

English Churchman

A Protestant Family Newspaper

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40p

Call to Arrest The Pope

The mass media seems to be quite ignorant, perhaps deliberately, that the principal objection to the Papal visit to the UK in September comes not merely from atheists but from true Christians who know that Popery is not only immoral but also a counterfeit Christianity. Lest we be accused of bigotry we refer readers to www.bereanbeacon.org for full, plain and kind documentation.

Commenting on the latest revelations affecting Cardinal Brady, Traditionalist Union Voice Leader Jim Allister QC, said among the many shocking aspects of this matter is the fact that oaths of secrecy were required from the minor injured parties, guaranteeing cover up and protection for the perpetrator. "This was done", continued Mr Allister, "on foot of an appalling and secret document of direction from the Vatican, 'Crimen Sollicitationis', which appears to be still in place and which specifically directs such an oath of secrecy.

"It was issued to Bishops in 1962 by 'the Supreme and Holy Congregation of the Holy Office'. It states it is to be stored in the 'secret archives' and is to be treated as 'strictly confidential'. It specifically tells bishops how to handle allegations that a priest made sexual advances towards a parishioner, particularly in the confessional. It speaks of transferring such priests – something which was frequently done in the Republic of Ireland and elsewhere. However, the document goes on to declare that these matters are to be pursued "in a most

secretive way" and investigators "are to be restrained by a perpetual silence" and are required "to observe the strictest secret, which is commonly regarded as a secret of the Holy Office in all matters and with all persons, under the penalty of excommunication..." (para 11). Moreover, an oath of secrecy also is required of those accusing the priest and any witnesses.

"It seems to me that this document provides the link in the thinking of all those who hid the truth for so many years. Admonitions that information regarding accusations against priests are to be deemed "a secret of the Holy Office" explains much of the success in burying allegations for decades.

"During my term as MEP I investigated and pursued this issue, following the expose of Crimen Sollicitationis by the BBC Panorama Programme, but sadly the EU Commission was less than enthusiastic about pressing the issues with the Vatican."

The Evangelical Protestant Society (EPS) have issued the following statement on 17 March 2010:

"The police must now act against the leaders of the Roman Catholic Church. The priests are guilty of appalling crimes and they must be vigorously pursued, but it was the Bishops who enabled them to continue with their vile activities.

"The head of the Roman Catholic Church in Ireland, Cardinal Sean Brady, who has been most adamant in his remorse about clerical child abuse, now stands guilty of failing to report serious crimes to the

police. He has confirmed that in 1975, when he was a priest and canon lawyer, he was present at meetings with two victims of the notorious paedophile priest, the late Brendan Smyth, in which they were asked to sign an oath of silence. Brady, clearly shocked that this is now in the public domain, has launched a damage-limitation operation by saying he passed the information to Bishop Francis McKiernan. But Brady was aware of serious criminal offences and he had a duty, as has any citizen, to report them to the civil authorities. Had he done so, many - possibly hundreds - of innocent children would have been spared. Instead, Brady hid behind canon law and internal procedures, and he has said he will only resign if asked to do so by the Pope. But he must now be questioned about his knowledge of serious criminal offences.

"Furthermore, the Pope ought to be arrested and questioned when he arrives in Britain later this year. He claims temporal power over all nations and thus asserts the primacy of canon law over the civil and criminal law of a nation. His temporal claims provide him with a cloak which must be removed. He has undoubtedly played a key role in all the efforts to preserve his Church's respectability and has, at the very least, turned a blind eye to the most appalling of atrocities. There must be no escape or amnesty for anyone who is complicit in, or guilty of, such unspeakable crimes. The time has come for justice."

Irish Presbyterian moderators becoming 'PC' to ecumenism

by our Irish Correspondent

The *Ulster Newsletter* has reported on the election of north Belfast cleric, Rev Norman Hamilton as incoming Moderator of the Presbyterian Church in Ireland for the coming year 2010 – 2011. The 63 year-old minister from Ballysillan church has much experience on community issues and was awarded the OBE in 2007 primarily for his cross community work concerning the Holy Cross school dispute at Ardoyne, a flashpoint area of north Belfast. Eleven of the nineteen presbyteries in the church supported Mr Hamilton whilst just eight backed Rev Norman McAuley who is well known for his expository preaching in the town of Newtownards.

Strangely on this occasion both men claim to be 'evangelical' although the evidence suggests that Mr Hamilton has a foot in both camps whilst Mr McAuley would be more conservative in his approach and practice.

Mr Hamilton in an interview with BBC Radio Ulster's *Sunday Sequence* on 10th March has challenged the willingness of Ulster's politicians to deal with sectarianism on the ground and also stated that he is 'a progressive evangelical' who is committed to the authority of scripture. He is however happy with ecumenism and sees no problem in working with Roman Catholic clergy. The *Newsletter* stated that he could best be categorized as 'a middle churchman' with liberal tendencies on some issues but in his own words 'unambiguously an evangelical Christian by conviction rather than tradition.'

There is a huge problem for any who set such a standard and believe that the authority of scripture sets clear guidelines for Biblical worship and fellowship. The present moderator, Dr Stafford Carson of First Portadown refused to make a stand on attendance at the requiem mass for the late Cardinal Cathal Daly in Armagh very

recently in January. As we pressed him to make a stand by e-mail he stated "I fully agree with Chapter XXIX of the Westminster Confession of Faith on the Lord's Supper. I would say that not all who attended today's funeral endorsed the Roman view of the Mass but were there simply to pay their respects as civic and church leaders." Dr Carson was ill and did not attend but sadly sent a former moderator to represent him at the blasphemous Roman mass. It appears as if he has sent out mixed and confusing messages by his words and actions. This is not good for the Gospel. Some people within and without PCI will not be disturbed by this because the church had been doing that for generations.

Her willing acceptance of theological liberalism as a legitimate understanding of the Christian faith, together with its offspring, the ecumenical entanglements of the church, has trumpeted to the world that PCI simply does not know what it believes. Having the WCF is no defence because a purely "paper confession," as Dr Martin Lloyd Jones described it, guarantees nothing, and the PCI illustrates this superbly.

Within Irish Presbyterianism in recent years, it is clear that when such men are elected into high office, they weaken and tolerate almost anything – becoming politically if not ecumenically correct! Whilst the denomination's withdrawal from the World Council of Churches in the seventies was definitive, any continuing work of reformation seems to have stalled. May those with Protestant convictions and in ministry in PCI have done with ecumenical tomfoolery, making a clear unequivocal stand.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32

J C Philpot has commented on this as follows:

"The truth is not known at first in all its sweetness, liberty, and power. We have "to continue in the word," it may be at times in very great darkness, distress, exercise, temptation, and trouble; and yet, such has been the power of the word upon the heart, it cannot, will not let us go. We see and feel the misery of departing from the truth, the wretchedness of getting back into the world, and being entangled in the spirit of it; and what must be the consequence if we leave those things we profess to know and believe, and embrace error or fall into the arms of sin!"

We look to the sovereign Lord to raise up men who would be fearless before the ungodly whether religious or irreligious. It is difficult to gauge but the church may be 65% evangelical in its active membership with many churches not having any women elders or ministers. Yet many of these claiming the title have embraced modern worship and forgotten reformed order including the singing of the Psalms in worship.

Mr McAuley had agreed to give an interview for *English Churchman* if elected as this year's Moderator and it is our hope that he will stand again and that we will have the privilege, God Willing in early 2011 of such an interview. *Semper Reformanda – Soli Deo Gloria*

UK Papal Visit

According to the Vatican news agency Zenit, the Queen announced on 16 March that Pope Benedict XVI will be visiting the UK September 16-19.

It is most seriously to be regretted that, in the manner of so many of the people in power today, the vital distinction between biblical Protestantism and the false religion of Roman Catholicism, for which our Reformers were burnt to death, is being deliberately ignored both by Her Majesty's Government and by the mass media.

State leaders together with representatives from the RC bishops' conferences of Scotland, England and Wales, claimed that the visit is "an unprecedented opportunity to strengthen ties between the United Kingdom and the Holy See on global initiatives, as well as the important role of faith in creating strong communities."

The plan is now for the Pope to be received by the Queen at the Palace of

Holyroodhouse. He is also due to, give an address at Westminster Hall, preside over the beatification (sic) of Cardinal John Henry Newman at a public Mass in Coventry, attend a public Mass in Glasgow, a prayer vigil in London and an event focused on education, visit the Archbishop of Canterbury and hold a prayer service with other Church leaders at Westminster Abbey.

A press release from the British Embassy to the Vatican claimed that the visit will highlight relations between Christian Churches and interfaith relations.

Jim Murphy, MP, Secretary of State for Scotland, the government minister in charge of the event preparations claimed, "The Pope will receive a very warm welcome from Catholics and people of all faiths."

Cardinal Keith O'Brien of St. Andrews and Edinburgh, president of the Scottish bishops' conference, said, "a defining feature of Pope Benedict's



teaching has been to remind Europe of its Christian roots and culture and to give us guidance on the great moral issues of our day and it is my hope that we all open our hearts to his words."

The president of the bishops' conference of England and Wales, Archbishop Vincent Nichols of Westminster, said, "We are confident that the presence and message of Pope Benedict will encourage everyone to aspire again to a vision of life in our society marked by mutual trust, compassion and truth." He added: "The great Christian tradition of faith and life, which has so shaped our culture, has so much more to offer. This gentle yet profound teacher of his faith will encourage and strengthen all who receive his words."

Need we comment? The deliberately misleading use of the words "Christian" and "faith" and "truth" by these two chief priests should be quite obvious to those who know the difference between Christian truth and Papal error. This supposed enthusiasm for the Pope's visit does not come from any persons that we know to be true Christians. We believe the statements made by some regarding the visit are pure fabrication or propaganda. Most readers know full well that Christians understand that Popery is not Christian but anti-Christian. That is how the Church of England became Reformed in the 16th Century while Rome remained theologically corrupt. Article 19 of the 39 Articles of Religion of the Church of England, of which the Queen is Governor under God, states that Rome hath erred "not only in their living and manner of Ceremonies, but also in matters of Faith". That is the polite way by which our godly reformers said that the Church of Rome is not fundamentally Christian but Pagan.

See www.bereanbeacon.org for full documentation.

English Churchman Letters to the Editor

Letters for publication should be sent to:
PO Box 60163, London, SW19 2TL
or email: ecletters@aol.com

The Sabbath Day

We receive letters occasionally from those who, for one reason or another, believe that the move from Saturday Sabbath to Sunday Sabbath was entirely a man made decision under Emperor Constantine hundreds of years after Christ.

The following is Malcolm H Watts' response to a recent letter regarding Affirmation 2010 which we hope will help others:

Thank you for your letter.

Your comments on Section 9 of the Affirmation are noted. However, by way of response, I deny that there is any error here and would respectfully point out that even in the Old Testament it was intimated that, while the "seventh day principle" was to be maintained in Christian times, there was to be a change from the seventh to the first day of the week.

The prophetic words of Psalm 118:19-24 clearly indicate that that "day" when God exalted his rejected Son to be a Prince and Saviour ("the Lord's Day") was to become the appointed day of public worship for Christian believers, when they would meet together to "rejoice" and to be "glad" (cf. Matthew 21:43; Acts 4:11).

In consequence, the risen Lord appeared to his assembled disciples on "the first day of the week" (John 20:19,26), the Holy Spirit descended on that day, "the morrow after the seventh sabbath" (Acts 2:1 cf. Leviticus 23:16) and the first Christians met on that same day for the preaching of the Word and the administering of the sacraments (Acts 20:7,11 cf. 1 Corinthians 16:1,2).

Thus, "the first day of the week" became for the Early Church, the Christian Sabbath. Formerly God called the Sabbath "my holy day" (Isaiah 58:13) and now, as changed to the day of Christ's resurrection, it was appropriately called "the Lord's day" (Revelation 1:10).

Was it changed by men? Most certainly not. Named "the Lord's day", it was evidently instituted by the Lord, and in the same way that mention of "the Lord's supper" indicates that this ordinance was instituted by him (1 Corinthians 11:20).

It is untrue to assert that Constantine changed the day in 321 AD or that the Council of Nicea was responsible for this in 325 AD. Evidence to the contrary is to be found in the writings of the Early Church Fathers.

Ignatius, who is said to have known the Apostles, wrote in his Epistle to the Magnesians (approximately 106/7 AD) of "those who have come to the possession of new hope, no longer observing the Sabbath (i.e. the Jewish Sabbath MHW), but living in observance of the Lord's Day, in which our life has sprung up again, by him and by his death."

In the Epistle of Barnabas (120 AD), the author says, "We keep the eighth day with joyfulness, the day, also, on which Jesus rose from the dead."

Justin Martyr, in his Apology (140 AD), writes, "On the day called Sunday all who live in city or country meet together, and the memoirs of the apostles and the prophets, are read."

Tertullian (200 AD) writes in another Apology, "We solemnise the day after Saturday in contradistinction to those who call this day their Sabbath."

Our authority rests, of course, on "God's Word Written", but the above quotations are supplied only to show that it is a serious mistake to assert that Constantine or the Council of Nicea had anything to do with changing the Sabbath to the first day of the week.

The doctrine of the Affirmation is the doctrine of our Confessions: Westminster (21:7), Savoy (22:7), London (22:7), and it is to be found in the writings of Alexander Nowell, Lancelot Andrewes and Richard Hooker of the Anglican communion.

Thank you again for writing. I do hope this letter will be of some help to the right understanding of the

Christian Sabbath.

Yours sincerely,

MALCOLM H. WATTS

Ungodly Lords

Dear Sir,

I am writing to express concern at the main headline in the current issue, "Sodomite Lords vote for Civil Partnerships in Church".

It is emotive and inaccurate. It is unlikely that all the members of the House of Lords are homosexual. This undermines the points raised in the article. It also sits badly in what purports to be a family newspaper. It would better fit in with the gutter tabloid press.

I am concerned that our religious freedoms are being eroded in this country by both law and practice. However I see the tone of the headline as undermining what should be a spirit of brotherly Christian love.

That we have come to such an unhealthy position must to a large part be due to the indifference of Christian leaders and individual Christians. We should have been shouting our message of religious freedom and traditions from the roof tops well in advance rather than grumbling afterwards. On this particular issue it seems that Christians, Jews and Moslems share the same values. We should have been mounting an active shared campaign before it was too late. Whereas I respect the right of homosexual practice in private, there is no way that this section of society should be empowered to force their way of life into our places of education and worship.

Having said all this, we need to work under less aggressive headlines.

Yours faithfully,
ALLAN KISSACK

Ed: This is not so much an emotive issue as a question of sin being high handedly promoted by those who should be ruling according to the Law of God. The nation is not only going to the dogs but is becoming a nation of dogs. That does not mean that everyone is a dog. It is inconceivable that all the people who lived in Sodom were sodomites but that is the name by which they are known. Likewise while we are sure that not all members of the House of Lords are sodomites, those who voted for sodomy to be blessed in Church are as bad as sodomites and earn the name. By the words of Romans 1:32 these "Lords" are worse than sodomites, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." We do not claim to be Apostles but note again the bold language that the Apostle Paul used when sin needed to be rebuked, "...thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10. Such was the language employed by the Prophets, and by John the Baptist and by the Lord Jesus Christ himself. This pusillanimous cowering to sin and sinners is the ruin of the modern church, not the 'grace' that it pretends to be. We are not told to warn people that hell might feel a little warmer than what they are accustomed to. No, not at all. We are to warn them with tears to flee from the wrath to come. Does your church even mention what happens after death? It is the glory of heaven that encourages us to be bold enough to speak about the horrors of hell. Take away heaven and hell (and the new heavens and earth) and you have a worldly church that is no good to saints or sinners.

Should England become Catholic again?

Sir,

So the "Spectator" magazine held a debate on March 2nd on the motion "Is it time for England to become Catholic again?" [EC Leader, March 12th].

Taking the motion in the historic Anglican sense we can say that of course we desire for a revival of the orthodox Nicene faith. That we desire that England and our people would once more order our lives in practising the biblical primitive Catholic faith.

How sad it is that this is not the assumed meaning of this question in the public mind. How have we allowed the Church of Rome to popularise themselves as Catholic when their specious ultra-orthodoxy is anything but Catholic?

For generations Archbishop Laud's analysis was ours. Apostolic Succession of the Catholic Faith was all to do with a succession of doctrinal orthodoxy and only incidentally to do with a succession of people or places. Today our Bishops claim the latter and claim to be the centres of unity, but it is a sham unity of administration not of Apostolic Doctrine Since the latter has failed so also has their claim to Apostolic Succession failed. No longer can they claim to be the guardians of the one Holy Catholic Faith.

So yes it is high time England became Catholic again in the true sense, and we must pray and work for this. But how will this happen without preachers, clarity and discipline? How when teachers of Rome obfuscate and those of the Church of England speak a confused cacophony of belief, misbelief and doubt? Surely repentance must start with the House of God, particularly, for us, with those who lead our national church and especially our Bishops who are only too ready to ordain, to our utter confusion, the uncalled, the doubting and the unqualified - and included in the latter a plethora of uncalled women many of whom espouse liberal and pagan substitutes for Christ's Holy religion.

ALAN BARTLEY
Middlesex

Halal Cruelty

Dear Sir,

Where did Mr Bruncker get his additional information? I don't know of a single Islamic background believer or friend of Moslems who believes he/she shouldn't ever eat halal meat. Kosher, and through it halal slaughter have their roots in Genesis 9v4, which is nothing to do with offering food to idols. Whilst additionally, halal food has had the name of Allah said over it, it hasn't been offered to Allah. Furthermore, "Allah", being a contraction of "Al Ilah" (Arabic for "The God"), is a legitimate name for the true God (which is what that recent case in Malaysia was about). The compromise with paganism is not eating halal, but abstaining from eating non-halal.

I don't pretend that kosher/halal slaughter is humane (Leviticus 1v15 suggests that, for purposes of obedience to Leviticus 17/Acts 15v20, it could be unnecessarily inhumane), but it could be worse. Many human beings have chosen to bleed to death in a manner that takes far longer than kosher/halal (the most recent high profile figure being Dr David Kelly and the most illustrious being the Reformation martyr, Don Carlos - but I trust they won't include me!). To compare it to even Peter's crucifixion, let alone Christ's, is ludicrous.

Indeed, a good man regardeth the life of his beast (Mrs North's friend Wesley is a documented example of this), but "Doth God take care for oxen" is also in the Bible. The RSPCA is quite a modern phenomenon.

Nevertheless, RSPCA-inspired law is not bad law, and it is a matter of concern if an exemption, granted to a group on grounds of their religion, is being foisted on the population at large (Mr Skoulding's experience is not unique: in my NHS hospital restaurant you can buy any chicken you like so long as it's halal). This is, of course, a matter for the RSPCA, who would, I am sure, welcome any suggestions as to how this loophole in the law could be closed.

In the mean time, there is no need for any of us to make life more difficult for Islamic background believers and Christian workers by insisting that Christians abstain from halal meat, period; or to despise Moslem hospitality because the food is halal.

With kind regards,
JOHN ROKOS

London

Voting for Just Justice

Dear Editor,

The Revd Robert A. Penney raises several distinct points in his reply (Letters 26.2.10). As there soon will be a General Election it is best that I deal with his final question at this time. He asks which ungodly policies the main parties would have to drop before I would consider them. Actually since no candidate is likely to hold my core values, I will have only one principle in mind when I vote: What concept of Justice do those have who wish to rule and write our laws?

Is there something called Justice, as an attribute of God, that we are to reflect as opposed to the various man-made ideas of right and wrong found in modern laws?

Socialism sees all hierarchy as oppression and all historic rights and duties as an unjust imposition on the working class. In fact some go so far as saying all property is theft! Compare this with the Thirty-nine Articles that rejected the communism of the Anabaptists and declares that a Christian man's goods are his own and the Decalogue that thunders against those who steal our goods.

Turning to Feminism, a distinction has been noted as to what men and women see as justice. Traditional ideas of Justice (i.e. Just Justice) is seen as principle based and conclusive. That of women is guided by an idea of fairness that is informed more by caring and nurturing instincts than principles, and is easily distorted by emotions according to context and relationships.

That is not to say I do not believe in aiding the poor, especially the deserving poor, but I call this charity not a "social justice" right to basic necessities.

For generations socialists have conjured up this idea of Social Justice to clothe all unjust wealth transfer with a cloak of respectability. As the State has become more and more intrusive into every area of life it has attempted to remove all inequalities under this banner.

While all inequalities are part of the hand God's providence deals us, some are more obviously the result of the wisdom, ingenuity and stewardship of ourselves or our parents and yet the modern State continues to decouple unequal outcomes from the consequences of virtuous or foolish actions as if our life choices have no consequences.

Only as we recover what I will call Just Justice will we start to roll back the all embracing State and regain our freedom to live our lives and use our property as we wish. Only by denying people have a right to our goods and services will we gain the right to be discriminating in those we patronise and do business with.

Labour and Liberal have long advocated "social justice" but now so do the Conservative Party. So my vote can not go to a party but will be going to the candidate who best understands what Just Justice is.

David Cameron, his aid and my local prospective Conservative candidate have failed to give me their definition of Justice and explain how this feeds into their concept of "social justice".

From when Alfred the Great started his laws with the Decalogue until recently our concepts of justice have clearly been informed by Scripture. That is until we subordinated our ideas to those of continental Europe when we joined the EU with its alien legal tradition, "Social Chapter" etc.

Given UKIP's advocacy of restoring our Constitution, law and traditions, then unless some other candidate merits my vote more, they may well get it on these grounds alone.

Yours sincerely,

ALAN BARTLEY, BSC, ARCS.

Middlesex.

Opinions expressed in the correspondence columns are not necessarily those of The English Churchman. We welcome letters of less than 400 words and reserve the right to abbreviate letters. Please state clearly whether letters addressed to the editor are for publication or not.

American Christians Fight Ban on Home Meetings

A Christian legal group filed an appeal this week to fight a ban against a church meeting in homes.

With only seven members, Oasis of Truth Church was ordered to stop holding all activities, including Bible studies, leadership meetings and fellowship activities, in Pastor Joe Sutherland's home in Gilbert, Arizona.

Sutherland received a cease-and-desist letter in November after Inspector Steve Wallace discovered signs advertising church services in a residence. Wallace cited a zoning code that prohibits the use of single family residential structures for religious assemblies, small scale, and gave the church 10 days to cease such activities.

Oasis of Truth Church was launched in 2009 and consists of only seven adult members and four children. They were meeting in different houses on a rotating basis three times per week for fellowship, biblical and moral instruction and worship. Attendance never exceeded more than 10 adults and there was never more than one vehicle parked in the street by the people attending the church meetings. Other cars were parked in the home's driveway.

Notably, no complaints had been made from neighbours about the church meetings.

The church leaders did not intend to hold Sunday services at their homes permanently and hoped to move to a different location once the meetings got larger. But even so, meeting in homes was to remain an important part of the church's religious mission, the appeal states.

The Town's Land Development Code bans "religious assembly" from almost all residential

structures. There is no provision for obtaining a conditional use permit to circumvent the rule. The zoning administrator has interpreted the ban to extend to any church-sponsored activities in private homes.

Alliance Defense Fund attorneys contend in the appeal that was filed Wednesday that banning religious meetings of any size or frequency in a home is unprecedented and unconstitutional. Earlier this month, the church received a formal response from the zoning administrator who provided a specific interpretation of the zoning code in their case.

ADF attorneys are seeking to overturn the administrator's decision, arguing that "religious assembly" does not apply to the church's small-group religious meetings in homes. Moreover, the administrator's interpretation of the zoning code violates the church's First Amendment right to free exercise of religion, they add.

"The church leaders have a sincere religious belief that Christian fellowship is a necessary part of Christian life," ADF attorneys contend. "Such meetings follow the biblical example of the early Christian church."

"Christian church groups shouldn't be singled out for discrimination and banned from meeting in their own homes," said ADF Litigation Counsel Daniel Blomberg. "The interpretation and enforcement of the town's code is clearly unconstitutional. It bans 200,000 Gilbert residents from meeting in their private homes for organized religious purposes – an activity encouraged in the Bible, practised for thousands of years, and protected by the First Amendment."

"Under First Amendment free speech jurisprudence, the church would have been able to hold its small meetings on the public sidewalk outside Pastor Sutherland's home without even having to ask the town's permission," the attorneys argue.

Oasis of Truth Church is currently holding Sunday services in a local school, but because of the cost of renting the space leaders have limited meetings to once a week.

Uneasy Calm After Slaughter In Nigeria

Plateau State officials have faced angry protests and hard questions after perhaps 500 Christians were murdered in villages around Jos, despite a heavy security presence in the area.

In a brutal two-hour assault early on March 7, armed men attacked Christians with machetes, killing entire families, and set scores of homes alight. The casualties were mainly women, children and the elderly – all those less able to escape. Release partner Mark Lipdo of the Stefanos Foundation reports that Zot village was 'almost wiped out'.

At the time of writing, state police said 109 people were known to have died – but religious leaders and other officials reported that more than 500 people had died.

The attackers are now believed to have been ethnic Fulani Muslims who targeted ethnic Berom Christians in the villages of Zot, Dogo Nahauwa and Rastat in Jos South. The raid has been widely reported as retaliation for violent communal clashes in January in which both Muslims and Christians died (Prayer Alert, February 2, 2010). Berom and Fulani ethnic groups have long competed for pasture, jobs and political power. But there is believed to be a strong religious dimension to this conflict too. Fulani Muslims are reported to have chanted Allahu Akbar ('Allah is the greatest') as they attacked.

Jos is supposed to have been under military curfew since January. Christian leaders and Plateau State governor Jonah Jang have

questioned the response of the military to this latest outbreak of violence. Christian leaders claim that it took the army two hours to react to their distress call – by which time the attackers had left.

Police say they have made 200 arrests and more than 49 suspects are to be charged with murder, according to the BBC. But many people in Jos have fled or are preparing to leave, fearing more violence. Crowds of youths reportedly gathered to protest against this latest violence but were moved on. The BBC says an 'uneasy peace' has been restored. *Release International*

THREATS, RAIDS AND VIOLENCE IN UZBEKISTAN

Three members of the unregistered Greater Grace Protestant Church have been given heavy fines in Samarkand in central Uzbekistan, Forum 18 News Service has learned. The fines followed a police raid on a private home, after which children and teenagers were illegally interrogated without their parents being present. A church member was also threatened with jail unless he confessed that he taught the Bible, which would have rendered him liable to prosecution for teaching religious doctrines without the permission of the state and a registered religious organisation. The church has been unsuccessfully seeking state registration since 2000. Church members also complained that the NSS secret police has been closely watching them recently. In a separate case, two Protestant women in eastern Uzbekistan are facing charges after a raid, and one of the women was beaten up when she refused to confess to missionary activity, a criminal offence in Uzbekistan. *F18*

'Christian Marginalisation' The Causes, Consequences and Cure

GLASGOW - 7:30pm Monday 12 April 2010. David Lloyd Centre, 242 Netherton Rd, Anniesland, Glasgow, G13 1BJ.

NEWBUILDINGS (near Londonderry) - 8:00pm Thursday 15th April 2010. Newbuildings Independent Methodist, Duncastle Road, Newbuildings, County Londonderry, Northern Ireland, BT47 2QT.

TELFORD (Shrops) - 7:30pm Monday 26th April 2010. Sutton Hill Community Centre, 103 Southgate, Sutton Hill, Telford, TF7 4HG.

PETERBOROUGH (Cams) - 7:30pm Monday 21st June 2010. Caribbean (Millennium) Centre, Dickens Street, Peterborough, PE1.

'The State of the Nation' In the Light of God's Word

ENNISKILLEN (Fermanagh) - 7:30pm Tuesday 13th April 2010. Ely Centre, 60 Forthill Street, Enniskillen, Co Fermanagh, BT74 6AJ.

BELFAST - 8:00pm Wednesday 14th April 2010. Forestside Christian Centre, 88 Belvoir Drive, Belfast, BT8 7FR.

'Leave Our Kids Alone!'

How to protect & preserve the health and well being of our children

GLASGOW - 7:30-10:00pm Tuesday 6 April 2010. David Lloyd Centre, 242 Netherton Rd, Anniesland, Glasgow, G13 1BJ.

'Leave our Kids Alone - How to protect & preserve the health and well being of our children'

'Educational alternatives for concerned Christian parents' – By Jane Richardson (Accelerated Christian Education).

Includes discussion, Q & A and information and material to view.

All presentations (unless otherwise stated) by Mr Andrew Clarke, National Campaign Manager, Christian Watch.

Non-denominational and ALL are welcome

For more details: www.ChristianWatch.org.uk/events. Tel: 01778 344130

THE GOSPEL MAGAZINE

This bi-monthly Magazine was first published in 1766 and has maintained a Biblical ministry of sermons, articles and poetry. It is believed to be the oldest religious periodical and had a distinguished Editor named Rev. Augustus Toplady, the author of the well known hymn 'Rock of Ages, cleft for me'.

The Trust deed is defined in terms of the 39 Articles, with special emphasis upon the doctrines of God's Grace in Salvation, but the magazine itself is non-denominational. The Trustees aim to provide variety in unity from a wide diversity of past and present writers committed to 'the faith once delivered to the saints'

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1 Chaplins, Frinton-on-sea, CO13 ORU

'Perilous Times'

By John Owen

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Senior Government Minister to Debate Family Issues with Christians on the Left

"Will the General Election make any difference to the family?" asks the Christian Socialist Movement.

Following his Green Paper on the Family, Secretary of State Ed Balls will discuss family with a top theologian and advisor to a relationships think tank.

When Ed Balls meets with the Christian Socialist Movement to discuss family issues, he will be meeting with an organisation that Gordon Brown believes is 'in the forefront of the debate'. The Secretary of State for Children, Schools, and Families has just published the government's Green Paper on the family as the two main political parties battle to show they are the most family friendly. Mr Balls will take part in CSM's annual Tawney Dialogue.

Churches and Christian groups have always seen the family as important and have often campaigned on family issues. The Christian Socialist Movement (CSM), representing Christians in the Labour Party, has entered the debate to give a different perspective to the mood music coming from the Conservative Party. Director Andy Flanagan said: "It is too easy for what should be the building block of our society to become a political football. We want people to see the big picture and focus on policies which promote family stability, including marriages. Christians need to make their voices heard in this important debate but we need to have an inclusive approach that does not stigmatise people."

CSM's latest magazine, *The Common Good*, also focuses on the family. Treasury minister Stephen Timms attacks the Conservative tax proposals on marriage, while other contributors look at how to help keep families stable. Their message is that Labour should talk more about families and marriage, yet keep policy focused on family stability and tackling child poverty. The Tory focus on a marriage tax allowance is misguided because it would not treat people fairly.

The Tawney Dialogue will hear contributions from Elaine Storkey, a broadcaster, author, and theologian, and from Ann Holt, Director of Programme at the Bible Society. It will be held on 10 March at 6:30pm, at Westminster Central Hall. After Mr Balls has responded, the audience will take part in what is likely to be stimulating debate.

The Tawney Dialogue is named after RH Tawney (1880-1962), a leading Christian Socialist and

Labour Party member of the last century. Tawney Lectures and Dialogues have been running since 1992 on a variety of topics from a Christian Left perspective.

The Christian Socialist Movement is a large group of Christians affiliated to the British Labour Party, including over 40 members in the House of Commons and House of Lords including the current Prime Minister Gordon Brown and the former Prime Minister Tony Blair.

Ed: The above is a press release, published for information, not our words.

C of E Has No Space For Protestants

The Bishop of London, answering questions, has been unable to provide any assurance to meet the needs of Evangelicals.

At the London Diocesan Synod held the Evening of March 11th, 2010 the following written question was put by Mr Alan Bartley to the Bishop of London, Richard Chartres regarding, Training of those of the Traditional Integrity for the Non-Stipendary/Self Supporting Ministry.

"Have we any concrete plans for Diocesan training programs for those of Reformed perspective who believe it inappropriate to be trained or tested in sacred subjects by women? That is do we have any plans to accommodate such people by providing training for such people where women are not involved as the teachers, assessors, examiners, chaplains etc.?"

The Bishop of London answered, "No. There are no such authorised Colleges in the Church of England."

Mr Bartley told English Churchman, "So despite all the rhetoric about two integrities and being pilgrims together - those taking a rational and orthodox stand are to be excluded from ministry because they would have to compromise their principles to prove their vocation through training. This has been admitted on a number of occasions over the past few years in letters and emails from the Bishop of London, Area Bishops and others and still there are no concrete plans to do anything about this. Another question asked about the use of the Book of Common Prayer as the main Sunday Service - "Very few, although many more will use it as one of their Sunday services". In practice this means an ill attended early morning service, and even then it is often amended or abridged. Again it was admitted that there are even fewer such Prayer Book Services if you exclude those that [as I asked] "forgo making use of women in ways unknown in our Church in previous generations".

Dangerous Areas

by Peter Murcott

4: Slander

'Abomination' is a strong word, meaning the revulsion of something loathsome. It is used in Proverbs 6:16-19 in relation to God's attitude towards diverse forms of wrongdoing. The list is worth quoting: a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are

swift in running to evil, a lying witness - and, last but not least, those who sow discord amongst the brethren.

Discord often arises through malicious gossip, or 'tittle-tattle'. As Proverbs says, 'A tale-bearer revealeth secrets.'¹ This does not include those situations where disclosure is made for a good reason. It means idle talk, commonly called 'slander'.

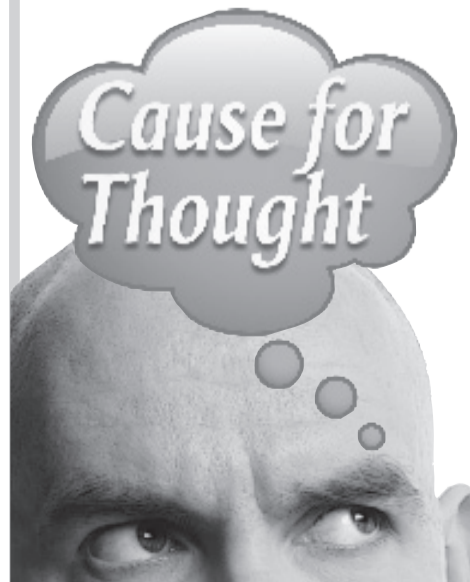
Slander has been called 'the coward's revenge'. Another described it as 'a serpent with wings'. It's a pretty good swimmer, too, like snakes in flood-water. Yet it has a fatal attraction, because sometimes there is an element of truth within it, so slanted as to invite the worst possible conclusion to be drawn. William Blake put it well when he wrote: -

'A truth that's told with bad intent
Beats all the lies you can invent.'

An old hymn says: 'When in danger, make me brave.'² Brave indeed are those who won't listen to slander.

¹: Proverbs 11:13

²: 'Father, lead me day by day' v.2 by J.P. Hopps (1834-1911)



St Silas Consecration in Wolverhampton

Saturday 20th 2010 was an auspicious date in the Calendar for St Silas Church of England (Continuing) in Wolverhampton. It was the service of consecration of the new church building.

I had last seen it some five years ago while it was still in a state of neglect and disrepair.

The church quickly filled with members of the congregation along with well-wishers from across the country. Soon the ground floor and the galleries were full. I was glad to recognise a number of people I have come to know in Protestant circles over the last ten years or so.

The Book of Common Prayer service of Evening Prayer began at 2pm with the hymn "The God of Abraham Praise". The lessons were read by Mr George Hall and Rev Edward John Malcolm.

The thanksgiving was given by Bishop Edward Malcolm, where he related the wonderful providence of God leading to the congregation not only obtaining the building but also receiving half a million pounds to repair and refurbish it.

The building was a synagogue built in 1902 for the then Wolverhampton Jewish community, and this date is inscribed above the main entrance along with the Jewish year of 5663. As many Jews moved from Wolverhampton the building became disused.

The last leader of the synagogue was a man who had fled the Nazi horrors. His family were wiped out in the holocaust. In later years he returned to his small home town in Germany - and was unable to recognise anything except for the synagogue which had not been destroyed but had been maintained by the Christian folk there and was one of only a handful of synagogues to have survived the Nazi years.

The gentleman offered the building to St Silas for a very small price, reflecting his gratitude to Christians.

A lot of work needed to be done. It is a listed building and - from what I could make out - the Ten Commandments in Hebrew, above the pulpit and the eternal flame in the star of David had to be retained along with the one on the ceiling.

Bishop Malcolm said that due to the nature of the building they could apply for funding, however they refused lottery money. Eventually Wolverhampton Council came up with a grant and this, along with generous donations by many people allowed the work to be finished.

Bishop David Samuel delivered the sermon. He opened by drawing on 1 Samuel 2:30 to restate the reason for the departure of the C of E Continuing from the Anglican body in 1992. It was due to the decision to ordain women into the ministry. He rightly pointed out that if you throw away the traces of one part of the Bible, then this opens the way to throw away other traces.

He went on to speak of Jacob's dream at Bethel where he saw a ladder going up to heaven with angels descending and ascending. Jacob said "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." (Genesis 28:17).

Bishop Samuel described the house of God as being the antechamber of heaven. A place where men pray and whose prayers are carried up to God and a place of the preaching of the truth of the word of God to men by preachers, who have received this word to be preached. Here he cited the well known words of Romans 10:13-17.

A final hymn "Oh God of Bethel, by whose hand" and the blessing sealed the service. Folk made their way out across the road to the Chubb building for the post-service tea where great fellowship was enjoyed.

Andrew Hope-Hall

Evangelical Church in Morocco Condemns Proselytism



Christians worshipping in Morocco

As the Kingdom of Morocco comes under scrutiny for its recent large-scale expulsion of Christians, the North African country is responding with the help of religious leaders and even the US State Department, which released its latest human rights report at an opportune time.

Representatives of the Catholic, Orthodox, and Protestant Church, together with Chief Rabbi Joseph Israel, met with King Mohammed VI and Interior Minister Taib Cherkaoui in a show of support for their host country, where "we live in peace, prosperity and freedom," according to Father Dmitry Orekhov, representative of the Russian Orthodox Church in Morocco.

"We respect the Moroccan law, the law of our host country, while having the freedom of worship for foreign Christians," said the Catholic Archbishop of Rabat, Vincent Landel, according to the state-run Agence Maghreb Arabe Presse (MAP).

Ahead of the meeting, the religious leaders released separate statements condemning all forms of proselytism, which the Minister of Interior said aims to undermine "our creeds and our religious spiritual values."

Representing the Protestant Church, according to MAP, was the Rev. Jean Luc Blanc, president of the Executive Committee of the Evangelical Church in Morocco, who stressed that all forms of proselytism are prohibited by the Evangelical Church. After noting how Protestants are very attached to religious freedom, Blanc called for distinguishing between religious freedom and proselytism.

The meeting Thursday was held as Moroccan authorities worked to deport more than 40 foreign Christian aid workers, including a group of 16 Christians who were accused this past week of proselytizing the 33 orphaned children they took care of at their Village of Hope.

Despite the government's claims, the workers at Village of Hope insist that their expulsion from the country was "without foundation and completely unjust." Village of Hope said it is not a missionary organization and that it only exists to offer love, care and education to Moroccan children. Village of Hope registered with the Moroccan government in 2002 as an official Christian organization and its workers say they have always sought to adhere to the Moroccan law prohibiting evangelism and even signed a declaration stating that they will abide by it.

As no charges concerning the welfare and care of the children have ever been raised as a concern by the Moroccan authorities in the ten-year history of VOH, the foster parents and workers there feel they were caught up in a national crackdown against Christians living in Morocco.

Jack Wald, pastor of Rabat International Church in Rabat, Morocco, said Christians around the country were called in and questioned overnight. Many were sent out of the country the next day.

According to reports, the US Embassy in Rabat was reportedly given a list of 40 citizens to be deported.

Canterbury Tales

Highlights and Lowlights from the Anglican Communion

The Episcopal Church in America (the American Anglican church) has confirmed that it will ordain its second openly deviant bishop.

After receiving the required majority of consents from the wider church, the Rev. Canon Mary Douglas Glasspool was informed on March 17 by the presiding bishop's office that the consent process for her consecration was complete.

"I am profoundly grateful for the many people - in Los Angeles, in Maryland, and around the world - who have given their prayers, love, and support during this time of discernment," Glasspool said in a statement.

Glasspool, who has been with her lesbian partner since 1988, was elected in December to the office of bishop suffragan in the Diocese of Los Angeles. She had to receive a majority of consents from diocesan bishops and standing committees within 120 days. The announcement on the 17th confirms that she did.

Los Angeles Bishop the Rt. Rev. J. Jon Bruno celebrated the news. "I give thanks for this, and that the Standing Committees and Bishops have demonstrated through their consents that the Episcopal Church, by canon, creates no barrier for ministry on the basis of gender and sexual orientation, among other factors," he stated.

While the announcement did not surprise leaders in the denomination, some were still saddened by it. "This decision represents not simply a change in doctrine, nor a single change in practice, but an established pattern of common life," said the Rev. Dr. Kendall S. Harmon, canon theologian of the Diocese of South Carolina. "It is

contrary to the teaching of Holy Scripture and the mind of the church catholic."

Bishop David C. Anderson, president of the American Anglican Council, also lamented the consents and said the confirmation of Glasspool indicates that The Episcopal Church will not be returning to traditional Christian and Anglican teaching.

"What this means is the majority of The Episcopal Church's leaders - down to the diocesan level throughout America - are exercising no restraint as requested by the Archbishop of Canterbury and the primates of the Anglican Communion," Anderson said in a statement. "Despite pleas to the contrary, they have given their consent for a partnered lesbian to become a bishop, not just for Los Angeles, but for the whole church."

Since The Episcopal Church consecrated its first openly gay bishop in 2003, relationships between The Episcopal Church and much of the Anglican Communion have been strained or impaired, in some cases. As the worldwide Anglican Communion was splintering, Anglican bishops called for "gracious restraint" on the ordination of noncelibate homosexuals and the blessing of same-sex unions in an effort to keep the body together.

Nevertheless, last July The Episcopal Church's highest legislative body adopted a resolution opening the ordination process to all baptized members, which would include practising homosexuals. The Episcopal Church is the U.S. arm of Anglicanism.

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Latimer's Candle

On Saturday, 20 March, St Silas' Church, Wolverhampton was consecrated. It had formerly been a synagogue, but was bought and restored to be a place of worship for the Church of England (Continuing). It will be a place where the Authorised Version is used, the Book of Common Prayer 1662 adhered to, and the doctrine of the 39 Articles preached. This is the faith 'once committed to the saints' and restored to the Church of England at the Reformation, after many centuries of spiritual darkness and superstition in the Middle Ages. We are now passing through another period of doctrinal error and spiritual ignorance, and a faithful witness is sorely needed, not merely in Wolverhampton, but throughout our land. We pray earnestly that God will raise up faithful men and that the saving truths of the gospel of Christ will once more dispel the darkness from the minds and hearts of our people.

The Church of England (Continuing), as its name declares, is not a new body, but one that seeks to perpetuate the true teaching and worship of the Church of England. Its emergence was necessary because of the decision of the Church of England's General Synod to ordain women. This was a radical departure from the true, Scriptural, and historic position of the Church of England. Other innovations had been introduced prior to this, such as the revision of the liturgy in the 1960s, and following. But none of that changed fundamentally and officially the doctrinal stance of the Church. The new services were stated to be 'alternative services' and were 'experimental'. They did not, and could not by law, change the liturgy and doctrine of the Church of England, which was still enshrined in the Book of Common Prayer, the 39 Articles and the Ordinal. But the ordination of women made a breach in the claim of the Church of England to be a church that was Catholic and Reformed according to Holy Scripture. It was the conviction of those who pledged themselves at the time to continue with, and to maintain inviolably, the true position of the Church of England, that no other course was open to them. The true church must be that which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone", that means, that it must be built upon their testimony and teaching.

The ordination of women is diametrically opposite to that position, and has changed irrevocably the doctrine of the 'Church of England', putting it outside the pale of Holy Scripture. It can no longer with any justification be said to be "built upon the foundation of the apostles and prophets," for it no longer honours apostolic teaching. One has only to look at the debate in the General Synod at the time the Ordination of Women measure was passed to see that any such claim is disingenuous. There was much said in that debate which will not bear scrutiny. For example, the Archbishop of Canterbury, Dr George Carey, argued that Article XX Of the Authority of the Church, gives power to decide on matters of faith, as if this were conclusive in giving power to the Church of England to introduce the ordination of women; but he did not quote the whole of the Article which reads, "The Church hath power to declare rites and ceremonies, and authority in Controversies of Faith." And there he left off. But the Article continues, "And yet it is not lawful for the Church to ordain anything that is contrary to God's Word written." That ought to have been conclusive, for the Scriptures make it abundantly clear that the ordination of women is unlawful.

How can a church be blessed which sets Scripture aside in this way? "Them that honour me I will honour," says the Lord, "and they that despise me shall be lightly esteemed." Do we not see that sentence now being worked out in the national church? We do not rejoice in this. We mourn for a church which was so signally blessed at the Reformation and set upon a path which would be a blessing to the nation, but which has now so clearly denied its spiritual and doctrinal heritage. The Church at Wolverhampton sends a signal that there are those who are still faithful to the spiritual and doctrinal inheritance bequeathed to this nation by the English Reformation. There were some lines written many years ago which run, "Latimer's candle will never go out; however the winds may blow it about." We pray, that by God's grace that may, indeed, be true, and reiterate the words of the noble martyr himself: "Be of good comfort, Master Ridley; we shall this day light such a candle by God's grace in England, as I trust shall never be put out."

NOTES



COMMENT

Tragic Christian Institute Compromise with Ecumenism

It is very much to be regretted that The Christian Institute have arranged a tour of Prof Wayne Grudem in the UK in June 2010 on the subject "Should Christians do politics".

In an email to the Institute we expressed our appreciation for the work but voiced our serious concerns about giving a platform to one who has signed the ecumenical Manhattan Declaration.

In writing it was our hope that this was "an unforeseen mistake" and noted that while, "it may be costly to correct, it will be far more costly if not corrected."

However we received a reply from Mr Colin Hart, Director of the Institute, asking us to reconsider our objection to the tour. Mr Hart wrote:

"The Christian Institute is committed to defending the Protestant Reformed Christian faith. The distinction between Roman Catholic belief and our doctrinal basis is clear. The views of Wayne Grudem are also plain. He has said that the Roman Catholic view of justification "ultimately destroys the heart of the Gospel" (Systematic Theology, page 729).

"Wayne Grudem is a Bible teacher who strongly agrees with our doctrinal basis. He has some important things to say about applying the Bible to public life. That is why we have invited him and that is the subject to be addressed in our meetings.

"The Manhattan Declaration has been signed by a number of vocal critics of Roman Catholicism, including one of the most prominent, Dr Albert Mohler. Their opposition to key tenets of Roman Catholic belief remains the same as it always was.

"Albert Mohler spoke out against RC teaching during the visit of the Pope to the USA last year. In 2000 millions of Americans heard him say on national TV: "I believe that the Roman church is a false church and it teaches a false gospel...and indeed, I believe that the pope himself holds a false and unbiblical office." -- (Larry King Live, March 2000)

"The Manhattan Declaration is not an exercise in dialogue, but a statement on religious liberty, marriage and the sanctity of life. That said there are certainly evangelicals like R C Sproul who are concerned about some of the phraseology within the Declaration. That is one matter being debated in the USA, but to suggest that Wayne Grudem has changed his beliefs on salvation or Scripture and now supports Roman Catholicism would be untrue. I hope that you won't make that mistake. In fact Prof Grudem refused to sign the Evangelicals and Catholics Together (ECT) statement."

The fact that past faithfulness is used to justify present unfaithfulness is deeply disturbing. In our reply to Mr Hart we wrote:

"The Declaration begins, "We, as Orthodox, Catholic, and Evangelical Christians" and goes on to say, "We act together in obedience to the one true God." How can an evangelical say that a Roman Catholic is a "Christian" acting "in obedience" when the Roman Catholic does not have true "faith", without which all other works have the nature of sin rather than obedience?

(see Article 13 of the 39 Articles of Religion of the Church of England)

"The Declaration goes on to say, "It is our duty to proclaim the Gospel of our Lord and Saviour Jesus Christ in its fullness, both in season and out of season. May God help us not to fail in that duty." How can Grudem and Mohler say that the Roman Catholic Gospel is the same as ours? The Protestant Reformed faith includes the fact that the Roman faith is error and sin and leads millions to hell. In that sense Rome is far worse than the immorality of secularists.

"On the one hand Grudem, Mohler, Tim Keller etc have said they are evangelical and do not agree with Rome. On the other hand they have signed the Manhattan Declaration which says the opposite. I am very disappointed that the "Protestant Reformed" Christian Institute does not see a problem here. I do not

think you are with Luther, Calvin, Spurgeon or any other Reformed Protestant on this matter. I do not mean to be intemperate but this is important and you are making excuses which is most serious.

"It is all very well to quote what Grudem and Mohler have said in the past. The problem is that these supposedly faithful men are now not being faithful. If I have faithfully loved my wife for 50 years that does not allow me to now go and commit adultery."

The host churches involved, may not be aware of what Grudem has done. We are taking the rare step of giving the email addresses of the churches for the convenience of readers willing and able to courteously write. We have obtained these from the churches' websites so break no confidentiality in passing them on. We do not do it to inspire a campaign of copycat emailing which serves no purpose but to annoy so we will not give you the words to write as is the manner of some. This might be especially helpful if it came from respected friends of these ministers who might find a more sympathetic ear. We would be glad to hear from readers.

24th June St Helen's Bishopsgate, London, Rev William Taylor, st-helens@st-helens.org.uk

25th June Bridge Chapel, Liverpool, (FIEC) Pastor Bill Bygroves, admin@bridgechapel.com

26th June Christ Church Fulwood, Sheffield, Rev Paul Williams, paul@fulwoodchurch.co.uk

28th June Eden Baptist Church, Cambridge, Pastor Julian Hardyman, web99_office@eden-cambridge.org

29th June KingsGate Community Church, Peterborough, Pastor Dave and Karen Smith, info@kingsgateuk.com

30th June Kings Centre, Chessington Evangelical Church, (FIEC) Pastor Trevor Archer, churchmanager@thekingscentre.org.uk

We would value readers' prayers for both ourselves and those involved with this tour. With the Pope's visit to the UK looming, the cancellation of this tour would encourage others to do likewise and might make some impression against the Papal propaganda that saturates the media unopposed. Above all we are to honour God. If the Evangelical church will not be faithful in such matters then what good will come from a superficial involvement in politics?

Our friend Mr David Crowter of Christian Watch has so often encouraged us in our small work by quoting from 1 Samuel 2:30, "them that honour me I will honour".



Wayne Grudem

THE CHRISTIAN YEAR

THE GOSPELS

Good Friday, Easter Sunday, & the First Sunday after Easter

Some brief reflections: by Bishop Barry Shucksmith

GOOD FRIDAY: John 19:1-37

With the exception of a few verses (v38-42) the Gospel for Good Friday takes up most of John chapter 19. It has become customary to shorten this Gospel. In today's spiritually-light climate, there is great value in reading the whole account of our Lord's suffering, at one sitting. It is also wise to compare one gospel writer's record with another. This is not because of contradictions but in order to complement other records. The Gospel writers are addressing different audiences. We can easily miss important incidents. It is still possible to find books (2nd hand volumes) which present the Gospel records in parallel. This makes a fine study in itself. The Gospels are very much a neglected area of scripture-reading. Reading Bishop J C Ryle's expository thoughts, on all four Gospels, would make a far more profitable return for you this year than any financial investment!

Bishop Westcott, in THE GOSPEL ACCORDING TO JOHN, has a helpful outline which is also used by Canon Frank Colquhoun in his prayer book exposition. Those who have to lead "Three Hour Services" of meditation and prayer, for Good Friday, may find it particularly helpful.

- 1. vv1-3.** Within the Praetorium. The governor's punishment. The soldiers mockery.
- 2. vv4-7.** Without the Praetorium. Pilate: "Behold the man." The Jews: "He made himself the Son of God."
- 3. vv8-11.** Within the Praetorium. The origin of Christ untold: the origin of authority revealed.
- 4. vv12-16.** Without the Praetorium. The double sentence on the Accused and the accusers. The Christ rejected: the Emperor chosen.

The remaining verses 17-37 concentrate upon three things in particular. First, the crucifixion of Jesus. Second, three of the seven words upon the Cross. Third, the significant reference to the soldier's witness, "forthwith came there out blood and water," a reference to the piercing of our Lord's side, and the vital witness of real physical death. A real dead body was put in the grave and, therefore, a true physical resurrection occurred on Easter morning. The Apostles' Creed makes this essential point with remarkable economy of words. Jesus "suffered under Pontius Pilate, was crucified, dead, and buried". The spiritual implication of the truth is also enshrined, not only in scripture and the creeds, but in Toplady's classic hymn, Rock of Ages Cleft for me.

'Let the water and the blood, from thy riven side which flowed,
Be of sin the double cure, cleanse me from its guilt and power.'

EASTER DAY: John 20:1-10

John's account of the resurrection of our Lord Jesus Christ, and the record of the empty tomb, is sufficiently brief for close

investigation. Various theories, many of them liberal and full of unbelief are still propagated. It's good for the Christian to arm himself with reasonable arguments, as well as to strengthen his own heart against the subtle and debilitating suggestions of the Evil One. He is the accuser of the brethren (Revelation 12:9-10).

According to Paul, 1 Corinthians 15, Christianity stands or falls on our Lord's resurrection. "If Christ is not risen, then is your faith in vain". The evidence for Jesus' resurrection is overwhelming. He died a comparatively young man, so how do we account for the immense influence of Christ, if He did not rise? Then, again, the New Testament records numerous incidents of people who saw Christ after his resurrection. Lives were changed, a discouraged band of disciples turned into a vigorous church, which eventually brought down the Roman Empire. The disciples were willing to die for the crucified, resurrected Christ. Would any individual, not to mention countless generations of Christians, die for a lie? Even the liberal Bishop of Woolwich, John Robinson, said, "Jesus was not a dead memory but a living presence, making new men of them." The meticulous and disciplined Roman soldiers, not even the Jews, could produce the dead body. The tomb was never venerated. Modern psychology (not all psychologists obviously!) supports the view that the empty tomb, and the new-found faith of the apostles and disciples, cannot be explained by visions or hallucinations. And how do we explain the sudden change from keeping the Jewish Sabbath, to instituting the first day of the week, for Christian fellowship, breaking of bread, worship, preaching, and prayer (Acts 20:7-11)?

Many people have tried to destroy "the myth of the Resurrection," by examining the Gospel accounts, and have ended up devoted followers of Christ. Professor Pinchas Lapide – wrote a book entitled: *The Resurrection of Jesus*. He concluded: "I accept the resurrection of Jesus not as an invention of the community of disciples, but as an historical event." For those Christians (and preachers) who desire to read more, Louis Berkhof's *Systematic Theology*, published by the Banner of Truth Trust, the chapter on Christ's resurrection, in particular, has hardly been bettered.

The Gospel for Easter Day is quite brief. We can centre around the characters of the record, Mary Magdalene, Simon Peter, and the younger and more energetic Apostle John. Or we might reflect upon the facts - no one expected the empty tomb, or the resurrection, and mistakenly thought someone had stolen the body. All were quickly convinced by the facts, once they had reflected upon the evidence presented. Initially depressed by what they found, they were eventually elated when the truth dawned upon them. Christ is Risen! The grave clothes, the turban-like head-dress, still intact, the report back to the disciples, the appearance of Jesus to Mary Magdalene, in the cemetery garden,

THE CALENDAR

April 4th to April 17th

PRAYER BOOK WORSHIP

APRIL 4TH

Easter day
M. Exodus 12:1-28; Revelation 1:10-18;
Luke 7:1-23
E. Exodus 12:19-51 or Exodus 14; John 20:11-18 or Revelation 5; 2 Corinthians 8

THE COLLECT

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Colossians 3: 1-7
The Gospel. St. John 20: 1-10

APRIL 11TH

The First Sunday after Easter
M. Numbers 16:1-35; Luke 10:1-16
E. Numbers 16:1-35 or Numbers 17:1-11; or St. John 20:24-29; Galatians 2

THE COLLECT

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 John 5:4-12
The Gospel. St. John 20:19-23

appearances and numerous sightings, recorded by Paul in 1 Corinthians 15:1-10, settled the matter. Has it finalised the matter for you? Perhaps, you still await the spiritual resurrection of Christ within your heart and life:

'Living He loved me, dying He save me,
Buried He carried my sins far away.
Rising He justified, freely for ever,
One day He's coming, O glorious day!'

THE FIRST SUNDAY AFTER EASTER: John 20:19-23

"The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost, Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

A brief and yet rich passage is given to us! Every word is suggestive of interesting enquiry and thought. There is material here for the new Christian as well as the mature saint. The Lord drawing near at evening time, is a comforting thought to the ageing believer who lives alone. Again, why do we have a reference to the first day of the week, unless time and tradition is important? And the doors were shut, so the resurrected Christ can walk through doors? Will we have similar bodies in eternity? "The disciples were assembled for fear of the Jews." So fears remain after conversion? We shall need constant grace to live the Christian life, and to face our enemies. Twice Jesus says "Peace be unto you". They had failed Him miserably – are we any better? Yet, His peace is doubled, especially when we need it most.

Of course, we no longer expect physical appearances of the Lord. But, His presence is as near as the prayer which leaves our lips. And what about the commission He gives to those present on the resurrection day? Surely, this is not merely for the Apostles? Not, if we link it with the ending of Matthew and Luke's Gospels. We are

all apostles, with a little "a" – the sent ones of Jesus Christ. Like John Baptist, we are "voices crying in the wilderness," "prepare ye the way of the Lord," for He is most surely coming a second time, perhaps very soon! And, if we have difficulty accepting these "words of confession and absolution," we can still meditate upon them and discover their real meaning. "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained". The words are incorporated in the Ordination Service of Church of England Presbyter/Priests! They should not be separated from the following charge to the newly-ordained man, "Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto." Remission, or retention of sins, is dependent upon the preaching of the gospel of God's sovereign grace. The absolution is God's, dependent upon hearing and responding to His Word. He forgives those who repent of sin and believe in Jesus. He alone has power on earth to forgive sins. Sadly, those who do not repent and believe, their sins remain unforgiven. "The Christian minister is not a sacrificing priest... that a clergyman is repeatedly called a "priest" in the rubrics of the prayer-book no one thinks of denying... that the word "priest in these rubrics means anything more than "presbyter" or "elder" can never be proved... to use the words of the Thirty-first Article, "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world; and there is none other satisfaction for sin but that alone." (Bishop John Charles Ryle; *Principles for Churchmen*; 1889). "Through this man is preached unto you the forgiveness of sins!" At the same time they gave solemn warning to those who despised his salvation that they would surely perish (see Acts 13:38-41) – the *Prayer Book Commentaries*; 1961; Hodder & Stoughton.

PLEASE REMEMBER THE
English Churchman
IN YOUR WILL

English Churchman Book Review

ROMAN CATHOLICISM UNDER THE SPOTLIGHT

With the Pope's visit in the autumn (to the dislike of many) and other issues, I do suggest E.C. readers should read the following three books which can be borrowed (as I did) from local libraries.

Beyond Belief

Colm O'Gorman

ISBN 0340925051

O'Gorman indicts the present Pope over his failure to tackle paedophile RC priests over their damage to and corruption of children, particularly boys. On February 21st, Radio Four's 'Sunday' programme, chaired by Edward Stourton, referred to the priests from Ireland meeting the Pope in Rome earlier. Colm O'Gorman was on the programme and accusing the Pope of doing nothing twenty years earlier when he knew of these things.

The Roman Catholic Church always seems able to 'cover up' its faults and sins, through pressure of various kinds. Notwithstanding, truth will out – thank God!

Nobody's Child

Michael Seed

ISBN 978-1-844545889

I read this book with some sympathy and astonishment. Michael Seed was born in Manchester in 1957 and suffered a terrible childhood. Yet he survived to become 'the most celebrated (R.C.) priest of our time'. He was first a Salvationist and then with his mother attended a Strict and Particular Baptist Church. Later on he embraced the Roman Catholic Church and became a Franciscan Friar. Studying in Washington D.C. he gained three degrees and two doctorates before joining Westminster Cathedral in London as 'ecumenical adviser' to the previous two Cardinals.

I am truly puzzled as to why he became a Roman Catholic, but amazed at how he overcame the difficulties he did. After I read this autobiography I wrote to him as a Grace Baptist retired pastor, to which he graciously replied.

Sinners and Saints

Michael Seed

ISBN 978-1-84454-770-8

Michael Seed has just published, upon retirement from Westminster Cathedral the above book. On the cover we read: 'The irreverent diaries of Britain's most controversial priest'. He has certainly become 'Britain's priest to the stars' (celebrities in public life), often drinking champagne in their company. The book is very humorous in places; he sees the funny side of things, often laughing at himself.

What, however, does the book say to us about the Church of which he has been so influential and popular a member? Well, there is much more about sinners, and so little about saintliness. Indeed, who is a saint? Paul greeting the Christians in Rome (Rom. 1:7) says 'beloved of God, called to be saints.....' and in Romans 12:1-2, 'present your bodies a living sacrifice.... be not conformed to this world – but transformed by the renewing of your mind'. Peter (1 Peter 1:15ff) says similarly 'as He who called you is holy, so be you holy in all manner of conversation'. The overall purpose of salvation is that we become like Jesus Christ. (Romans 8:28-29)

The book is an eye-opener in many ways, but lacks any Gospel message. Jesus Christ is totally missing, except in the 'Mass' which makes the priest greater than He, and which our Protestant forefathers said is blasphemous. Michael Seed has obviously done a lot of good for various charities, but I regret the absence of how converts to Roman Catholicism have come to the Lord Jesus Christ. He is the only One we need, as Prophet, High Priest and King who unaided 'saves to the uttermost all who come to God by Him, seeing He ever liveth to make intercession for them.' (Hebrews 7:25)

These three books looked at in the light of our Holy Bible show we need no intermediators, only He. 'In Christ alone we are saved.'

Joseph Hewitt

SINNERS IN THE HANDS OF AN ANGRY GOD and other Puritan Sermons

By Jonathan Edwards and others

208 pages, paperback; ISBN 0 486 44601 8; £3-50

Published by Dover Publications and obtainable from Amazon, The Book Depository &c

To be able to purchase a perfect bound

paperback book for three pounds and fifty pence in these days represents excellent value. When the subject is that of the best of subjects, viz, the Faith of God's elect, it is even better value. The title of this book, however, is a little misleading. It would have been better to have expressed in the title that this was a book that not only has Jonathan Edward's most famous of sermons, but the remaining contents are merely extracts from the sermons and works of other North American Puritan Divines.

There are twenty-three sermons and extracts from sermons by orthodox divines and two extracts from the American Unitarian Divines, Charles Chauncy (1705-1787) and Jonathan Mayhew (1720-1766), which, from my point of view, spoil the book - but I suppose we cannot expect everything from a secular publisher. "Sinners in the Hands of an Angry God" is reproduced in its entirety. From John Cotton (1584-1652) we have extracts from "The Way of Life" (1641), "Christ the Fountain" (1651) & "The New Covenant" (1654). From Thomas Hooker we have "A True Sight of Sin" extracted from "The Application of Redemption" (1659). Other Puritans quoted are John Winthrop (1588-1649), Thomas Shepherd (1605-1649), Increase Mather (1639-1723), Samuel Willard (1640-1707) and Cotton Mather (1663- 1728).

There is a biographical paragraph on each author and a "Publisher's note" of half a page length in which we are told that the divines painted "an image of sinful mankind against a canvas of a vengeful God. Edwards and other preachers of New England rained down fire and brimstone sermons on their congregations...."

The book forms an interesting collection of extracts which no doubt will spur the reader to try to obtain the volumes that are quoted and read the whole work, but even if you are unable to get the volumes from which the extracts are taken, this book is certainly worth obtaining and reading, and at this price, it is worth getting to give away to others.

J E North

Christ Triumphant

Dr Peter Trumper

Stewart Publishing Services.

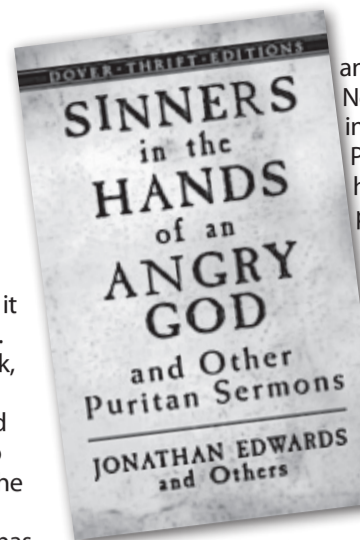
2009.

Hbk: 560 pages; Price - discretion.

Copies obtainable from: Dr P. Trumper, 'Wyclif', 42 The Pistyll, Holywell, Flintshire, CH8 7SH

The last in a series of six related books, and the one the author may be best remembered for, because of its spirit charged Scriptural clarity and gripping, concise content. I was continually astonished to be invited to verify points and to acknowledge the writings from a mind having mastered the matchless wisdom of the Bible. His syntheses, deductions, speculation and authoritative expositions suggest near photographic recall.

Dr Trumper's overriding motivation is pastoral. He desires to communicate with readers of every status and generation to envision them to understand and appreciate the peerless knowledge within the Bible's library. "Christ Triumphant" is an awesome read if merely for the buoyancy, clarity and economy of words and entertaining, novel presentation. There are no formal chapters while the Author evaluates all the disciples



and virtually every other person in the New Testament, majoring on mission, interpersonal perspectives of Paul, Peter and concluding with John and how he must have encountered the power of the Spirit on Patmos island to give us those oft neglected end time Revelations.

Much joy and painful sufferings are part of the journey. Well chosen illustrations and over 600 questions prompt the reader's recall.

A profound, exciting 21st Century, timely read and a marvellous foil to much deceptive political, multifaceted, secular propaganda being put about

by the media by counterfeit belief systems in perilous times. The author supervises distribution and invites contributions to cover costs appropriate to the means of the applicant.

Copies of this most readable of scholarly books ought to be required reading, available in every theological college, in triplicate, as well in church and general libraries and VI Form schools. I have reviewed scores of quality factual books, never one so uniquely entertaining and informative with such a helpful clear layout. Warmly recommended.

M. Paul Rogoff.

Leading anti-euthanasia group criticises BBC promotion of Gosling killing claim

A leading anti-euthanasia group has criticised the BBC's decision to give sympathetic coverage to Ray Gosling, a BBC presenter who claims to have killed his terminally-ill ex-lover. Mr Gosling claimed that his victim, whom he said had AIDS, was in "terrible, terrible pain".

Anthony Ozimic of SPUC Pro-Life, which was represented before the courts in the Debbie Purdy case, commented: "If doctors found the victim's pain difficult to control, they should have referred him for specialist palliative care."

"Mr Gosling claims that he killed the man as part of a 'pact'. Morally and legally, this does not change the case from one of murder to one of suicide. We hope Mr Gosling's frank admission will lead him to regret his crime, though nothing will bring back the sad victim. We are glad that the police are investigating. We call upon the legal authorities to ensure that future potential victims are protected, by upholding existing laws against the intentional killing of the innocent."

"Changing the law or watering down prosecuting policy on assisted suicide or euthanasia would pose a major threat to the terminally-ill, the disabled and vulnerable people generally."

"In practice, acceptance of assisted suicide or euthanasia leads to cases of murder. The BBC has been complicit in this slippery slope towards unlawful homicide through its biased programming."

Ed: According to Romans 1:18-32 in which the most miserable cases of ungodliness and unrighteousness are described, we are told that because people "did not like to retain God in their knowledge" he "gave them up unto vile affections" and "God gave them over to a reprobate mind". The chapter then gives a whole catalogue of the consequent sins which include not only homosexuality and murder but also the approving attitude of people including the BBC. May this be a warning to us all not to live without giving glory to God.

CLERGY APPOINTMENTS

11 March 2010

Rev Mark Ball, Priest-in-Charge, Canterbury St Peter with St Alphege and St Margaret with St Mary de Castro; and Assistant Diocesan Director of Ordinands (Canterbury): to be also Priest-in-Charge, Canterbury St Dunstan with Holy Cross (same diocese).

Linda Collins, Team Vicar, Central Wolverhampton All Saints; and Chaplain, King's School Wolverhampton; and Chaplain St Peter Collegiate School, Wolverhampton (Lichfield): to be Assistant Curate (Associate Minister), Lichfield and Wall St John St Michael (same diocese).

Rev Paul Cressall, Vicar, Rothwell Holy Trinity (Ripon and Leeds): to be Priest-in-Charge, Markington with South Stainley and Bishop Thornton St Michael; and Priest-in-Charge, Ripley with Burnt Yates All Saints (same diocese).

Rev Dr Tony Edmonds, NSM (Assistant Curate), Barrow Upon Soar with Walton Le Wolds Holy Trinity (Leicester): is now Team Vicar, Kegworth, Hathern, Long Whatton, Diseworth, Belton and Osgathorpe St Andrew (same diocese).

Allison Fenton, Assistant Curate, Newcastle upon Tyne St George and St Hilda (Newcastle): to be Assistant Curate, Newcastle Christ Church with St Ann (same diocese).

Rev Kevin Goodman (Brother Kevin, SSF) (Canterbury): to be Assistant Curate, Canterbury St Dunstan with Holy Cross (Canterbury).

Rev John Hall, Director of Social Responsibility (Coventry): to be Diocesan Director of Inter-Faith Relations; and Director, St Philip's Centre, Leicester (Leicester).

Rev Ian Henneby: is now NSM, Bedlington St Cuthbert (Newcastle).

Jennifer Hill, Vicar, Sheffield and High Heath St Mark; and Area Dean, Walsall Deanery (Lichfield): to be Team Vicar, Hemel Hempstead St Mary (St Albans).

Rev Dr George Robert Kelsey, Team Vicar, The Glendale Group (Newcastle): to be Vicar, Norham with Duddo St Cuthbert; and Priest-in-Charge, Cornhill with Carham St Helen; and Priest-in-Charge, Branxton St Paul; and Area Dean, Norham Deanery (same diocese).

Rev Jason Kennedy, Assistant Curate (Associate Vicar), Tonbridge St Stephen (Rochester): to be Vicar, Ripley All Saints (Derby).

Rev Christopher Keys, Priest-in-Charge, Weston Zoyland with Chedzoy Blessed Virgin Mary; and Chaplain, Sedgemoor Regional Rural Business Centre (Bath and Wells): to be Rector. Continuing as Chaplain.

Rev Ian Scott-Thompson, Vicar, Womersley with Blackheath St John (Guildford): to be Priest-in-Charge, Marks Tey and Aldham St Andrew (Chelmsford).

Rev Deepak Sircar, NSM (Assistant Curate), Doncaster St George (Sheffield): to be NSM (House for Duty Priest), Bath Widcombe St Matthew (Bath and Wells).

Antoinette Smith, Team Vicar, Chigwell and Chigwell Row St Mary (Chelmsford): to be Vicar, Blackmore and Stondon Massey St Laurence; and Rural Dean, Ongar Deanery (same diocese).

Karen Thomas, Assistant Curate, Glenfield St Peter (Leicester): to be Team Vicar, The Woodfield Team Benefice (same diocese).

Natasha Woodward, Assistant Curate, Orpington All Saints (Rochester): to be Assistant Curate (Associate Minister), Chingford St Peter and St Paul (Chelmsford).

RETIREMENTS AND RESIGNATIONS

Rev Alan Cole, Vicar, Ilkeston Holy Trinity (Derby): to retire with effect from 18 March 2010.

Rev Stewart Gibbs, Assistant Curate, Grays Thurrock St Peter (Chelmsford): has resigned with effect from 28 February 2010.

Rev Canon Neil Thomas Moffatt, Rector, Thatcham St Mary; and Area Dean, Newbury Deanery (Oxford): has resigned with effect from 28 February 2010.

Rev Roderick Brendan (Rory) Reynolds, Team Vicar, Plaistow and North Canning Town St Martin (Chelmsford): has resigned with effect from 28 February 2010.

Jacqueline Sears, Assistant Curate (Associate Priest), Triangle Ipswich St Matthew and All Saints (St Edmundsbury and Ipswich): to retire with effect from 31 May 2010.

Rev Jeremy Stagg, Rector, Cheswardine, Childs Erccall, Hales, Hinstock, Sambrook and Stoke on Tern St Swithun; and Rural Dean, Hodnet Deanery (Lichfield): to retire as Rector with effect from 5 September 2010.

Rev Brian Warrillow, NSM (Resident Minister), Wolstanton St Margaret (Lichfield): has retired with effect from 3 January 2010.

LAY AND OTHER APPOINTMENTS/ RESIGNATIONS/RETIREMENTS

Mrs Jackie Croft: is now Diocesan HR Adviser (Derby).

Canon Professor Jeanette Meadway FRCP, Priest-in-Charge, Stratford St James (Chelmsford): is now also Hon Professor, Internal Medicine at Gulu University; and also Canon, Mbale Cathedral (Uganda, The Church of the Province of Uganda).

Rev Robert Page, Vicar, Leytonstone St Margaret with St Columba; and Company of Mission Priests (Chelmsford): is now also Hon Canon, Ho Cathedral St George (Ghana, The Church of the Province of West Africa).

Judith Walker-Hutchinson, Assistant Curate, Penhill (Ripon and Leeds): to be Rector, Haddington Holy Trinity (Edinburgh, The Scottish Episcopal Church).

18 March 2010

Rev Michael Anderson now NSM (Associate Priest), Bradford Abbas and Thornford with Beer Hackett St Mary (Salisbury).

Rev Roger Chamberlain to be NSM, Baddeley Ensor with Grendon St Nicholas (Birmingham).

Rev Christopher Coates, Vicar, Bishopthorpe St Andrew; Vicar, Acaster Malbis Holy Trinity; and Priest-in-Charge, Appleton Roebuck with Acaster Selby All Saints (York): now also Hon Canon, St George's Cathedral (Ho, Ghana, The Church of the Province of West Africa).

Lynne Connolly, Vicar, Spotland St Clement (Manchester): to be Priest-in-Charge, East Crompton St James (same diocese).

Rev Canon Jeremy Duff, Director of Lifelong Learning (Liverpool): is now Priest-in-Charge, Widnes St Mary with St Paul (same diocese).

Rev Matthew Fitter, Assistant Curate, Beckenham Christ Church (Rochester): to be Rector, Anerley Christ Church (same diocese).

Rev Adam Friend, Vicar, Over St Chad; and Chaplain, St Luke's Hospice, Cheshire (Chester): now Vicar, Tarvin St Andrew (same diocese).

Caroline Glass, Assistant Curate, Redhill Holy Trinity (Southwark): to be Vicar, Tunbridge Wells St Luke (Rochester).

Rev Justin Griffith, NSM, North Ferriby All Saints (York): now Chaplain to the Forces (Army Cadet Force); and NSM (Assistant Curate), Highworth with Sevenhampton and Inglesham and Hannington St Michael (Bristol).

Jeanette Hartwell, Assistant Curate, Breerton and Rugeley St Michael (Lichfield): to be Team Vicar, Smestow Vale Team (same diocese).

Rev Howard Jameson, Priest-in-Charge, Monkton Farleigh, South Wraxall and Winsley St Peter (Salisbury): to be also Priest-in-Charge, Bradford-on-Avon Christ Church (same diocese).

Ven Howard Levett, Mission to Seafarers; JMECA; and Vicar, Holborn with Saffron Hill St Peter St Alban (London): to be Priest-in-Charge, Venice St George with Trieste (Italy, Europe).

Rev David Marshall, Priest-in-Charge, Collier Row and Havering-atte-Bower St James (Chelmsford): to be also Area Dean, Havering Deanery (same diocese).

Elizabeth Marshman, Assistant Curate, Clifton, St Philip (York): to be Priest-in-Charge, Lockington and Lund and Scarborough with Leconfield St Mary (same diocese).

Rev Anthony Mitchell, Assistant Curate, Plas Newton with Chester Christ Church St Michael (Chester): to be Priest-in-Charge, Halton St Mary (same diocese).

Rev Robert Mark McIntyre, Priest-in-Charge, Rickerscote St Peter; Assistant Curate (Associate Priest), Stafford Christ Church (Lichfield): now Vicar, Rickerscote St Peter; and Assistant Curate (Town Centre Minister), Stafford Christ Church (same diocese).

Rev Richard Mortimer, Chaplain, Hastings University; and Assistant Curate, Hastings Holy Trinity (Chichester): to be Vicar, Dartford Christ Church (Rochester).

Julie Nelson, Priest-in-Charge, Kirklington with Burneston and Wath and Pickhill St Michael; and Area Dean, Wensley Deanery; and Diocesan Adviser on Women's Ministry (Ripon and Leeds): to be Priest-in-Charge, Panfield and Rayne St Mary; and Diocesan Rural Officer (Chelmsford).

Rev Canon Henry Pearson, Rector, Queen Thorne; and Rural Dean, Sherborne Deanery (Salisbury): now also Priest-in-Charge, Bradford Abbas and Thornford with Beer Hackett St Mary (same diocese).

Rev Canon Douglas Rodger Petch, Vicar, Halliwell St Matthew (Manchester): now also Area Dean, Bolton Deanery (same diocese).

Rev John Philip Pinner, NSM (Priest Assistant), Greytown St Luke (Wellington, New Zealand, Anglican Church in Aotearoa, New Zealand and Polynesia): now NSM (Priest-in-Charge), Whaley Bridge St James (Chester).

Christine Price to be NSM (Assistant Priest), Jersey St Saviour (Winchester).

Rev Falak Sher, Assistant Curate, Radcliffe St Mary (Manchester): to be Assistant Curate, Gorton and Abbey Hey Emmanuel (same diocese).

Lynne Maureen Ann Tideswell, NSM (Associate Minister), Stoke-upon-Trent St Peter (Lichfield): to be NSM (Resident Minister, House for Duty), Knutton Saint Mary (same diocese).

Rev Canon Alan Vousden, Vicar, Rainham St Margaret; and Rural Dean, Gillingham Deanery (Rochester): to be Bishop's Chaplain (same diocese).

Vera Wadman, NSM (Associate Minister), Creeksea All Saints (Chelmsford): to be NSM (Priest-in-Charge).

Rev David Whitehouse, Assistant Curate, Cheadle St Cuthbert (Chester): to be Priest-in-Charge, Southport All Souls, St Simon and St Jude (Liverpool).

Rev Canon Giles Williams, Vicar, Woking St John; and Rural Dean, Woking Deanery (Guildford): to be Chaplain, Cannes Holy Trinity (France, Europe).

Rev Richard Wyber, NSM (Assistant Curate), Wanstead St Mary with Christ Church (Chelmsford): to be NSM (Associate Minister).

RETIREMENTS AND RESIGNATIONS

Rev Ian Butterworth, Vicar, Castleton Moor St Martin; and Area Dean, Heywood and Middleton Deanery (Manchester): to retire with effect from 30 September 2010.

Joy Clarke, NSM, Ditton St Michael with St Thomas (Liverpool): to retire with effect from 24 April 2010.

Rev Robert Duerr, Assistant Curate, Scarborough St Martin; and Assistant Curate, Scarborough St Saviour with All Saints (York): to resign with effect from 30 April 2010.

Rev Canon Trevor Green, Vicar, Lache cum Saltney St Mark (Chester): to retire with effect from 29 April 2010.



CHURCHES & MINISTRY

ABERDEEN. Free Church of Scotland [Continuing]. Pittodrie Community Centre, Golf Road. Sabbath 11.00am & 6.00pm. Prayer Meeting Wednesday 7.30pm. AV & Metrical Psalms. Rev T. McGlynn, tel no 01224 865714 Website:www.fccontinuing.org/aberdeen

BALLYMENA, NI; Covenant Protestant Reformed Church, Protestant Hall (Opposite Police Station). Sabbath:11am, 6pm. Expository preaching, Metrical Psalms, AV. Rev Angus Stewart: (028) 25891851 www.cprc.co.uk

BROADSTAIRS, Kent. Free Presbyterian Church of Scotland. Sabbath services: 11.00am and 6.00pm at Portland Centre, Hopeville Avenue, St Peter's. Tuesdays: 7.00pm, Quaker Meeting House, Fordoun Road. Rev. John MacLeod. Tel. 020 8309 1623. www.fpchurch.org.uk

CHELMSFORD. Presbyterian Church. Sunday: 11.30 a.m. and 6 p.m. Worship services (A Sunday School is held for children during the Morning service and a creche provided during the evening service). Location: Hall Street Methodist Church, Hall Street, Chelmsford, CM2 0HG. Minister. Rev. Dr. John Scott. Telephone: 01245 399570.

DUBLIN. Arann Reformed Baptist Church Services: Lord's day 11am, meeting at St Johns GAA Clubhouse, Ballinteer, Dublin 16. Wednesday 8pm in homes. contact Mark Fitzpatrick, (00353) 862667070 AV & Metrical Psalms, www.arann-reformed.org, Website: www.sermonaudio.com/arann

EDINBURGH. Free Church of Scotland [Continuing]. Services held at Napier Morningside Campus, Morningside Road 11.00am and 6.30pm. Thursdays 7.30pm. AV and Metrical Psalms. Minister: Rev James Gracie. Tel: 0131 667 4730

FRINTON & TENDRING DISTRICT. Holy Trinity, C of E (Continuing) Lord's Day Morning Prayer 11am at Frinton Community Centre. 6pm Evening Prayer. BCP (1662) & AV. Mr Philip Lievesley 07972 159908.

GLASGOW. Knightswood Free Church Of Scotland (Continuing) 361 Fulton Street, G13 2SP 11am & 6.30pm Tuesdays 7.30pm, Rev William Macleod 0141 959 0292

LONDON N22. Pilgrim Tabernacle. Reformed Evangelical, Stirling Road, Wood Green, N22. Lords Day 10.00am and 6pm service and Tuesday 7.30pm Bible Study. Friday 7.30pm Prayer in members homes. Contact Pastor John Sherwood 0208 368 8080 www.pilgrimtabernacle.co.uk

LONDON E1. Free Presbyterian Church of Scotland, Varden Street, Whitechapel. Sabbath services 11.00am and 6.30pm. Wednesdays: 7.00pm. Rev. John MacLeod. Tel. 020 8309 1623. www.fpchurch.org.uk

LONDON. South Wimbledon, St Johns C of E [Continuing]. Sabbath Day Services 11am, 6.30pm. AV. Prayer Book (1662). Phone: Rev. Peter Ratcliff 0208 417 0875.

READING. St. Mary's Chapel. Castle Street. Sundays: 11 am Morning Prayer (1st Sunday, Lord's Supper); 6.30 pm Evening Prayer (3rd Sunday, Lord's Supper). Prayer Book Services, A.V. Bible Study and Prayer Meeting Tuesdays 8pm (2nd Tuesday Missionary Prayer Meeting). Rev. E. J. Malcolm 0118 959 5131

SOUTH BUCKS. The Free Methodist Church, Penn (near High Wycombe). Traditional worship, expository preaching. Lord's Day 11.00am, 6.30pm. Rev. Peter Simpson Website: www.realchristianity.org. Telephone: 01494 816202.

WEST MIDLANDS. Tipton, St. Paul's, Owen Street. Sundays 10.30am; 6.00pm. Prayer Meeting, Bible Study, Wednesday 7.30pm; BCP services. Rev. John Dunn. 01215571902

WOLVERHAMPTON. St. Silas. C of E [Continuing], 49 Long Street, WV1 1HU. Morning Prayer 11am (HC 1st Sun) Evening Prayer 6pm (HC 3rd Sun) AV & BCP. Tel. 01547 528815.



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Affirmation 2010

PART THREE

12. The Holy Ministry

We affirm belief in the holy Ministry. Even in Old Testament times, there were Ministers of the Word, both extraordinary and ordinary,¹ but in New Testament times the Ministerial Office comes very much to the fore.² Our Lord Himself was a Minister,³ and during the period of His public preaching and teaching, He ordained first the Twelve, and later the Seventy,⁴ but He intimated that others still would be involved in this work⁵ and, before ascending, He declared a Ministry would exist to the end of time.⁶ Thus, even now, the exalted Lord gives 'pastors and teachers' to His Church.⁷ Scripture insists that such men should be divinely qualified by a holy and blameless life, rational and experimental knowledge of the Truth, and ability faithfully and zealously to declare and to apply the Word of God.⁸ It is also required – indeed it is essential – that such be 'called' into the Ministry, which 'call' is two-fold: an inner call from the Lord (the divine will impressed on the heart, bringing real, deep and compelling conviction) and an outer call from the Church (involving election and then solemn ordination or appointment).⁹ It is clear that men only are called to the office, and so publicly to lead worship and minister God's Word in the Churches;¹⁰ and whatever other officers may function in a Gospel Church (Ruling Elders or Deacons), their service can never be a substitute for a proper Biblical and stated Ministry.¹¹ Those duly appointed to the Ministry should perform their duties, not in any overbearing or domineering manner, but with a humble, forbearing and compassionate spirit, such as is ever found in the chief Shepherd, our Lord Jesus Christ.¹² Furthermore, according to the Scriptures, their Ministry is not priestly or sacerdotal (the order of Aaron having been set aside, and the order of Melchizedek being unique to the Lord Jesus Christ);¹³ instead, its chief functions are the preaching or teaching of God's Word and the administering of the ordinances.¹⁴ The only divinely authorized public means for the instruction and conversion of sinners is the verbal proclamation of God's holy Word¹⁵ and one of the greatest needs of the present time is for men to be raised up to preach the whole counsel of God authoritatively and faithfully,¹⁶ and for these preachers – and for this preaching – to be anointed and empowered by the Holy Spirit sent down from heaven.¹⁷

We reject the view that the ministry 'lies in common', so that anyone may undertake public ministry in the church, even as we reject the idea that women may lead any part of divine worship or preach to the gathered church. We repudiate too any use of drama, mime, puppetry, and the like, as illegitimate and improper means to communicate God's revealed Truth, since we believe God has appointed preaching as the proper way to make known His Truth in this needy world.

¹ Luke 1:70; 2 Peter 1:21. Deuteronomy 33:10; 2 Chronicles 15:3; Malachi 2:7; Acts 15:21 ² Acts 6:4; Ephesians 4:11,12; 1 Timothy 1:12 ³ Isaiah 61:1; Romans 15:8; Revelation 3:14 ⁴ Mark 3:13,14; Luke 10:1-16 ⁵ Matthew 13:52; Luke 12:42,43 ⁶ Matthew 28:19,20 ⁷ Ephesians 4:11,12; 1 Corinthians 12:28 ⁸ Acts 20:27,28; Romans 12:6-8; 2 Corinthians 3:5,6; 1 Timothy 3:1-7; 2 Timothy 2:15,24; 4:1-5; Titus 1:4-9 ⁹ Acts 13:1,2; Romans 10:15; 1 Corinthians 9:16. Acts 1:15-26; 13:1-3; 14:23; 1 Timothy 4:14 ¹⁰ 1 Timothy 3:1. 1 Corinthians 14:34,35; 1 Timothy 2:11,12 ¹¹ Acts 12:17; 21:18; Romans 12:5-8; 1 Corinthians 12:28; Heb 13:7,17 ¹² Matthew 20:25-28; 23:11,12; 1 Peter 5:3; 3 John 9-11 ¹³ Hebrews 8:13; 10:11,12 ¹⁴ Matthew 28:19,20; Acts 6:4; 20:7-11; 1 Corinthians 3:5; 4:1; 2 Timothy 4:1-4 ¹⁵ Luke 24:46-48; 1 Corinthians 1:21; 2 Corinthians 4:5 ¹⁶ Matthew 9:37,38; Acts 20:27; 2 Timothy 2:2 ¹⁷ Luke 24:49; John 20:21,22; Acts 4:8,31; 1 Peter 1:12

13. Separation

We affirm the duty of making clear testimony

to our Faith by separating from all error and therefore from all co-operation in religious activities with those who deny any cardinal truth of the Christian Faith.¹ Under the old covenant, God's people were solemnly warned against associating with those who had seriously deviated from the Truth,² and when they did not heed such warning they were sternly reproved, rebuked or judged.³ Under the new covenant, we are plainly told to withdraw from those who separate themselves from God's inviolable Truth.⁴ It is also clear that we are to restrict fellowship – especially church, public fellowship – with those professing "evangelicals" who disregard the teaching of Scripture on separation, choosing to fraternize with those who question or repudiate Bible Truth.⁵ It is one of the greatest weaknesses of modern "evangelicalism" that it fails to take a separated stand from apostasy. Those representing true, conservative evangelicalism should stand together – and work together – for the Faith once delivered to the saints.⁶

We reject all Inter-Faith activities, even as we totally refuse false Ecumenism which attempts to bring together those who cannot agree on the fundamentals of the Christian Faith, and Romanism which promotes an idolatry essentially and blasphemously heathen, and Modernism which violates the doctrine of the verbal and plenary inspiration of Holy Scripture, and New Evangelicalism which opts for a position of neutralism and appeasement, compromising distinctive and vital Biblical Truth.

¹ Romans 16:17,18; Ephesians 5:11; Titus 3:10; 2 John 10,11 ² Exodus 23:32; 34:12,15; Joshua 23:7; 3 Judges 2:2; 2 Chronicles 19:2 cf. 18:1; 20:35-37; Ezra 9:1,2,14 ³ Matthew 7:15; 15:14; 2 Corinthians 6:14-18; Galatians 1:8,9; 2:4,5,11; 1 Timothy 6:3-5; 2 Timothy 3:1-5; 1 John 5:21; Revelation 2:14-17; 18:4 ⁴ 2 Thessalonians 3:6,14,15 ⁵ Acts 2:42; 2 Corinthians 13:8; Philippians 1:27; 3 John 5-8; Jude 3

14. Revival

We affirm the reality and glory of spiritual revival. This is not something of modern origin, for the Holy Spirit was present in Old Testament times,¹ and, on several occasions, in times of spiritual declension, the Lord's ancient people were granted a fresh manifestation of the Spirit's presence and activity, which resulted in the spiritual quickening and renewal of their souls.² The prophets predicted that there would be further reviving visitations in this Christian era³ and they, along with the godly remnant, longed and prayed for such times.⁴ Pentecost saw the formal coming of the Holy Spirit to commence His new covenant activity in glorifying the exalted Christ;⁵ but for the early Christians that remarkable event did not preclude subsequent, overwhelming experiences of the Spirit's presence and power.⁶ Even so, the Church, in its present lifeless state, needs the Holy Spirit as never before in her history, to empower preaching, produce a fresh surge of spiritual life in the Church, and effect the conversion of multitudes in this ungodly world.⁷ The resultant revival will be characterized by a profound sense of God, true brokenness of heart, real soul-concern, diligent attendance at the means of grace, earnest supplication, sanctified Christian living, strong assurance, and sacrificial service.⁸ The Lord's people should pray fervently for a mighty, Holy Spirit revival, that God may be exalted and glorified in and through the blessing of His Church.⁹

We reject the idea that revival belongs only to the past, as we oppose the idea that it is something the Church can do without, and that all that is required is for the Church to continue testifying to the Truth. Evangelism and outward reformation, in and of themselves, are not the answers to the dreadful lack of spiritual vitality and vigour, and mere activism on the part of Christians will never effect the desired transformation of Christ's Church. However, we also reject the Charismatic Movement, which subordinates doctrine to experience, lays claim to extra-Biblical revelation through miraculous gifts, attempts to restore the

extraordinary and temporary offices of Apostles and Prophets, advocates the continuing need for signs and wonders, encourages gross irreverence and worldliness in public worship, approves a life-style incompatible with holy living, and promotes its own subtle form of ecumenism. This Movement, we believe, has done incalculable harm to Evangelical and Reformed Churches and, unhesitatingly, we both censure and repudiate it.

¹ Genesis 6:3; Exodus 28:3; Numbers 11:17; 1 Samuel 16:13; Nehemiah 9:20,30; Psalm 51:11,12; Isaiah 63:10; Haggai 2:5 ² Judges 3:10; 6:34; 11:29; 13:25; 2 Chronicles 15:1; 20:14; 24:20; Nehemiah 9:30 ³ Isaiah 32:15; 41:18; 44:3; Joel 2:28,29; Zechariah 12:10 ⁴ Psalm 85:6; Isaiah 45:8; 64:1,2; Habakkuk 3:2 ⁵ John 7:39; 15:26; 16:13-15; Acts 2:1,2, 22-36 ⁶ Acts 4:31; 5:14; 11:24 ⁷ Luke 4:14; 24:49; Acts 1:8; 4:31-33; 6:7; 12:24. Psalm 72:6,7; Ezekiel 37:1-10; Romans 8:2. Psalm 110:3; John 3:8; 1 Corinthians 2:4; 1 Thessalonians 1:5-7 ⁸ Ezra 1:5; Ezekiel 36:26; Habakkuk 2:20; Zechariah 12:10; Acts 2:37; 13:2,4,9; Romans 5:5; 8:26; 14:17; Ephesians 1:13 ⁹ Psalm 85:6; Habakkuk 3:2; Luke 11:13

15. Christ's Second Coming

We affirm the blessed hope of Christ's return.¹ It is certain that He will come again² and His coming will be personal, visible, mighty and glorious.³ At the appointed time, He will descend from heaven in fire, in the clouds, and in the company of angelic hosts.⁴ His appearance will be with a shout – to open graves and awaken the dead; with the voice of the archangel – to direct the gathering together of all believers; and with the trump of God – to instil profound reverence while solemnly summoning men to meet the Lord.⁵ His purpose then will be to destroy evil, to overcome His enemies, to deliver His people from every distress, to gather them together unto Himself, to change and glorify them, to reward faithfulness, and to inaugurate His kingdom.⁶ In the light of this event, it behoves men and women to make sure that they are spiritually prepared.⁷ Believers, in particular, should be diligent in their life and service, watching, praying and waiting for the sight of their Redeemer.⁸ Their hope rests on nothing in this vain world. It rests altogether on the Second Coming of the Lord Jesus Christ Who alone can bring to all His beloved people everlasting joy and peace.⁹

We reject any attempt to "spiritualize" the second coming. We repudiate the vain notion that suggests Christ's second coming took place when Jerusalem was destroyed, or when the Holy Spirit was given at Pentecost, or when the Kingdom of God was established by the Gospel. Just as strongly do we repudiate the erroneous view that Christ's coming is something subjective, realized in believers' present inner experience of the Lord Jesus Christ. All such interpretations mark a departure from the plain teaching of Scripture.

¹ Titus 2:13 ² Matthew 16:27; John 14:3; Acts 3:21; Hebrews 10:37 ³ Acts 1:11; 1 Thessalonians 1:10; Hebrews 9:28; 1 John 3:2; Revelation 22:20. Matthew 24:27,30; 1 Thessalonians 4:16; Revelation 1:7. Mark 13:24-26; Luke 21:27; Philippians 3:20,21; 2 Thessalonians 1:7-10; Jude 14,15. Matthew 25:31; Mark 8:38; Luke 9:26 ⁴ Psalm 50:3,4; 2 Thessalonians 1:7,8; 2 Peter 3:10. Matthew 24:30; Acts 1:9-11; 1 Thessalonians 4:16,17; Revelation 1:7. Matthew 16:27; 25:31; Jude 14,15 ⁵ 1 Thessalonians 4:16,17 ⁶ Matthew 24:31; 25:14-30; Luke 21:28; Romans 14:10-12; 1 Corinthians 3:11-15; 15:51,52; 1 Thessalonians 4:14-17; 2 Thessalonians 2:8; 2 Timothy 4:1 ⁷ Amos 4:12; Matthew 24:44; 25:1-13; Luke 12:40 ⁸ Mark 13:33; Luke 12:36; 19:13; 21:36; 1 Corinthians 1:7; 2 Peter 3:11-14; 1 John 2:28; 3:3 ⁹ Psalm 16:11; 1 Timothy 1:1; 1 Peter 1:13; 1 John 3:3

16. The Eternal State

We affirm the awesome reality of Eternity.¹ God dwells in eternity, where there is perpetual duration.² He is eternal in a sense that men are not, in that He had no beginning; but He is eternal in a sense that men are, in that He will live for ever.³ Created in God's image and likeness, men live and they are destined for endless existence.⁴ It is true that death takes place, but souls survive that change and experience continued conscious existence, believers enjoying the bliss of heaven,

and unbelievers, the torments of hell.⁵ A time is appointed, however, for the resurrection of the body; and then, after souls are re-united to their bodies, there will be the Final Judgment of the Great Day.⁶ God, in the Person of His Son, will usher in that Day when He will visibly appear, in the full possession of divine Might, and with the display of His Majesty.⁷ Millions will then be gripped with exceedingly great fear, as the created world is shaken and heaven and earth appear convulsed together.⁸ Summoned from all over the earth, and from the dark cavernous graves, men and women of every land and generation shall assemble before God's great Throne.⁹ Each, as if there were no other, shall be judged and face the awesome scrutiny of this decisive Day.¹⁰ All works, of every kind, will be divinely recalled and examined, and each person will be solemnly judged according to those works.¹¹ The sentence will be pronounced and impenitent unbelievers – who have never placed their confidence and hope in the only Saviour of sinners, whose names were never written in the Lamb's book of life – shall hear their dreadful doom pronounced, and their appointed and eternal destiny will succeed.¹² Although believers will eventually find themselves, as before, in the place of unspeakable glory and bliss, unbelievers will find themselves in the place of unspeakable misery and eternal torment.¹³ It is our firm conviction that every one of the Lord's believing people will for ever enjoy the presence of God, the holy angels and the whole company of the redeemed, while every unbeliever will consciously experience, with the whole company of the lost, in that place prepared for the devil and his angels, God's unending wrath and punishment in inextinguishable fire.¹⁴ In the light of such an eternity, we must seek a personal and experimental knowledge of God and seek constant grace to serve Him faithfully throughout the period of our earthly lives.¹⁵

We reject as grievous errors the doctrines of: Annihilationism or Conditional Immortality, teaching the utter extinction of the wicked; Soul-Sleep, or Psychopanny, teaching an unconscious state between death and resurrection; Purgatory, teaching an intermediate state of punishment in which souls are cleansed and purified; Second, or Future Probationism, teaching the opportunity to be saved after death; and Universalism, teaching that all men eventually will be saved. We believe these to be very grave departures from the Biblical Truth stated and maintained in our historic Confessions.

¹ John 3:15,16; 2 Corinthians 4:18; Titus 1:2; Hebrews 5:9; 6:2; 9:15 ² Isaiah 57:15; 1 Timothy 1:17; 3 Genesis 1:1; 21:33; Deuteronomy 33:27; Job 36:26; Psalm 90:1,2; 1 Timothy 6:13-16; Revelation 1:8 ³ Genesis 1:26,27; Matthew 10:28; 2 Timothy 1:10 ⁴ Genesis 35:18; 1 Kings 17:21,22; Job 34:14; Ecclesiastes 12:7; Isaiah 14:9,15; 57:1,2; Ezekiel 31:16; Luke 16:22,23; 23:42,43; Acts 1:25; 2 Corinthians 5:6-8; Philippians 1:21,23; Revelation 14:13 ⁵ Isaiah 25:8; 26:19; Daniel 12:1,2; John 5:28,29; 11:24; Acts 24:14,15; 2 Peter 3:7; Jude 6; Revelation 11:18 ⁶ Psalm 50:3; Matthew 16:27; Mark 13:26; 2 Thessalonians 1:7 Titus 2:13; Revelation 1:7 ⁷ Matthew 24:29-31; Mark 13:24-27; Revelation 6:12-17 ⁸ Romans 2:5,6; Jude 14,15; Revelation 20:11-13 ⁹ Acts 17:31; Revelation 20:11-12 ¹⁰ Ecclesiastes 12:14; Romans 2:5,6; Revelation 20:12 ¹¹ Matthew 11:20-22; Revelation 20:13 ¹² Psalm 16:11; 23:6; 73:24,25; Matthew 8:11,12; John 3:36; 2 Thessalonians 1:7-9; Revelation 21:8 ¹³ Psalm 23:6; Matthew 25:41,46; Mark 9:43-48; John 3:36; 14:1-3; 1 Thessalonians 4:17; 2 Thessalonians 1:9; Revelation 14:11; 20:10; 22:3-5 ¹⁴ Genesis 5:24; Job 22:21; 1 Corinthians 15:55-58; Titus 2:11-14; 2 Peter 3:11; Revelation 2:10

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