



CHRISTIAN WATCH

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A Protestant Biblical Witness

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I am the good shepherd: the good shepherd giveth his life for the sheep.

— John 10.11

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

Mark 13:37

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April, 2017

Dear Friends,

Proverbs 29 v 2 – *“When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.”* As we rejoice in the activation of Article 50 to begin the process of withdrawal from the European Union, please pray for our Government and all those involved in the forthcoming negotiations. There will undoubtedly be much opposition, but the democratic decision of the people must prevail.

2017 is a great Anniversary year as we remember the Protestant Reformation and the nailing of the 95 Theses to the Church door at Wittenberg by Martin Luther – an action that 500 years ago – on 31st October, 1517 – resulted in the power of the Papacy being diminished. Recently, I came across the text of a feature article that had been printed in The Times newspaper in 1988 (nearly 30 years ago) entitled “Britain gives up on the Reformation.” The article was written by none other than the Conservative MP – the Rt. Hon. Michael Gove – and he concluded that the “Open Bible” and “the preaching of the Word” were among “the foundation stones of those liberties that defined our nation at its birth and through its greatness.” Identifying Protestantism as “the nation’s glue”, he observed that “now that the glue is gone, we are all unstuck.” It is a perceptive analysis and one can only wish that it was shared by many others in the political class. The old adage reminds us that “the Bible, and the Bible alone, is the religion of Protestants” – and the Protestant Reformation cry of “sola scriptura” affirms the authority, inerrancy and sufficiency of God’s Word. It remains the duty of Protestants today to stand for – and sound forth – the timeless truths of the Word, even if – as Gove anticipates – we are accused of “tribalism” or “bigotry”. In this ever more godless age, Christian politicians are few in number and may have little hope that their voices will be heard; but the quest for popular support must not trump principle. Today, we have need of those who will heed God’s command to the prophet Isaiah – *“Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression” (Isaiah 58 v 1).* The trumpet must be heard and it must not give an uncertain sound.

In America, we have watched the rise of President Trump from nowhere to the Oval Office. Bringing God back to Washington and giving the American people back their Government are so significant that it is no wonder that the humanists hate this man –

this man who has been chosen by God to give their nation yet another opportunity to turn back to Him. The proof of it is the absolute hatred of the liberal media and the humanist politicians, who openly defy the Constitution by refusing to accept – let alone respect – the new President. Isaiah declares – *“So shall they fear the Name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against Him”* (Isaiah 59 v 19). The Prince of this world has blinded the minds of those who have sat in power. The liberal humanists have invited in the enemy – not only in the USA, but also in Europe – but God, in His mercy, gives gracious interludes to restore men back to a semblance of decency and order. The Lord raises up His standard and the tsunami has just hit the USA with two God-fearing men (albeit with their weaknesses) at the helm of the nation. Has true change come? – righteousness exalteth a nation – remember these men in prayer as they undertake their duties under God.

Last year (2016) former Prime Minister David Cameron was named LGBT “Ally of the Year” for pushing through his policy on same-sex marriage. The move was highly controversial even within his own Party but Theresa May welcomed the award for her predecessor and also praised ‘Pink News’ for the fundamental role it plays in furthering the cause of equality. Jeremy Corbyn also noted that without the former Prime Minister’s tenacity, commitment and persistence, same-sex marriage would not be law today. However, in reading the Scriptures, I came across another meaning for LGBT – Let God Be True. You can find it in Romans 3 v 4. So, every time you are confronted with LGBT, just think what it really means – LET GOD BE TRUE.

The Psalmist David – in Psalm 12 – describes the generation in which we live very well. He says – in verse 8 – *“The wicked walk on every side, when the vilest men are exalted.”* Right across our nation – across our world – sin abounds and God’s laws are ignored. Nevertheless, we are encouraged in verse 6 – *“The Words of the Lord are pure Words: as silver tried in a furnace of earth, purified seven times.”*

Please continue to pray for Christian Watch and our various Outreaches in 2017 – see inside back cover for details.

May God continue to have mercy on us as a nation.

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

Almost 500 Years Later: Roman Catholics Join Lutherans in Commemorating the Reformation!

By: Shaun Willcock

PART 2

Part 1 – The Pope joined the Swedish Lutheran Church to commemorate the Reformation, indicating the truth concerning Lutheranism and the real agenda of the Pope and the RC Church in these celebrations. Now...

What Francis said at the Joint Ecumenical Prayer Service

A joint ecumenical prayer service was held in the Lutheran Cathedral in Lund, Sweden. When the Pope of Rome arrived at the Cathedral, he was welcomed by the primate of the Swedish Roman Catholic 'Church' and by the Roman Catholic Bishop of Stockholm. These two men accompanied him in procession to the main altar (an altar? in a Lutheran place of worship? Yes, they retained those from Rome too). The procession also included representatives of the World Federation. There were hymns and readings, then a sermon was preached by the General Secretary of the Lutheran World Federation, Martin Junge - and after the sermon, Francis gave a homily.¹



Pope Francis embraces the Rev. Martin Junge, general secretary of the Lutheran World Federation at the Lutheran cathedral in Lund, Sweden.

He began by speaking of the desire for 'unity'. Then he said, "As Catholics and Lutherans, we have undertaken a common journey of reconciliation. Now, in the context of the commemoration of the Reformation of 1517, we have a new opportunity to accept a common path". He called it a "common path", but this was deliberately deceptive. In truth, he is leading Lutherans up the proverbial garden path: a nice, rose-scented

¹ *To Celebrate or Not to Celebrate: a Look at Pope Francis' Multifaceted Trip to Sweden*, Rome Reports, October 26, 2016. www.romereports.com

garden path, paved with good intentions, bordered by Cardinals, Bishops and priests all smiling broadly and encouraging the Lutherans to keep right on up the garden path, which culminates at the “Welcome” mat at the Vatican’s door.

When he spoke of this “common path”, Francis went on to say that it was “one that has taken shape over the past fifty years in the ecumenical dialogue between the Lutheran World Federation and the Catholic Church. Nor can we be resigned to the division and distance that our separation has created between us. We have the opportunity to mend a critical moment of our history by moving beyond the controversies and disagreements that have often prevented us from understanding one another.” This does not apply to Lutheranism, but when “division and distance” is created by truth separating from error, then that always is, and always must be, a *permanent* division. The divisions which came into being at the Reformation do not need mending, because to mend them implies that they should never have happened; whereas there were blessings which flowed from the Reformation which were the greatest the world had ever known, in the form of an open Bible in the languages of the people, eventual freedom of religion in many places, the weakening of Papal power, the eventual spread of the Gospel via missionary labours to the ends of the earth; not to mention all kinds of temporal blessings as well.

As for failing to “understand one another” because of “controversies and disagreements”, tragically the Lutherans, having never truly broken with all things Papal in the first place, eventually came to question what the separation was all about anyway and to wish it had never happened.

Francis then said that “our division distanced us from the primordial intuition of God’s people, who naturally yearn to be one, and that it was perpetuated historically by the powerful of the world rather than the faithful people.” Oh, he was sly, this Jesuit Pope. Always the appeal to the “yearning to be one,” which is the Ecumenical Movement’s false interpretation of John 17:21: “That they all may be one.” But in the first place, this prayer of the Lord Jesus *has been fulfilled* through the years, in that each and every *true* Christian is one with every other true Christian. And in the second place, *no* true Christian yearns for “unity” with false “Christians” – and Roman Catholics are false “Christians.”

Then something came out of Francis’ mouth which revealed what was really happening. He said, giving a quotation from a

document of the Lutheran-Roman Catholic Commission on Unity, 17 June, 2013, "With this new look at the past, we do not claim to realise an impracticable correction of what took place, but to 'tell that history differently'". *To tell the history of the Reformation differently*: this is what Rome desires to do - and this means, of course, nothing less than to *revise* history - to ignore the facts and to make it appear to be something other than what it really was! And so it has come to pass that the Protestant Reformation is seen as simply a gigantic misunderstanding, a big mistake that should never have happened, a failure on both sides to "understand each other". Books will be written to reflect this Jesuit-inspired revisionist view of history, lectures will be delivered, university courses will be altered, so as to tell this history differently.

"Certainly," Francis went on, "our separation has been an immense source of suffering and misunderstanding, yet it has also led us to recognise honestly that without [Jesus] we can do nothing; in this way, it has enabled us to understand better some aspects of our faith."

Certainly, *Rome* experienced suffering as a result of the Reformation. As for the Reformation being an immense source of misunderstanding, we ask: to whom? Both sides knew why it occurred. This was Jesuit subtlety on Francis' part, trying to get everyone to feel that it was all the result of some big misunderstanding and, therefore, could have been avoided.

So then, *which* "aspects of our faith" was Francis referring to, which he said the Reformation caused them to understand better? Here is his answer:

First, he said, "With gratitude we acknowledge that the Reformation helped give greater centrality to sacred Scripture in the Church's life." Oh, this man was *jesuitically* subtle! The Reformation produced *no* such "improvement" in the Roman Catholic institution! Rome did all it could to destroy all copies of the Bible which were printed, and even hunted down and burned to death the translators of it whenever it could catch them. Its Jesuits controlled the counter-Reformation, and moved the Papist Council of Trent to declare *against* sacred Scriptures and to uphold Roman Catholic tradition as *equal* to Scripture. It condemned Bible Societies for printing the Bible in various languages. It forbade its own people from reading the Bible, except under the guidance of its own "interpreters". What a lie this was from Francis' lying mouth!

He went on, "Through shared hearing of the word of God in the Scriptures, important steps forward have been taken in the dialogue between the Catholic Church and the Lutheran World Federation, whose fiftieth anniversary we are presently celebrating." It would have been lost on most Lutherans assembled to hear him, but note the careful way in which the Roman Pope expressed himself. He spoke of the "hearing of the word of God *in* the Scriptures". For Rome, the written Scriptures are *not* all there is to "the word of God"! For Rome, "the word of God" consists of the Bible - *and* the traditions of Rome! Therefore, according to the Pope, one may hear the word of God in the Scriptures - but *not only* in them. Although we do not venerate Luther as so many Protestants do, this is one aspect of his teaching where he would have been utterly at variance with Rome.

Second, Francis said, "The spiritual experience of Martin Luther challenges us to remember that apart from God we can do nothing. 'How can I get a propitious God?' This is the question that haunted Luther. In effect, the question of a just relationship with God is the decisive question for our lives. As we know, Luther encountered that propitious God in the Good News of Jesus, incarnate, dead and risen.



Martin Luther

With the concept '*by grace alone*', he reminds us that God always takes the initiative, prior to any human response, even as he seeks to awaken that response. The doctrine of justification thus expresses the essence of human existence before God."

At this point, Francis sounds almost like a Protestant! - talking of Luther's search for a personal relationship with God and of his teaching on grace and justification. But we must never forget that the Jesuit priest will readily become a Protestant to the Protestants, a Lutheran to the Lutherans, etc. Francis was thus simply following this Jesuit tactic to the letter. It would have fooled multitudes of Lutherans and other ignorant "Protestants". The hated Martin Luther - condemned by the Pope as an arch-heretic and devil - now praised by a Jesuit Pope for the "reminder" he gave to the "Church"! As if the *true* Church ever loses the doctrine of grace alone, or of justification! Any "church" denying (or forgetting!) these truths is simply not a true Christian

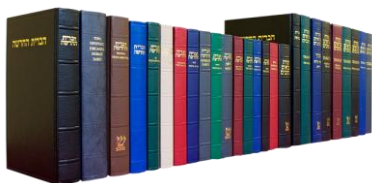
church! Within the Roman Catholic religion, the truth about grace and about justification by faith, was not and is not taught, because it was not in the past, and is not now, a true church! In essence the Pope was trying to convince the world that he was saying, "Thank you, Martin Luther. You did us a great favour. You reminded us of what we had forgotten. We condemned you, hurled anathemas at you, called you all kinds of names – but thank you for what you did." It is easy to see through such lies from the Pope's mouth: he does not hate Luther any less than his predecessors did. It was all nothing but empty words, a brazen lie because (as the Jesuits say) *the end justifies the means* - and the end is the gathering of the Lutheran institution into the embrace of "Mother Rome". For the Jesuits, any lie is worth that gain.

We have lived to see the day when a Pope of Rome, the very Antichrist of Scriptures, would praise Martin Luther the Reformer, publicly expressing gratitude for some aspects of his teaching (even though at heart he feels no such gratitude whatsoever). These are extraordinary times indeed; times of great deception.

The Problem with the Reformation

One cannot deny that, for all its faults (and there were a great many), the Reformation of the sixteenth century brought about immense good in the European world of its day and in the whole world ever since. Above all other blessings which flowed from it, there was the translation and printing of the Bible into many different languages, providing the masses with the priceless treasure of the Word of God. Then there was the blessing of religious liberty, which, although it did not immediately come into being in many places where the Reformation had overturned the power of the Papacy, yet did gradually spread and take root as never before. There were also many political blessings which were bestowed on many nations, once they overthrew the yoke of Rome. These were just some of the many good things which came about in the world as a result of the Reformation.

But the problem with the Reformation was just that: it was *reformation* of the Roman Catholic system. The Reformers, for the most part, were Roman Catholic priests who became disillusioned with many aspects of the Papal system and became ex-Roman Catholic priests, *but who were content with other aspects*. Their



Bibles in different languages

intention, all too often, was to reform, to “clean up”, the Papal system. In this they greatly erred, for it shows that they did not understand the true nature of the Papal system, nor, alas, the true nature of the Church of Christ. They did not grasp the full truth about Roman Catholicism: *that it is not, and never has been, a Christian Church at all*. It is a false and utterly heathenish religion through and through, just as much as any other heathen religion; and as such, it can *never* be reformed! It can and must only be utterly rejected and forsaken. The Reformation was an attempt to put new wine into old bottles (Matt. 9:17); but this could not be done in Jesus’ day with the false religion of the Jewish religious leaders and it cannot be done with the false religion of Rome.

And by failing to understand this – indeed, in the case of many of them, by failing to understand the true Gospel itself – the Reformers planted the seeds of the Reformation’s own destruction, eventually. For if the Roman Catholic system merely needed to be externally reformed, then conceivably, once it had arrived at a point where its “reforms” were acceptable to the “Protestants” of the time, it could then be welcomed as a sister-Church and its members could be accepted as brothers and sisters in Christ. For neither side understands nor embraces the true, Biblical Gospel of Christ and both sides emphasise external, mechanical rites and ceremonies as constituting the “Gospel”. And this is precisely the situation in which they find themselves today!

The Reformation was an attempt at reforming the Roman Catholic system. It failed miserably in this objective, because Roman Catholicism, being an utterly false religion, *cannot* be reformed so as to bring it into line with the Gospel and with what a true Christian church should be. One cannot take a false religion and *reform it* so that it becomes a Christian church! It is a sheer impossibility. One does not say to the people of the Hindu religion, or the Muslim religion, “Clean up your act; reform; change a few things to our satisfaction; and we will accept you as Christian brethren.” And yet this is exactly what “Protestant” institutions are, in effect, saying to the people of Rome! Yet what is the difference? Rome is as heathen as those other religions. Yes, it uses Christian terminology – but such terminology does not make it Christian! It just makes it even more devilishly deceptive.

The true Christian Church is a spiritual organism, the work of God the Holy Spirit alone. The only true members of it are those

who have been regenerated by the Spirit of God and converted to Jesus Christ. It is not merely a case of altering this false doctrine or that one, bringing this practice more in line with Biblical teaching and – hey presto! – you have created a Christian church out of a heathen religion! The new birth, that mighty work of the Holy Spirit, *transforms* men from being dead in trespasses and sins to being alive in Christ. Salvation is a mighty *transformation* from within, not a *reformation* from without.

No wonder, then, that Lutheranism was simply a modified Romanism. Luther himself did not seek for, nor even desire, a regenerate membership. He openly admitted that his “church” did not only consist of those he considered to be sheep, but of goats as well. He held firmly to various false, Popish doctrines; he embraced the idea of a “State Church”; and his followers persecuted those of other churches, both true and false, even unto death. Thus, the Lutheran “Church” was nothing but a scaled-down, modified version of its Papal mother. The seeds of its own destruction were sown back then, when its founder and his assistants retained as much of Romanism as they could, and continued to view that monstrous system as Christian and its people as Christians.

And now, five centuries later, the once-rebellious chickens are coming home to roost. They love to cluck boastfully and claim they taught Rome a lesson and that it has reformed now to a sufficient degree that they are able to unite with her. But Rome hasn’t reformed at all. It hasn’t changed. In fact, it has added greatly to its iniquitous and blasphemous doctrines and practices since the sixteenth century and is even worse today than it was back then. *It is the Lutheran institution which has changed.* Never truly separate from Rome in a number of its doctrines and practices, it has moved even closer to Rome over the years; and now it is on the point of being absorbed into the folds of Rome like a prodigal son.

What a sweet victory this will be for Rome! To gather its truant Lutheran chicks under its wings 500 years after they hived off on their own and to be able to say with a deep sigh of satisfaction: “It’s over. Five centuries of schism are over. The Lutherans have come home to Mother Rome. Lutheranism, as a separate Movement, is, for all practical purposes, dead.”

[Article abbreviated for space reasons – the full article is available on the Bible Based ministries website www.biblebasedministries.co.uk]

***“Until the Spirit be poured upon us from on high,
and the wilderness be a fruitful field” (Isaiah 32:15)***

By Mr. B. A. Ramsbottom

The Gospel Standard, August, 1984

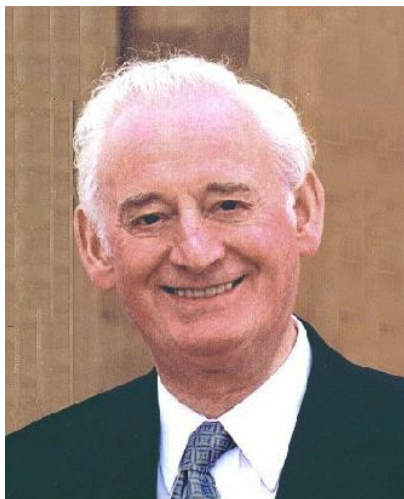
The great need today is for an outpouring of the Spirit. How often this remark is made! But how solemnly true!

In contemplating this important point, we must constantly bear two vital truths in mind:

1. The Holy Spirit is a Person – not just an influence. He can love and be loved. He can be grieved. He can be resisted.
2. The Holy Spirit is a Divine Person. He is God, co-equal, co-eternal and co-essential with the Father and the Son.

Among others there are three great works of the Holy Spirit:

The mysterious conception of the Lord Jesus. “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God.”



B. A. Ramsbottom

The inspiration of the Word of God. “Holy men of old wrote as they were moved by the Holy Ghost.”

The work of grace in the hearts of the elect. This begins with the new birth. “Ye must be born again.” But we need the Holy Spirit to carry on His work. We need Him to lead and teach us. We need Him to enlighten the eyes of our understanding. We need Him to convince of sin and to reveal Christ. “He shall take of Mine, and shall show it unto you.” We need Him to establish us, to enrich us, to edify us, to revive us.

How dead, lifeless and barren are our churches (and our hearts) today! Men organise, plan, preach, hear – but all in vain “till the Spirit be poured upon us from on high.” There is no substitute. (We live in a day of substitutes. How often we are told,

“It is not the real thing, but it will do as well”! There is no substitute for the Holy Ghost.)

The first half of Isaiah 32 depicts the miserable condition of the Jewish nation. “Upon the land of My people shall come up thorns and briers...the palaces shall be forsaken...*until* the Spirit be poured upon us from on high.” Then, and only then, does the wilderness become a fruitful field – made fertile, fruit-bearing, by the sacred influence of the Holy Ghost.

It matters not whether the languishing church is compared to dry bones - only the wind blowing upon them can make them live (Ezek. 37:9); or to a garden where all is still, motionless - only the north wind and the south can make the spices flow (Song of Solomon 4:16).

“Breathe on these bones, so dry, so dead,
Thy softest, sweetest influence shed
In these cold hearts abroad.” (J. Hart)

“Awake, O Heavenly wind, and come,
Blow on this garden of perfume;
Spirit divine, descend and breathe
A gracious gale on plants beneath.
Make our best spices flow abroad,
To entertain our Saviour, God;
And faith, and love, and joy appear,
And every grace be active here.”

(W. Gadsby)

But Zechariah 12:10 goes beyond figurative language: “I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications” – that is, the Holy Spirit, bestowing grace and always teaching to pray. No doubt this will have a fulfilment in the Jewish nation, but over the ages there have been favoured seasons when it has pleased God to fulfil it among the Gentiles.

With what effect? “They shall look upon Me (the Lord Jehovah) whom they have pierced.” (What an unanswerable testimony to the Godhead of Christ!) The effect of the outpouring of the Spirit is always to lead to Calvary, to behold the dear, dying Redeemer: pierced by the nails, the crown of thorns, the cruel spear; pierced by the sword of Divine justice; pierced by His people’s sins.

Calvary is the place of repentance – real repentance, both mourning over sin and forsaking it. And this repentance is bitter; the paschal Lamb is eaten with bitter herbs. “They shall be in bitterness for Him, as one that is in bitterness for his firstborn.” A dearly-loved child dies, and how great the sorrow! So, says the Lord, when the Spirit is poured out is godly sorrow for sin and for piercing the Lord of glory. This will deliver from all light, fleshly religion.

Faith looking on the crucified Saviour sees that *my* sins pierced Him, and this makes us mourn.

“The soldier pieced His side, ‘tis true,
But we have pierced Him through and through.”
(*W. Gadsby*)

Calvary is the place of humility – no place for pride here; of holy solemnity – no place for lightness here.

Calvary is the place of love – “Love and grief my heart dividing” – love that flows, love that is “shed abroad in the heart.”

“O send Thy Spirit from above;
Help us to feed on Thee by faith.
And sigh, and sing, and mourn, and love.
(*I. Watts*)

Calvary is the place where self is nothing; Christ everything.

O, then, may there be earnest prayer for this outpouring, that vital godliness might again flourish in our midst, that the sanctifying effect of the Spirit’s work might be known.

***When God is about to do a great work,
He pours out a spirit of supplication.***

Jonathan Edwards

CHRIST AND THE NEW CREATION

By Horatius Bonar

*"If any man be in Christ, he is a **new creature**: old things are passed away; behold, all things are become new" 2 Cor. 5:17.*

What condemnation do these words pronounce upon *the shallow, meagre religion* so common among us – making us feel that hardly any description of its professors could be more exaggerated or unreal, than that of being "**new creatures**."



Horatius Bonar

Take yon member of the church. He wears the *garb* and bears the *name* of Christ. He is a fair average specimen of a large class. He has the profession of being a Christian; yet...

- he is fond of the world;
- he grasps at its gold;
- he loves its fashionable gaiety;
- he reads its novels;
- he frequents its haunts of amusement;
- he enjoys its company;
- he relishes its foolish talking and jesting.

Is he "**a new creature**" in Christ Jesus?

Is it possible that, with ...

- so much worldliness,
- so much selfishness,
- so much self-indulgence,
- so much pleasing of the flesh,

he can have been "born again," whatever his profession may be?

"**A new creature!**" Then...

- old feelings,
- old habits,
- old tastes,
- old hopes,

- old joys,
- old haunts,
- old companionships

all are gone! Old things are passed away, all things are become new!

Formerly, I sought the things of this world. So now, by the necessity of my new nature, I seek the things above. Sin has become hateful, holiness supremely attractive.

My vision has been purged, so that now I see everything as with a new eye; the evil, with an eye which loathes it; the holy, with an eye which loves it. I approach everything with ...

- new feelings,
- new tastes,
- new sympathies,
- new antipathies.

I behold everything in a new light and from a new point of view. Myself, this world, the world to come, God, Christ and the everlasting joys – all these are to me now, what they have never been before! My whole inner man has changed respecting them. There has been a new creation! What, then, have I to do with sin, with the flesh, with the vanities of so vain a life, as the men of this world are leading?

Oh, the unimaginable blessedness of those on whom this new creation has taken place! Oh, the unutterable, the endless misery of those on whom no change has passed – in whom old things still remain.

“A Christian indeed has a double principle influencing him. Though he has a law of sin that moves him one way, yet there is in him also the law of grace which thwarts and crosses that principle of corruption; so that as grace cannot do what it would, because of sin, so neither can sin do what it would, because of grace (Gal. 5:17). The heart of a Christian, in the midst of ensnaring, sensual enjoyments, finds indeed a corrupt principle in it, which would incline him to fall asleep on such a soft pillow and forget God; but it cannot. O no! It cannot do so. There is a principle of grace within him, supplied by Christ, that never leaves off disturbing and calling upon him till he is made to rise and return to his God, the true rest of his soul.”

Flavel



News & Current Affairs

The real agenda of the transgender movement – Article published in Family Education Trust Bulletin, No165, February, 2017

Most assume the transgender movement is just a simple matter of protecting from discrimination a tiny minority of people who identify as something other than their birth sex. However, it is much more far-reaching than that. As the social commentator, Stella Morabito, has observed:

Transgenderism is an ideology that is based on the presumption that all human beings have something called a 'gender identity that may or may not match the sex they were assigned at birth'... It basically aims to legally erase male and female sex distinctions ...

The implications are vast – for our language, for our relationships, for preserving a free society. There can be no question that all of the gender identity anti-discrimination laws amount to little more than censorship laws, intended to modify everybody's behaviour and everybody's language on pain of punishment.

So, in short, the transgender movement is operating as a vehicle for conformity of thought; and, in the end, that means it is a vehicle for dismantling freedom – in the name of freedom – and for building the power of the State. In the end, it puts laws into place that abolish the right to free expression and suppress independent thought. The power of the State enters that vacuum, as it always does under such circumstances.

Morabito, who holds a Masters degree in Russian and Soviet History and writes widely in social and political periodicals and journals, identifies four features of the transgender movement that demonstrate its role as a vehicle for increasing the power of the State:

1. *Transgenderism is such an extreme form of individualism that accommodating it in law will only create a vacuum for State power. By its very nature, it demands that an individual's inner sense of reality trump any commonly held understanding of reality. This makes it unsustainable. Its extreme individualism demands the breakdown of society's*

mediating institutions – such as family, faith and private associations – that serve as buffer zones that protect the individual from State meddling.

- 2. Transgenderism sows chaos into the language, requiring us all – universally and without exception – to accept a seismic change in the definition of what it means to be human and what relationships mean, particularly family relationships. Freedom of speech and association are casualties.*
- 3. It requires a very aggressive programme of censorship in order to sustain itself and prop up its illusions over any commonly understood reality.*
- 4. It depends on a very aggressive programme of agitation and propaganda to condition people to get with the programme.*

It thereby sows the conditions for totalitarianism. We have no choice but to speak out in the face of its censorship.

Stella Morabito, 'The Transgender Movement is a Vehicle for Censorship and State Power' 28 February, 2016 <http://stellamorabito.net/>

Bank introduces gender neutral terms – Louise Eccles, Daily Mail Personal Finance Correspondent - Mail Online, 31 March, 2017

Transgender customers with HSBC can now choose from ten gender neutral titles. Those who do not identify as a Mr., Mrs., Miss or Ms. will be able to choose from a range of options. These include Mre, an abbreviation for mystery, Msr – a combination of Miss and Sir and Ind – short for individual.

The customer's chosen title will then be used by staff when speaking to them on the phone or in Branch, as well as printed on Bank Statements and cards.

Other options include M, Myr, Mx, Sai, Ser and Misc (which stands for miscellaneous). Pr (an abbreviation for person) can also now be used.

Although the policy is aimed at transgender people, anyone can choose one of these titles. HSBC said the titles 'allow people who don't identify as a particular gender, or who don't want to be identified by



Gender neutral

gender, to choose the title that works for them.'

But Human Rights campaigner, Peter Tatchell, warned the array of titles risked attracting ridicule.

Abbreviated

The Perfidy and Contempt of the BBC –Voice for Justice UK
www.info@vfjuk.org 27 February, 2017

In November last year, following complaints of unacceptable Muslim bias and the deliberate marginalisation of Christianity by its Muslim Head of Religion and Ethics, Aaqil Ahmed, the BBC announced that it was axing both the role of Head and the Department of Religion, bringing all religious programming and coverage under the remit of former Labour MP, James Purnell, the Head of Radio and Education.



BBC headquarters

However, on 25 February, the BBC quietly announced that it had appointed another Muslim, Fatima Salaria, as its new Head of Religious Programming.

It would seem therefore that, in clear disregard of their earlier statement, the BBC has not only resurrected this role, but appears to be operating a policy of Islamic prioritisation, once again ignoring the pleas of other religious groups in the UK for proportionate and fair representation.

Ms. Salaria's most notable achievement would appear to have been to commission the TV reality show 'Muslims like Us', described in the Press as 'Muslim Big Brother'. Among the ten Muslim housemates – chosen to reflect the diverse views of Muslims in the UK – was included Abdul Haqq, a Muslim convert, former boxing champion, convicted fraudster...and member of the inner circle of jailed radical cleric Anjem Choudary. In 2014, Haqq had also been charged with plotting to go to Syria to fight with Islamic State after spreading terrorist material on line.

His inclusion, put forward without comment as merely one view among many, can only have served to 'normalise' extremism and is an affront to all – including moderate Muslims honestly striving

to integrate into British culture. Do we really want someone who commissions programmes like this as Head of Religion for the BBC? Do we trust her to give proportionate and fair representation to all religious groups? Do we trust the BBC? Or do we share the view of Professor Anthony Gledhill of the Centre for Security and Intelligence Studies, who told the Mail: "If a BBC executive makes a programme that is notorious and then the BBC promotes them, it tells me that the BBC has in that area lost its moral compass." (<http://www.thetimes.co.uk/article/muslim-in-charge-of-bbc-religious-shows-dtxprhnl>).

Ms. Salaria is on record as saying the BBC needs to give greater voice to Muslims. It is a view that seems to have been swallowed hook, line and sinker by dementedly 'diverse' Auntie, who seemingly takes every opportunity to undermine and pour derision on those who espouse the traditional Christian beliefs and values upon which our nation is founded. But exactly what voice does Ms. Salaria class as authentically 'Muslim' and wish to be heard? After all, from the example of Abdul Haqq, she appears to have no problem supporting what the rest of us call extremism.

It goes without saying that there is religious diversity in this country and all faiths should receive proportionate coverage. But Christianity remains the established faith of the UK and, despite declining church attendance, according to the 2011 census Christians still make up 59.5% of the population (<https://faithsurvey.co.uk/uk-christianity.html>): a clear majority. Given therefore that Christianity is the main faith of this country, surely the Head of Religious Programming should be Christian – or at the very least, as advocated by Conservative MP, Bill Cash, the post should be rotated between the different faiths.

As it is, this new appointment seems deliberately insulting both to Christians and to followers of other belief systems and part of an orchestrated attempt to Islamise the UK. Such an attitude displays not just contempt, but is a betrayal of the principles and values on which the UK is founded. For these reasons, VfjUK joins those who argue that the BBC is no longer fit for purpose. We call for urgent investigation into the Corporation's governance and purpose and for review of the licence fee.

VfjUK have set up a petition calling for an investigation into the Corporation's governance, see <http://www.citizengo.org/en/signit/41632/view>

Slightly abbreviated

Tory Peer, Lord Shinkwin warns Britain's abortion laws are a 'licence to kill disabled people' – The Telegraph, 10

March, 2017, www.telegraph.co.uk

A Conservative Peer has described Britain's abortion laws as 'a licence to kill for the crime of being disabled'.

Lord Shinkwin, who has been disabled since birth, warned that disabled foetuses were being 'killed in record numbers'. He also accused the medical establishment of treating disability 'as a tragedy to be eradicated through abortion'.

The Peer proposed a Bill in Parliament that would have seen all abortions banned after 24 weeks, but it was defeated this week.

At present, an abortion can take place as late as necessary if tests indicate that the child may be disabled when born. There is a legal limit of 24 weeks for abortions on other grounds.

Lord Shinkwin was born with Osteogenesis imperfecta, a rare genetic brittle bone disease.

In an article for The House magazine, he said that between 2005 and 2015, the number of abortions of disabled babies increased by 68%. He added that 90% of babies diagnosed with Down's syndrome are aborted.

He said: 'Soon, like Iceland, we could be Down's Syndrome-free. What a shame the eugenicists ignore the inconvenient truth that that involves killing lots of little disabled human beings before they're born.'

There is something deeply disturbing about non-disabled politicians spouting equality and then in the same breath defending a law which is being used as a licence to kill for the crime of being disabled.'

'I ask what message it sends if, after birth, I'm good enough for the House of Lords but, before birth, I'm only good enough for the incinerator.'



Lord Shinkwin

‘Too many in the medical establishment still view congenital disability as a tragedy to be eradicated through abortion. The institutional prejudice runs so deep that the whole system is in denial. What hope for worried parents or their disabled babies?’

‘The irony is that this isn’t really about abortion. Ultimately, it’s about power, the power of non-disabled people to determine the fate of other – disabled – human beings, whether we should live or whether we should die. Prejudice must not prevail.’

Abortions for non-medical reasons are legal until 24 weeks, but terminations on grounds of sex of the foetus are illegal under the 1967 Abortion Act.

British Values – Editorial comment by Dr. Napier Malcolm, British Church Newspaper, 17 March, 2017

British Values are: democracy; individual liberty; the rule of law; mutual respect; tolerance of those with different faiths and belief; or so we are told.

‘British Values’ is of course merely a nice name for political correctness, which has got itself a bad reputation.

‘British’ is meant to imply that the rules of political correctness are now generally accepted in Britain. ‘Values’ suggests that they represent moral absolutes. Neither of course is true but it is hoped that the new name will resuscitate the threadbare philosophy of our secular elite which is to be rammed down our children’s throats from the age of four.

British Values dictate what is acceptable. To talk of ‘right’ and ‘wrong’ is to imply a higher authority, a Divine authority; ‘acceptable’ and ‘unacceptable’ bypasses God. The question is not whether it is right or wrong in God’s eyes but whether it is acceptable or unacceptable to our important selves.

British Values is as full of holes as a colander. The definition we have quoted above uses vague, broad terms - every one of which cries out for explanation.

Perhaps the most obvious is tolerance of other religions. Does that mean we have to tolerate jihadism, the injunction to kill apostates and the contempt for women in sharia?

And as for tolerating ‘beliefs’, do we have to tolerate the embarrassing array of moral perversions which has now grown to LGBTQIADP and seems to get longer by the day?

British Values are, of course, designed to sound positive, warm and friendly in contrast to the icy, dictatorial ‘Thou shalt nots’ of the Ten Commandments.

It all comes down to our estimate of human nature. Do we believe human beings are essentially good and only in need of positive encouragement and a little education to be even better? Or do we believe human nature is essentially sinful and needs stopping in its tracks before being re-directed by the Spirit of God into better paths? In other words, are we Communists or Christians?

‘The fear of the Lord is the beginning of wisdom’ Proverbs 9:10.
‘And His commandments are not grievous’ 1 John 5:3.

Revive Us Again

“Wilt Thou not revive us again: that Thy people may rejoice in thee?”
Psalm 85:6

Psalm 85 is a prayer of David for revival. What God had done in past days inspired him to look forward in faith and prayer that God would do it again. In verse 6 we have three great principles of revival.

Notice first of all the *source* of revival. David recognised the truth of the sovereignty of God in revival; only God can send revival. It is not something that the church works up, but something that the Lord sends down. Isaiah prayed, “Of that thou wouldest rend the Heavens, that thou wouldest come down, that the mountains might flow down at Thy presence” (Isa. 64:1).

David also speaks of the *subject* of revival. “Wilt thou not revive us again?” The emphasis needs to be placed upon *us*. The Lord’s people are the subjects of revival. Every one of us needs the breath of the Holy Ghost to quicken us and revive us in our service for the Master.

Finally, we have the *song* of revival. One of the fruits of true revival is that of song and spiritual rejoicing. When revival comes, God’s people come back to the fountain of joy, the Lord Himself, and they begin to rejoice in who He is and what He has done for them. Let us pray that we may expect such revival days both in our lives and in our land.

Rev. Stanley Barnes

Eagles Wings, Daily Devotional Meditations

Hillsborough, N.I.

“Is there any thing too hard for Me?”

Jeremiah 32:27

By Dr. Doudney

Our God delights in what men deem extremities. He waits for extremes – He tarries for a crisis – and why? In order that He should be looked up to for wisdom, strength and deliverance; and that, when that deliverance comes, He, the Author, should have the glory. Were it otherwise, so proud is the human heart, that it would be sure to ascribe the deliverance, at least in part, to itself. It would not by any means give God *all* the glory.

How strikingly was the fact recorded with respect to Israel in the time of Gideon. “The children of Israel had done evil in the sight of the Lord, and the Lord had delivered them into the hand of Midian seven years;” and so did the hand of Midian prevail against them, that the children of Israel made them the dens which are in the mountains and caves and strongholds. A trying position this. Not only so, but their provision was so constantly taken from them, that they became “greatly impoverished.” Under these circumstances and, because they could not help themselves, they “cried unto the Lord” to help them. It was **necessity** – nothing less – that drove them to the Lord. But for that necessity, they would have done without Him, that is, as far as their own choice and feelings were concerned.

As it was with Israel, so it is with you and ourselves. “Necessity is laid upon us,” in the shape of some keen want, or trial, or temptation, otherwise the Lord would not hear from us, except in a cold, formal, lifeless way. Our waiting upon Him would partake far more of *duty* than *delight*. There would be much more *fear* in exercise than *love*. Fear of consequences, if He were not waited upon and acknowledged in the set, formal, everyday commonplace way. What is this, however, but will-worship and the merest formality, which brings a burden upon the conscience which God has made tender and which knows the difference between mere fleshly worship and true spiritual *heart craving*? Now, it is deep trial, dire necessity of some kind or other, that, by the precious power of the Holy Ghost, induces these heart cries. It is not the cold and distant acknowledgement of the child then, which is, as a matter of course, due from it to the parent, but it is the *rush* of that child to its father for help – help, under some sore

dismay or terrible affright. It is still the same child and the same parent and it is, moreover, the betaking of the one to the other, but in what a very different way! How much heart and soul there is in the one approach to what there is in the other. Do you know the distinction? If you have been long in the school of Christ, you do.

But now, see the tenderness of the Lord with respect to Israel, under the circumstances to which we have referred. They cry to the Lord and the Lord sends a prophet to them; who, in brief, tells them that they had wandered from Him; but now that their spirits are oppressed and their hearts sad, He dwells not upon their disobedience and misdeeds, but at once sets about delivering them.

Do you know something of this also? When the heart has been crushed and the spirit already broken, with what tenderness and gracious consideration has the Lord dealt. Not adding more weight to the already overcharged heart: not laying on more burden; not adding (as the Apostle intimates) sorrow to sorrow; but, "lest the spirit should faint, or the soul which He had made," affording help and vouchsafing succour just at the needed moment and at the most critical juncture. So timely was the help – so merciful the aid – so blessedly proving that the eye of the Lord was upon the sufferer, watching tenderly and compassionately – waiting for the precise moment and the most fitting of all opportunities to interpose His sustaining arm and gracious, delivering hand.

Though it is very hard to deny ourselves, yet everything is possible to God, and so faith finds it. The same power that crucified you to the world will crucify the world in you.

William Romaine

We are safer in the storm God sends us than in a calm when we are befriended by the world.

Jeremy Taylor

Christians, it is better to be continued in the furnace than to be brought forth with your dross unpurged away.

Thomas Watson

“The very hairs of your head are all numbered”

Matthew 10:30

How watchful is the loving Lord,
How sweet His providential word,
To children that believe!
Your very hairs are numbered all;
Not one by force or chance can fall
Without your Father's leave.

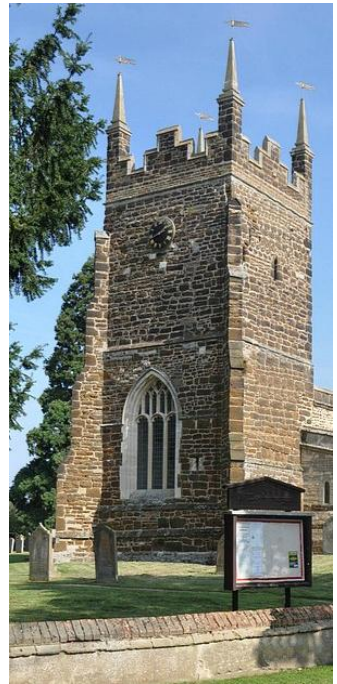
Why should I fear when guarded so,
Or shrink to meet a deadly foe?
His mouth is held with bit;
I need not dread his utmost spite,
Nor can he bark, nor can he bite,
Unless the Lord permit.

No cross or bliss, no loss or gain,
No health or sickness, ease or pain,
Can give themselves a birth;
The Lord so rules by His command,
Nor good nor ill can stir a hand,
Unless He send them forth.

Since Thou so kind and watchful art,
To guard my head and guard my heart,
And guard my very hair,
Teach me with child-like mind to sit,
And sing at the dear Saviour's feet,
Without distrust or fear.

So, like a pilgrim let me wait,
Contented well in every state,
Till all my warfare ends;
Live in a calm and cheerful mood,
And find that all things work for good,
Which Jesus kindly sends.

John Berridge



**John Berridge, and his
church at Everton,
Bedfordshire**

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8 – 10 June, 2017

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Sandown Park, Portsmouth Road, Esher, KT10 9AJ
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Many thanks!

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

A young lamb with light brown wool stands in a grassy field. The background is a soft-focus landscape with trees and a bright, hazy sky, suggesting a sunset or sunrise. The lamb is looking slightly to the left.

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