snares;
They cast dishonour on thy Lord,
And contradict His gracious word.

Brought safely by His hand thus far,
Why dost thou now give place to fear?
How canst thou want if He provide,
Or lose thy way with such a guide?

Did ever trouble yet befall,
And He refuse to hear thy call?
And has He not His promised passed,
That thou shalt overcome at last?

He who has helped me hitherto,
Will help me all my journey through;
And give me daily cause to raise,
New Ebenezers to His praise.

John Newton



BUCKINGHAM PALACE

26th July, 2016.

Dear Mr. Crowter,

The Queen has asked me to convey her thanks for the message, together with the most recent Christian Watch Newsletter, you have sent on behalf of the Members of Christian Watch on the occasion of Her Majesty's ninetieth birthday.

The Queen greatly appreciated your kind words and in return, Her Majesty has asked me to send her warm good wishes to you and all concerned.

Yours sincerely,

Christopher Sandamas
Chief Clerk to The Queen

David Crowter, Esq.

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Maidstone, Kent
12 – 13 October, 2016**

**A RECOMMENDED PRAYER BEFORE THE READING OR
STUDY OF GOD'S HOLY WORD**

O Lord, Thy Word is before me, give me a reverent and teachable mind as I read it. Open to me its sacred truths and help me to receive it not as the word of men but as the Word of God which liveth and abideth for ever.

Be Thou, O Holy Spirit my teacher. Enlighten my mind and prepare my heart. Shine O Lord upon the sacred page and make it clear to me.

What I see not – show me, what I know not teach me and where I am wrong correct me.

Bring home O Lord some portion to my soul just now and make me wiser unto Thy salvation – through Jesus Christ our Lord.

Ashton Oxenden
(1808 – 1892)

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



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