

# English Churchman

A Protestant Family Newspaper

No. 7801

Fridays, 10<sup>th</sup> & 17<sup>th</sup> September 2010

40p

## Biblical Protest and Witness Await Pope's UK Visit

By Richard Bennett

Dear Friends,  
The energetic, Evangelical response to the Pope's UK visit is most encouraging. However, the Pope, previously called "the enforcer," "the panzer," and "God's Rottweiler," is still shrewd and persuasive, and an influence that needs to be reckoned with. Much prayer is needed for the comprehensively prepared protest and witnessing during the visit of the Pope. The Evangelical preparations in Edinburgh, Glasgow, London, and Birmingham are not only encouraging; they are truly inspirational as incentives to urge us similarly to reach out to Roman Catholics in our daily life. Our article covering these events is below. Kindly make this information known to your acquaintances. It is also posted on the Website, [www.berean-beacon.org](http://www.berean-beacon.org).

The Pope's visit begins in Edinburgh on Thursday morning, September 16th, when upon arrival he will be received at Holyrood House by the Queen. The main route after his visit with the Queen is to be along Princes Street where a large number of people are expected to gather. An actor has been hired by the Catholic Church to play the part of John Knox in front of the pope-mobile as it proceeds along Princes Street. Here Knox must be presented falsely – for the real John Knox did not kowtow to any Roman Catholic prelate nor even greet such persons. Historically, by God's grace, the real John Knox helped to wipe Catholicism out of Scotland, where for 450 years it had been entrenched. The highest pur-

pose of the great Reformer was that the Bible and the Gospel of grace should have free course in Scotland and across the world. By even presenting Knox, the pageantry makes him a visible herald of Scotland's impending return to the papal fold. Thus, like a conqueror, the Pontiff is to parade along Princes Street. Knox is being used as a sop to the ecumenists. The true Evangelicals, like Knox, are having none of it. Their preparations for the Pope's visit are most promising.

### Evangelical Scotland Prepares

Many Evangelicals are planning to assemble at the north end of Princes Street in front of the Scottish Records Office where tables will be placed next to the Duke of Wellington monument. From these tables, Evangelicals will move among the crowds, witnessing as they go. They will be equipped with various items of Gospel literature including about 30,000 copies of the tract, "What Every Catholic Should Know" and 2,000 copies of the tract, "Are You Right with God?" They also plan to have available about 500 copies of the testimony booklet, "From Tradition to Truth: A Priest's Story." The witnessing is planned to begin between 8:00am and 9:00am, as crowds are expected to be arriving early. The Pope is expected to pass en route between 11:30am and 12:30 pm.

After a time at Cardinal O'Brien's palace, the Pope will travel to Glasgow for an open-air Mass at Bellahouston

Park in the evening. Some Evangelicals from Edinburgh, knowing that the motorway near Glasgow will be closed by the police in the late afternoon, are to leave the city before 2:00pm. The Pope is expected to be in Bellahouston Park between 5:00pm and 6:00pm, which has a maximum capacity of 220,000 people. The plan is to have at least 200 willing Christian evangelists there. The call is going out to Edinburgh, Glasgow, and other places, including Ireland, that more helpers are needed to reach many perishing souls with the Gospel of God's grace. An Evangelical leader that is organizing the witness and outreach has confirmed that the respective chief constables in Edinburgh and Glasgow are co-operative regarding the Evangelical proposals for both cities. The organizers have emphasized the importance of earnest and fervent prayer before and throughout the witnessing that is to take place during the papal visit. Their plans for prayer are to culminate in prayer meetings that has been arranged at Magdalen Chapel in Edinburgh and at Anniesland Reformed Baptist Church, 4 Herschell Street, Anniesland, Glasgow, G13 1HR, both on the same Wednesday 15th at 7:00pm.

### Evangelical England Prepares

In London, the Evangelical preparations are also gearing up. Fourteen UK Christian societies have organized outreaches to Catholics as well as peaceful protests during the proposed State visit. These groups, under the leadership of

witness. Like the Edinburgh outreach, these stalwarts are being equipped with our tracts, "Are You Right with God?" and "What Every Catholic Should Know." Both of these tracts have been specially published and printed in London by Christian Watch and The Protestant Truth Society. They will also have UK contact information, including an email address that has been created for the events. For the first time ever, the tract, "Are You Right with God?" has been published and posted online. It can be seen and downloaded at: <http://www.areyournightwithgod.com/>. The download and print options are given as well.

Besides these tracts, the testimony "From Tradition to Truth: A Priest's Story" will be distributed among the crowds, especially in English, with some in Spanish, and Polish. It is encouraging that these Christian societies have called on people and churches to take some vacation from work in order to witness at each event. Retired and unemployed Evangelicals are also being asked to help. It is heartening to know that some stalwarts are endeavoring to have DVDs made of the outreach, and to make efforts to be interviewed by secular media during the visit.

### Westminster Hall, Westminster Abbey and Westminster Cathedral

On Friday September 17th at Parliament Square, the Pope will enter Westminster Hall. This area will be sealed off and not open to the public. After addressing Parliament, the Pope will go to Westminster Abbey where he will meet with Church of England's Archbishop of Canterbury, Rowan Williams, and English Bishops. There Evangelicals have arranged for a protest and witnessing area. They will be joined by others who will have been witnessing and handing out tracts from late in the morning. There they will join the protest and continue to hand out tracts. Thus there will be a fixed Evangelical presence outside the Abbey witnessing, distributing literature and displaying Scripture banners, while rotating preachers proclaiming the Word of truth. The message will be given that true Christians stand on the Bible alone and refuse to accept false manifestations of Christianity and false gospels. The clear Gospel message of grace will go forth as the only

remedy to such false gospels. At the same time, "mobile Christians" will be moving in small groups among the crowds in the vicinity of Parliament Square and Victoria Street and all streets leading off the square. These small groups will have inter-communicating mobile phone contact in case overly zealous police or others attempt to prevent their Evangelical witness.

Then on Saturday morning, September 18th, the same mobile teams will evangelize around the Victoria train station and different coach stations looking for incoming 'pilgrims.' They will also evangelize around the access routes to the Catholic Westminster Cathedral for the papal Mass. Those witnessing will first meet at 7:00am in Westminster Baptist Church, 100 Horseferry Road, London. After a time of prayer and preparations, they will begin witnessing at Westminster Cathedral, not far away at 42 Francis Street, at 8:15am.

### Evangelizing at the Catholic Prayer Vigil and on Victoria Street

Later on Saturday at the Hyde Park Catholic prayer vigil, Evangelicals will be at hand to witness at the entrance and exits of the park. Evangelicals from Westminster Baptist Church will concentrate on Victoria Street, for the whole the papal visit. This thoroughfare has busy access points to mainline and metro Victoria train stations and is a prime location for evangelism. It is the very street where the focal point of London's Roman Catholicism, Westminster Cathedral, is located. Thus each day members of Westminster Baptist Church will do extensive witnessing. This is their 'home ground,' as they have throughout the year, a regular Saturday witness on Victoria Street. They are, however, especially energized to reach out to the Catholic pilgrims at these momentous events. They look to the Lord to see the fulfillment of what is proclaimed in Isaiah 55:11, "My word... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." You are encouraged by the organizers to register your name their support list at: [www.popesukvisit.co.uk/support](http://www.popesukvisit.co.uk/support) For those who wish to get more details, to register for a particular event, or to get telephone contact numbers for Edinburgh, Glasgow or London, please check the Website: <http://www.popesukvisit.co.uk/events/>

### Witnessing at Birmingham

Christian outreach is also planned for Birmingham on the final day of the visit.

Continued on back page



Christian Watch organization and The Protestant Truth Society, are scheduled to be at each event of the papal visit to give a Gospel

# English Churchman Letters to the Editor

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

## GREEN THEOLOGY: more evangelical apostasy

Dear Sir,

Your truly-splendid front-page appeal to Luther and back-page rebuke to women bishops (EC7800) is in stark contrast to a recent statement by leading Anglican Evangelical Michael Green. This latest specimen of 'Green theology' appears in the 2010 Trinity term Newsletter of Wycliffe Hall, Oxford.

In the reported interview, having lamented a loss of evangelistic nerve among today's preachers and a questionable reliance on Alpha and Christianity Explored, the 'evergreen' veteran church missionary asserts: "You need a team, no prima donnas. Involve more than just your own church. Include all churches, including the Roman Catholics, who are prepared to welcome the proclamation of New Testament Christianity" (p. 9).

Green's statement is typical of today's muddled and creepingly-apostate evangelical thinking. Surely, assuming all other churches are Bible-based, if Roman Catholics are prepared to welcome New Testament Christianity they must be prepared to break with the Roman Catholic Church. Can they in all honesty be involved in an evangelical mission without renouncing their unbiblical dogmas? Yet these obvious points are not made or even hinted at. Clearly, Michael Green does not stand unambiguously with Martin Luther!

No less alarming is Green's 'conversion' over women in leadership: "I have changed my mind about women in leadership. I grew up with traditional attitudes around me. But then I met some really fine women leaders and I re-examined the key Bible passages and saw that they could carry a different interpretation" (p. 9). This is a classic example of experience-led pseudo-exegesis. It flies in the face of clear biblical teaching. Surely, by his own criterion, it cannot be denied that 'New Testament Christianity' is totally opposed to 'women in leadership'! Doubtless Christ's faithful Apostles knew some 'really fine' godly women but they were never ordained to positions of leadership.

Michael Green has clearly succumbed to 'PC' ecumenical and feminist pressure. For all their erroneous conceptions of priesthood, one may say that traditional Roman Catholics are more in tune with the New Testament than Michael Green! So the conclusion is obvious: if the visit of Pope Benedict XVI stimulates anything good, let it be an unflinching and consistent return to the authority of Holy Scripture. May Michel Green and others rediscover the unashamed integrity of Martin Luther's faith, "My conscience is captive to the Word of God."

Yours faithfully,  
The Revd Dr Alan C. Clifford  
Norwich Reformed church

## Re Editorial Comment on letter Appeal to Use Press Against Pope. EC 7800.

Dear Sir,

Thank-you for your enlightening comment at the end of my letter. I fully realise that your protest is not of the flesh and not one Christian protestor is out to seek glory for himself or herself. But any protest visible to the world must inevitably be misinterpreted by the world, however wrongly, as self-seeking and self-glorifying. Such railings only

rouse their hostility and the Press' today more than ever before, loves to put a wrong slant on it. Such protests would be much more effective if all Christians in Britain were united in one Church instead of several denominations all seeming to the world to be vying with each other for pride of place and saying sarcastically "See how they love one another!" And again, "It seems that the only time they get together is to protest against a common enemy! But not to enjoy fellowship in common worship!"

There are two passages of Scripture which are worth studying. One is Revelation 12 where we see the woman (Christ's true Church) persecuted by the dragon (the devil) seeing that he was now cast into the earth (from his previous exalted position) set himself to persecute the woman who had brought forth the man child. V. 13.

The next verse, v.14, shows us the woman being given two wings with which to fly into the wilderness where she is nourished, for a time, times and half a time from the face of the serpent, which seems to be the whole period of time from at least Pentecost to the second coming of Christ. This seems to suggest that the present position of Christ's Church is in the wilderness cast out from worldly society and utterly dependent on her Lord for her nourishment. But she is still not allowed to exist in peace, for the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away by the flood. V. 15.

And then we read in v.16, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Surely this intimates supernatural help when the Church needs it whilst still in the wilderness. But the Church is still not brought out of the wilderness, for v.17 tells us that "the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Whilst in this wilderness state the Church is to learn humility and patient endurance, and not to take the law into her own hands so to speak.

Now the question arises, how is the woman to deal with her persecutor and most deadly of enemies, the serpent, during her time in the wilderness before the Second Coming of Christ when she will be glorified and delivered from all her troubles and especially when she is face to face with such persons as the devil and Antichrist whom the Lord will destroy with the brightness of His coming? 2Thess. 2:8.

For the answer to this we can now turn to Jude 8:9 where we read that Michael the Archangel, when contending with the devil. . .durst not bring a railing accusation, but said: "The Lord rebuke thee." In other words, it seems to me that whilst the Church is in her wilderness state she has no right either to dishonour the devil, much less his minion, the Pope but is to commit him to the Lord, and to treat the devil and the Pope with the respect due to them without submitting to their jurisdiction. We are not to be like those who bring a railing accusation against him, (Jude 9), and not to be like those described in Jude v.10 unless we wish to suffer their punishment v.11.

In a previous letter I wrote about Luther having that trouble with such railers who were not advancing the gospel but hindering it. He advocated courtesy and an invitation for the Pope to repent of his errors and then he will be gladly received. But if not, then he must expect continued opposition to his rule and his errors. Having read your comment, I cannot imagine there will be such railing against the Pope if you get the opportunity to confront him, for I think, knowing Anglican clergy, they will slip him in by the back door along with the other presiding clergy!

May I end by assuring your readers that all of my life, having been brought up in Sri Lanka

which was dominated by Buddhism and Roman Catholicism, I have had a fear of and an inner suspicion of Roman priests even before I was converted. I had to show courtesy and politeness to them even though it went against the grain. It was only recently that I learned the lesson of Jude 9. So I had to repent of my wrong attitude towards Roman Catholic priests and seek the grace of God to treat them courteously and politely in spite of hating their teachings. But then I had to treat all our house servants courteously and politely as well. I assure you, that at one time I would have gladly stood by the side of the road and railed at the Pope. But now I believe, having studied Jude 9 that my previous attitudes were wrong and that in spite of the Papacy being the Antichrist it was not for me to bring a railing accusation against the Pope, but simply, if it ever came to it, say to him, "The Lord rebuke thee" and pray for that day when the Lord returns and will destroy the papacy with the brightness of His coming. Incidentally, could not the Atheist/homosexual protest against the Pope be an example of the 'earth' helping the true Church in spite of their hatred of it? Just a thought!

Yours sincerely,  
Revd. R.J.K.Law  
Devon

## Reputation of John Gadsby

Dear Sir,

While I do not wish to enter into the controversy regarding Halal meat, I cannot be silent over the unnecessary mention of John Gadsby in Mr Rokos's last letter. I cannot follow the contorted logic which required the "not so good" Mr Gadsby to be mentioned and I do not feel it necessary to drag the name of a man, who died in 1893, into a modern controversy on which he never wrote or spoke. Back then the terms "Muslim" and "Islam"

were virtually unknown, instead the people were Mahommedans (a term now generally considered offensive) and the Qur'an was spelt with a K. John Gadsby lived in a different age; when the thought that one day it would become easier to buy Halal meat in a "Christian" country, than meat slaughtered in a conventional manner, would have called forth scorn.

To those who love the Gospel Standard magazine, in the purposes of God, John Gadsby was used to establish means which are still bearing fruit today. The magazine still carries the same truths 175 years after John Gadsby encouraged his father to launch it; the charities endowed by him still benefit the poor amongst the Lord's people today. To these charities he personally gifted (in the most conservative of conversions to modern currency) in excess of £500,000, in addition to leaving the magazines to them by deed of covenant. I am ready to believe with those who spoke at his funeral in 1893 that, although widely misunderstood, John Gadsby would not have wanted any glory to have rested with him, but rather with his Lord.

Before you drag Mr Gadsby's name into the mud Mr Rokos, I would ask you to consider what memorial the Lord will spare that you may be remembered by his people in 175 years time?

Yours sincerely,  
Matthew Hyde  
Kent

## Apology

We are a little behind in typing up letters sent to the PO Box address. We value your letters in any format but email is so much easier!

*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.*

## Calls for A UN Inquiry Into Crimes Against Humanity in North Korea

Christian Solidarity Worldwide (CSW) has written to the Foreign Ministers of all EU member states, urging them to call for the establishment of a UN Commission of Inquiry to investigate crimes against humanity in North Korea. The letter comes just days after reports have emerged from North Korea of the alleged execution of three Christians and the imprisonment of at least 20 others.

The EU is tabling the annual UN General Assembly resolution on human rights in North Korea, to be introduced in October. In its letter to European Foreign Ministers, CSW argues that there is a "prima facie case of crimes against humanity committed by the [North Korean] regime, including murder, extermination, enslavement/forced labour, forcible transfer of population, arbitrary imprisonment,

torture, persecution, enforced disappearances of persons, and other inhumane acts. The use of public executions as a method of generating fear and obedience is also illegal under international law."

CSW cites evidence that "prisoners .. face systematic and severe torture, intense forced labour, dire living conditions, chronic food shortages and brutal punishments. Guilt by association is applied to detainees' families, so that an estimated 200,000 people are incarcerated within a system of camps known as 'North Korea gulags'. The barbaric system is calculated to cause extreme fatigue and sickness, and refugees have stated that imprisonment in the camps amounts to nothing more than a harsh, drawn-out death sentence. Life expectancy in the camps is one to two years – the same as that in Nazi concentration camps 70 years ago."

The former UN Special Rapporteur to North Korea Vitit Muntarbhorn consistently highlighted the appalling situation of human rights in North Korea. In his final report to the UN General Assembly in October 2009 he described the "egregious and endemic" nature of the situation.

## The James Begg Society

Friday 1st October

Partick Free Church (Continuing) (kindly loaned),  
29 Crow Road, Glasgow G11 7RT

## Annual Meeting of the James Begg Society

7.30pm. "Covenantal Baptism"

Speaker: Rev. Alan Spencer

Followed by bookstall.

Further information at: [www.jbeggsoc.org.uk](http://www.jbeggsoc.org.uk)  
or from the Secretary: [simon\\_padbury@yahoo.co.uk](mailto:simon_padbury@yahoo.co.uk)

# Protestant Reformation Society Conference Report

*From 24th to 26th August, the Protestant Reformation Society Autumn Conference was held at Wycliffe Hall, Oxford on the subject of The Papacy Today.*

One must start by saying what an extraordinarily wonderful conference this was to attend. It might be hard for those not present to appreciate that it is possible to enjoy such a pleasant forty-eight hours in the company of godly Christians from various different backgrounds while having to consider such a miserable sounding subject as the anti-Christianity that is the Roman Catholic Church. We found that the blessing of God was upon all the lectures and discussions, the services of worship and the meal times. Our experience and observation of this grace included not only friendships being made, but remarkably, that even damaged ones were restored. This itself spoke volumes in contrast to the misery of hopelessness that characterises the Roman Catholic Church.

Another marvellous blessing from God, especially for a man reluctantly away from his family, was the amazing sight of a wood pigeon, only about three yards away from our second floor study-bedroom window, sitting on her eggs in her nest in an enormous windswept and rain-beaten tree. The bird's faithful waiting day and night throughout the conference, and presumably for another two weeks for the eggs to hatch, reminds one of God's tender care for his people.

In his Conference Welcome, The General Secretary, Dr Derek Scales, gave thanks in prayer for the life of Rev Dr Edgar Dowse who died on 24th September 2010. Dr Dowse had been a member of the Committee of the PRS and had addressed the Conference on many occasions.

The following report may be long but we assure readers that it is far from complete or infallible. The only way to obtain a full and accurate report is to purchase the CDs or cassettes.

## **The nature of Roman Catholicism**

Rev Dr Roger Beckwith, the Chairman of the PRS, gave the first paper, "The nature of Roman Catholicism yesterday and today". In a very humble manner Dr Beckwith gave credit where credit was due by stating that while he was going to have to say some very serious things about what is wrong with the Roman Church, he was sure that some Roman Catholics are saved, and that leading Roman priests were better than most Anglicans in being vociferous in the area of public morals.

Beckwith noted that various local cults of popular devotion brought about the dogmatism of the immaculate conception and the assumption. Thomas Aquinas opposed the immaculate conception. Peter going to Rome as first Bishop in AD42 is not well grounded. Paul wrote to Rome in c.AD58 but had not yet visited it. Paul only got to Rome as a prisoner.

Dr Beckwith explained that when the Roman empire was converted in 330, Constantine made Constantinople his capital so the Bishop of Rome became the most influential man in Rome which led to his preeminence.

In 1302 Pope Boniface VIII issued the Papal bull *Unam sanctam* which is one of the most extreme statements of Papal supremacy ever made, claiming power over kings.

Romanism is influenced by tradition so recognises councils up to Vatican II in the 1960s. The Pope claims supremacy but The Patriarch of Constantinople is only first among equals. The Vatican is a state, but the Eastern Church is not political in that way.

Reformed churches are committed to scripture alone, with reason and tradition being subordinate. The Protestant Reformation repealed the act of burning heretics. The reformation produced Articles, Bibles, morals and organisational reforms. Rome's counter reformation only reformed its worst excesses but its Council of Trent (1545- 1563) only confirmed the errors of Roman doctrine. This made separation from the Reformed permanent.

Rome added 3 more doctrines without scriptural support: The infallibility of the pope is unsatisfactory, as it prevents true reformation. It cannot deny but must affirm its errors. Pope Pius IX issued the Syllabus of Errors in 1864. It gave the Roman Church a bad public image. In 1874 the British leader William Gladstone wrote "... no one can now become (Rome's) convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another."

The 20th century brought reform. The 1917 canons were reissued in 1985. The 2nd Vatican Council allowed the Communion cup to be given to the laity and services and Bibles in the vernacular rather than Latin. A new catechism was published in 1994. Ecumenical enterprise was authorised, especially with the eastern orthodox. The Anglican—Roman Catholic International Commission (ARCIC) would not rejoin Anglicans without re-ordination. Rome stopped the persecution of heretics and Jews but there was no change to doctrine.

Dr Beckwith concluded with a consideration of prophecy. The Jewish tradition of giving old persecutors' names to new ones explains why, like Isaiah called Jerusalem Sodom, Rome is called Babylon in Revelation. The church is charged, in both the Old Testament and Revelation, with fornication. The Roman emperors were taken out of the way in 2 Thessalonians 2 when Emperor Constantine moved to Constantinople. The final pope will be most wicked and destroyed (verse 8). "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4) is addressed to Roman Catholics. The succession of popes is antichrist.

## **The Papacy and Ecumenism**

The second paper, "The Papacy and Ecumenism in the twentieth century", was given by Rev R. Jeremy Brooks, Director of Ministry, Protestant Truth Society. The Papacy claims superiority over all. Having failed to strangle, it now woos the Protestant church. John 17:21 speaks of unity, not false ecumenism. The 20th century was the ecumenical century as ecumenism went from being an idea to a powerful reality. From Martin Luther until the 20th Century, protestant churches understood the vital differences between themselves and Rome but this dwindled in the 20th century. Now non-ecumenicals are regarded as out of touch or worse.

Cardinal Newman's via media provided the ecumenical context. From 1833 to 1845 Newman led the Oxford Movement. He argued for a middle way on justification by faith between Rome and Canterbury. There is a chalk and cheese difference from Article XI of the Church of England. Para 20.10 of the RC Catechism says: 'no one can merit the initial grace .. But then we do'. Rome says justification is conferred in baptism and that priests and sacraments are instruments of justification. Adding anything to Christ takes away everything from him. Righteousness is imputed but Rome says it is infused. Newman likened justification to creation, therefore a process, so introduced RC doctrine in protestant garb. This middle way was as effective as it was lethal.

The 1910 World Missionary Conference, Edinburgh, was the ecumenical catalyst, an historic turning point toward ecumenism. Only Protestant churches attended and much was commendable but the promotion of unity began to see Rome as a friend of the Gospel. This led to the formation of the World Council of Churches (WCC) in 1948 which hoped for a common Eucharist. Mr Brooks pointed out that Rome needs Protestantism to be a strong organisationally but weak theologically.

Edinburgh 2010, the centenary of 1910, was even more multi faith. Archbishop of York Sentamu 'preached' and said nothing wrong but with no gospel to be heard. Unity triumphs over truth and the gospel is lost.

Vatican II, 1962 to 1965, claimed that the Holy Spirit had instigated the ecumenical movement as other churches were heading Rome-ward. Rome said that some truth is found outside but all churches have a duty to come under her authority. Also called for reform of liturgy, yet only in order to draw in others. Rome talks up the authority

of scripture but then swamps it with talking up tradition. Rome then pressed the importance of bishops in the hope of drawing at least Anglicans to the authority of the Pope. It convinced many protestants that Rome had changed but Vatican II was just a play with words.

Mr Brooks concluded that unbiblical ecumenism is to be drawn to Rome's plan to fall under her authority. The Westminster Confession of Faith (WCF) says the Pope is that antichrist, and the 39 Articles say that the Pope has no jurisdiction in this realm. While we critique unbiblical unity, do we, with the same zeal, seek true unity? An unhelpful polarization has taken place. Dr Martyn Lloyd-Jones distinguished matters of primary and secondary importance but now people go to the extremes of either taking every issue or no issue as important.

## **Disenchanted Rome**

On the second day, Dr EM Culbertson discussed, "Is Rome disenchanted with Europe?"

Key events and intellectual ferment had led to the current situation. Roots were in the Enlightenment and the French Revolution persecuting the RC Church which included 1800 clergy being killed while 20,000 lost their livings and a dancer or prostitute was enthroned on the High Altar as "goddess of Reason" in Notre Dame in 1793.

In France anti-religion followed the scot David Hume. In time a concordat accepted the RC Church but through a power struggle the liberal government grew in power and influence producing a secularised state.

We might well draw attention to the bloodthirsty French Revolution when secular humanists propose atheism as the way forward for Britain.

In 1936 The Spanish Civil War killed many RC clergy, then Franco killed Protestants and favoured the Roman Church. Hitler's regime was pagan. Pope Pius XII was against the euthanasia and antisemitism of his predecessor but neither excommunicated Hitler nor condemned Nazis.

Polish RCs were in trouble for condemning Nazis. After WWII politicians united to prevent further war. The founders of the EEC were devout RCs. (The conference later noted the media bias with which RCs are always described as devout but Protestants are labelled hardline or extreme.)

A flag was originated for the EU in blue with a circle of twelve gold stars which is (Revelation 12.1) seen as Virgin Mary by RCs and also in Strasbourg Cathedral iconography.

The idealism of the European fathers ended with Pope John XXIII who opened doors by calling the Second Vatican Council. However the more lax worship of Vatican II did not change a secular continent. Now there are RC abuse claims and the EU constitution is to omit reference to God. The Lisbon Treaty merely says there is a place for religion and humanism. One RC Italian Commissioner was excluded for his anti sodomite views. Abortion is pushed by EU, as is stem cell research. It is a shameful that the pope should take a moral line when it is so lacking from UK leaders.

In conclusion Europe says religion has a special place in helping the disadvantaged. The idealism of Europe has now become more threatening against our freedoms. The strategy of Christians in the face of more secularism must be to dig more deeply into biblical spirituality. Rome and Brussels cannot help, only the Lord Jesus Christ can.

## **The British Throne**

The fourth session saw Dr Scales show how "The Papacy and the British Throne" are irreconcilable.

The RC position is set out in Regnans in Excelsis, a papal bull issued in 1570 by Pope Pius V declaring "Elizabeth, the pretended Queen of England and the servant of crime" to be a heretic and releasing all her subjects from any allegiance to her and excommunicating any that obeyed her orders.

Pius V quoted Jeremiah in support of his supposed authority over kings but Bishop Jewel in his "Apology" notes how Jeremiah suffered, not lorded. Jewel further notes that those outside of the Roman Church are saved, not through "Peter." Pius V called Elizabeth a pretended queen having done away with the Mass. Jewel argued that

Britain had enjoyed the Gospel. The Pope said Elizabeth should not be obeyed yet this Bull is the work of an official Roman saint. Article 37 says that the monarch is supreme, never answerable to one outside England.

Monarchs are not given to be ministers, but to punish evildoers. The position was further defined after The Glorious Revolution. Charles II was received as a RC before he died and his son James II was RC. The 1688 Bill of Rights states that no RC can succeed to the throne because of experience. The supremacy of the RC Church and the monarch are mutually exclusive and unreconcilable.

The Coronation Oath is to maintain the protestant reformed religion established by law.

Rome claims uniquely to be a temporal and spiritual power. Presently the claims of the pope, through expediency, are not noised abroad.

Writing to Queen Mary in 1555, Archbishop Cranmer identified the Pope as the 2 Thessalonians 2 man of sin and son of perdition.

Much care is needed to define the connection between the Christian prince and the church. That Rome has changed is an illusion due to a new profile of mere spin. ARCIC statements were ambiguous to satisfy both sides but no real resolution and Rome did not officially accept much of ARCIC. Women's ordination by Anglicans made it irrelevant.

Rome still says a child of a mixed marriage must be RC and there must still be rebaptism of converts from the C of E.

It is wrong that the Queen wore black, ie, signifying a heretic, to meet the pope. The blasphemous Papal coronation has not been used recently but it has not been abolished.

The Protestant constitution is coherent. Pressure to change would lead to disintegration and national incoherence. We need to maintain the reformation settlement. The alternatives are domination by Rome or a secular state.

The monarchy can only be damaged by a church that hides abusers and thinks its own law should be separate.

The ideal is not a pluralist society but to return to Christian truth as a Christian state. "And kings shall be thy nursing fathers, and their queens thy nursing mothers" Isaiah 49:23.

## **"Upon This Rock"**

Rt Rev Dr J B Shucksmith preached a thorough and engaging sermon on Matthew 16:18 to which these brief notes do not do justice.

The whole structure of Rome, like a strange cult, depends on just one text. Yet this verse has several different interpretations, eg, the rock is either gospel truth or Christ himself. Dr Shucksmith expounded the second of these most gloriously.

Bishop Jewel said Peter could not have been Bishop of Rome for 25years because the apostles were commanded to go to the whole world, not stay in one place.

Dr Shucksmith illustrated that the gates of hell cannot prevail with an account of the martyrdom of Rowland Taylor. As for the Keys of the Kingdom, the RC priests cannot forgive sin. Only God forgives (Mark 2) and the vicar of Christ is not the pope but the Holy Spirit. The 'Key' is gospel ministry and the Door is Christ himself in John 10. The gospel of the RC Church is the Mass which makes the priest more powerful than Christ. The Articles of the Church of England are plain.

## **Great Questions**

Fifteen wide ranging written questions to the panel of speakers made for one of the best question and answer sessions that we have enjoyed at any conference.

## **The Present Pope**

The final morning started with Rev Eddie Coulter, Superintendent, Irish Church Missions, giving a fascinating biography of "The Present Pope". The Pope is a genial type of person but we must not be fooled. He influenced Vatican II and was Archbishop of Munich from 1977 to 1981. Since 1981 he was Cardinal Prefect of the Congregation for the Doctrine of the Faith, previously known as the Inquisition.

# Christ, not the Pope, is the Answer!

**B**enedict is making the first official visit of a Pope to Scotland on the 450th anniversary of the Protestant Reformation there under the leadership of John Knox and others – an event that also subsequently had such a profound effect in the northern parts of Ireland. He is also to visit England where men like Latimer, Ridley and Cranmer were burnt at the stake in the 16th century by the Roman Catholic authorities because of their adherence to the Biblical Gospel. But surely, you say, these things of the past have no relevance now? Nobody in this day and age could be against the Pope coming to the United Kingdom. We have 'moved on', have we not, from the days when people argued over religion? There is no place for bigotry and division in modern society, and, in any case, what possible harm could such a visit do?

## **The Reformation: Light after darkness**

The Reformation was not 'much ado about nothing'. It was not a mere regrettable misunderstanding. It was a battle between darkness and light. Roman Catholicism had obscured the knowledge of the true Gospel for centuries. People were living and dying in spiritual darkness. The populace was sinking into immorality. God brought about the dawn of a new day of Gospel light that affected vast areas of Britain.

## **What does Pope Benedict claim?**

Those who have come to know Jesus Christ as the Saviour of sinners cannot be indifferent to the outrageous claims of Pope Benedict. The titles accorded to the Pope are quite staggering. He is declared to be "the Father of Princes and Kings, Ruler of the World". This means he claims to have God-given political authority over the government of the United Kingdom. But this is not all. He is also entitled, "the Vicar of Jesus Christ... Supreme Pontiff of the Universal Church". A 'vicar' is one who acts in the place of another.

## **Are his claims true or false?**

These claims are either true (in which case we should all become Roman Catholics immediately) or else they are false. They cannot be just a little bit wide of the mark – involving a mere difference of perspective. No, if the Pope is wrong, then he is wickedly and blasphemously wrong!

## **What is the true test?**

Everything must be tested by the Word of God, which is the final authority. Whereas the Catholic Catechism (1994, para. 891) attributes infallible authority to the Pope and the Council

of Bishops, the Bible is the only infallible rule and we must 'search the scriptures' (Acts 17:11) and 'prove all things' by this means. When we turn to the Bible, we find some things are very clear.

## **1 Jesus Christ has fully atoned for sins once.**

'But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many...' (Hebrews 9:26-28). There is no room here for the teaching of presenting his sacrifice repeatedly as taught in the doctrine of the Mass.

## **2 Jesus Christ is accessible by faith.**

The Lord Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Without the need for any Pope or priesthood, we are to come to God by coming to Jesus Christ. There is no 'vicar' or intermediary between sinners and the Saviour, for he is the "one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

## **3 Jesus Christ alone is to be followed**

Christ, the true Head of the Church, has not appointed any universal pontiff or local priesthood, or mass, confessional or penances. If you have been trusting in these things, you have been deceived. If you continue to follow the Pope and his fraudulent claims, you will follow him to hell, which is where we all deserve to go because of our sin and guilt. Only by coming to God and trusting in Jesus Christ alone can our sins be forgiven.

## **A matter of vital importance**

The issue is not a mere antiquated squabble. We must make no mistake on this – the issues involved are eternal ones. Never mind the fuss and euphoria of the Pope's visit. That will soon be over. Will it leave you in the same spiritual condition that you were in? Christ must be all our salvation or none. He will not share the glory of saving sinners with anybody else.

'There is none other name under heaven given among men, whereby we must be saved.' (Acts 4.12)

- The Bible, not the Pope, gives you the truth
- Christ, not the Pope, is the only Saviour of sinners
- Christ, not the Pope, is the Head of the Church
- You need Christ, not the Pope

(A tract produced by Loughbrickland Reformed Presbyterian Church)

# Protestant Reformation Society Conference Report (continued from page 3)

The present pope has written more than any pope including an Introduction to Christianity' and several books on Jesus of Nazareth. His explanations of Vatican II will perhaps be most remembered in the future.

We need a strong resurgent Protestantism to match the passion of the current pope. Born in 1927 to a 'devout' RC family, he was a somewhat reluctant member of the Hitler Youth, saying it was impossible to resist. However many others did resist.

Later he suppressed liberation theology because he said it was rooted in Marxism so would destroy Catholicism. Only doctrinal faith could stand up to enemies, he says.

He earned his doctorate in 1953 and worked as a theologian rather than a pastor. He favoured the church fathers more than Thomas Aquinas.

Ratzinger firmly believes that Catholicism must be attractive. He worked closely with Hans Kung and Karl Rahner in working on Vatican II. He was a reformer but much more conservative now. He used to feel that theologians could add to dogma but now says the vernacular mass has gone too far and wants the Latin use back. In 1998 he held up agreement with Lutherans on Justification by faith until he could see it contradicted RC teaching. He went to teach at Tübingen with Kung but rejected Marxism which reminded him of Nazism. In 1968 he stopped reform and in 1969 left Tübingen. He was bitter about what Kung wrote "On being a Christian." He silenced Kung in 1979 from being able to teach as a Roman Catholic. In 1986 he stopped a Seattle homosexual mass. In the 1990s wrote against pluralism.

Ratzinger argues for truth, ie RC. He says truth leads to godly lives but ironically his system prevents people from knowing God. He took

the name Benedict after one Benedict of Nursia (480 – 547) from whom came the Benedictine Monasteries. Benedict is patron saint of Europe and Ratzinger likes him because he stood for 'truth' when the Roman Empire fell. So Ratzinger wants to re-evangelise the relativistic Europe which, without restraint, will fall into authoritarianism. However his restating of dogma is not convincing the world, especially with cover ups of child abuse. Kung now vilifies the pope. The pope, like his predecessor, is a real devotee to Mary as the centre of his faith. He uses appalling language of needing the mother to lead us to the Son. His devotion to Jesus is to the 'sacred heart'. Tragically the Pope, while his analysis of the demise of Europe would tally with ours, has nothing to offer but the broad road to hell.

## **Our Righteousness in Heaven**

The conference concluded with a sermon style address from Rt Rev David Samuel. St Paul's epistle to the Galatians provided the text, "Be not entangled again with the yoke of bondage" which Dr Samuel applied to the many ways in which Romanism is bondage. He emphasised especially the righteousness of Christ which is in heaven and yet is imputed to the Christian by grace. How marvellous! When held up against the glory of God in Christ Jesus, all the righteousnesses of Rome are mere filthy rags.

The Protestant Reformation Society holds to the standards of the Reformation not only in doctrine but also in practice. This serious but joyful Christianity is becoming increasingly rare these days so the conference is a great help to Christians.

We recommend most seriously that readers who missed the conference and do not yet possess a 2011 diary, make a note in the 'Year Planner' at the back of their 2010 diary for the last Tuesday to Thursday of August 2011 when it is hoped, if the Lord tarries, there will be another conference. You might even get a room with a view!

*Ed: A full set of CDs or Cassettes (state which) is available for £12 including postage (cheque made payable to Protestant Reformation Society) from Rev EJ Malcolm, The Parsonage, 1 Downshire Square, Reading RG1 6NJ*

## THE FOURTEENTH SALISBURY CONFERENCE

Emmanuel Church, Wilton Road, Salisbury

Friday 1<sup>st</sup> and Saturday 2<sup>nd</sup> October 2010 (D.V.)

Theme: 'Stand Fast in the Faith'

Chairman: Rev. Malcolm H. Watts

Guest Speakers: Francis J. Harris, Neil Pfeiffer, and Pooyan Mehrshahi

*Stand Fast in the Faith: 1 Corinthians. 16:13*

- |  |                                    |
|--|------------------------------------|
| 1. Stand Fast: the Doctrine and Practice (MHW)           | 1 <sup>st</sup> October at 7.30pm  |
| 2. Stand fast for Authentic Evangelicalism (FJH)         | 2 <sup>nd</sup> October at 10.30am |
| Lunch break (hot and cold drinks are available) 12 noon  |                                    |
| 3. Stand Fast against Current Attacks on the Church (NP) | 1:00pm                             |
| 4. Stand Fast in Hope for the Days to Come (PM)          | 2.30pm                             |

Refreshments will be available at 4pm following the final Saturday address

Rev. John P. Thackway will preach at both the Sabbath services on 3rd October, at 11am and 6:30pm, and also at the After Church Meeting at 8:30pm

A warm invitation is extended to all

For further details please see: [www.salisburyemmanuel.org.uk](http://www.salisburyemmanuel.org.uk)

# Letters for Living

by Peter Murcott

## A-Awakened

**E**arly in the nineteenth century in Clungunford, Shropshire, there lived a popular young man, called Richard Jukes. He had a ready wit, and could write poetry, but he had little knowledge of God. He began work as a stone-mason. One day a fellow-worker surprised him by saying: 'Richard, the peace of

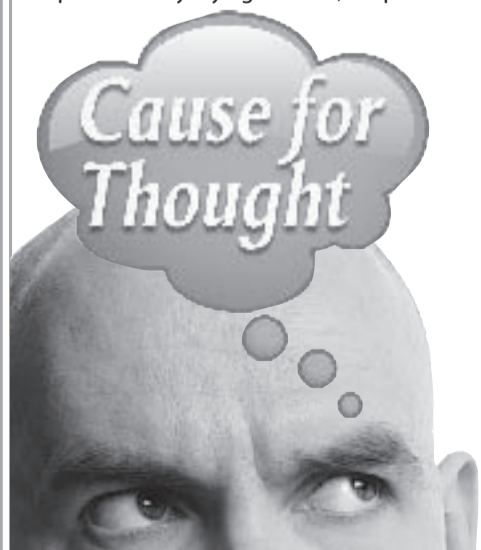
God passeth understanding. This was all the more surprising, since the speaker had once known God's peace, but was sadly backslidden. Yet it caused young Richard to ponder deeply.

In 1825, some Primitive Methodists evangelised the area. The preacher, a plain man, spoke in faith and much assurance. The gospel struck home. Richard Jukes was thoroughly awakened, turned to the Lord, sought salvation, and found it. Within a year, he, too, was proclaiming God's Word. Good having come to him, he sought to do good for others. Using his poetic ability, he summed up his life's aim like this: -

*'Where'er I go, I'll tell the story  
Of the Cross;  
In nothing else my soul shall glory,  
Save the Cross;  
Yes, this my constant theme shall be,  
Through time and in eternity,  
That Jesus tasted death for me,  
On the Cross.\*'*

Salvation is still available. Remember, this is the gospel day.

\* See: *The Poet of the Million* by the Revd J Prichard, published: 1867



# Canterbury Tales

Highlights and Lowlights from the Anglican Communion



## Where Are You Inspired by Creation?

From 1st to 30th September the Diocese of Oxford is running Inspired by Creation, a competition to find out how people encounter God through creation. People are invited to send in original photographs, poems or prayers that capture the place that inspires them.

The Bishop of Oxford, the Rt Revd John Pritchard, has chosen a spot in the Lake District, Tony Baldry, MP for north Oxfordshire and the Second Church Estates Commissioner, has nominated the churchyard where his childhood mentor is buried. The Sub-Dean of Christ Church Cathedral, Canon Ed Newell, says he is inspired by the sea.

The competition is being run through earthing-faith.org, a website set up by the Diocese of Oxford to encourage people to connect their spirituality with the earth. It is supported by the Church of England's Shrinking the Footprint environmental campaign.

David Shreeve, the Church of England's national environment adviser, said: "So often taken for granted, there are many special places where we can find inspiration and by entering this competition you can say 'thank you' which is part of the Shrinking the Footprint ethos, reminding us just how inspiring our world is and how we need to conserve it."

Bishop John said: "Many people have a favourite piece of holy ground, somewhere where the veil between heaven and earth seems very thin, whether or not they are fully paid up Christians."

"Mine is in the Lake District where you look down Wastwater to the great mountains of Scafell Pike, Yewbarrow and Pillar. This is where time stands still for me and I am put gently but firmly in my place before the beauty and scale of God. I could look at that view for weeks and never exhaust it."

Tony Baldry chose St Peter's Church, Burnham, in Buckinghamshire, the final resting place of his childhood mentor.

"You wouldn't now know that she is buried there - it's a plain piece of grass in a churchyard. Those whom she could have married were killed in the Great War. A broken crucifix in memory of her nephew Bryan lies next to her."

"Every day for thirty years Miss Winch would walk from Burnham to Dropmore and back to teach in the church school. Ten miles every day, in all weathers. It was a time when every child knew their catechism, the Magnificat and Nunc Dimittis. And with the Festivals and the seasons she would change the Altar cloths."

"I think Miss Winch's grave is a good place for the Second Church Estates Commissioner to give an account of himself to God."

Canon Edmund Newell, Sub-Dean of Christ Church Cathedral in Oxford, says: "It's hard not to be inspired by creation. For me, it's the sea that does it. It's where I go to think, reflect, write and pray."

The winning photos and words will be available through packs of postcards and other resources. Prizes include a selection of books and energy saving devices.

## Church Praises BBC Radio But Calls for More In-depth Coverage

The Church of England has praised the religious

programming offered by some of the BBC's best-loved radio stations, while joining calls for a Religion Editor to work across the corporation's news and current affairs output to strengthen further its role in boosting religious literacy as a key tool for understanding today's world.

In a response to a consultation being held by the BBC Trust as part of its review of Radio 3, Radio 4 and Radio 7, the Rt Revd Nigel McCulloch, Bishop of Manchester and the Church of England's lead spokesman on communications, notes that Radio 4 transmits more than the required number of hours of religious programming, and warmly welcomes the Corporation's commitment to high quality radio that explores ethical and religious themes. "The BBC stations under review broadcast an unparalleled range and depth of religious programming which deserves grateful acknowledgement by all those concerned with increasing mutual understanding between people of all faiths and none," argues the submission.

Programmes such as Daily Service, Choral Evensong, Sunday, Moral Maze and Something Understood, and award-winning one-off documentaries like Twin Sisters, Two Faiths are all highlighted as helping present "an authentic portrayal of Christian worship [alongside] in-depth discussions and explorations of religious and ethical themes".

To build on this through the breadth of the stations' output and beyond, the response calls for the creation of the post of BBC Religion Editor to cover radio, TV and online output, arguing that there is "no logical distinction between the genre of arts, science and business and that of religion, the landscape of which likewise demands a 'trusted guide' for both internal and external stakeholders". The response continues: "We urge the Trust and Executive to give serious consideration to this proposal; one that is intended as much for the benefit of people of no particular faith as for those of faith."

The Church's submission also suggests that the future for a rebranded BBC Radio 7 relies on a clear identity as an enhancement of Radio 4's output: "We could envisage, and we would welcome, a station that included extended interviews with key public figures, and that had more freedom to experiment with the opportunities for interaction with audiences afforded by new media. Religious content would form a natural ingredient in a fresh station devoted to 'going deeper' into the nation's psyche."

The response reflects the tone of 'critical friendship' towards mainstream broadcasters set by the General Synod's debate on the subject of religious broadcasting in February this year. Following its debate, the Synod resolved to "express its deep concern about the overall reduction in religious broadcasting across British television in recent years, and call upon mainstream broadcasters to nurture and develop the expertise to create and commission high quality religious content across the full range of their output, particularly material that imaginatively marks major festivals and portrays acts of worship".

**The Church's full submission to the BBC Trust review of BBC Radio 3, 4 and 7 can be found on the Church of England website at: <http://www.cofe.anglican.org/info/papers/bbctrust-radio.rtf>.**

## Itinerary Published for Benedict XVI's U.K. Trip

Benedict XVI's upcoming visit to the United Kingdom will include a visit with the queen, a meeting with other religious leaders, and a beatification ceremony.

**The Vatican call the visit the Pope's "apostolic journey."**

### Sept 16

He will leave Rome at 8:10 a.m. and arrive at the international airport of Edinburgh, Scotland, at 10:30.

Shortly after, the Pontiff will attend a welcoming ceremony at the Royal Palace of Holyroodhouse in Edinburgh, where he will make a courtesy visit to Queen Elizabeth II.

At 11:40, the Holy Father (sic) will address the authorities in the park of the palace, after which he will depart for lunch in the archbishop's residence in that same city.

That evening, Benedict XVI will celebrate an open air Mass at 5:15 p.m. in Bellahouston Park in Glasgow, Scotland. After the Mass, he will depart by plane from Glasgow to London.

### Sept. 17

The next day, Sept. 17, the Pope will say a private Mass at the apostolic nunciature in Wimbledon.

At 10:00 a.m. he will give an address to leaders from the world of Catholic education at an event in the sports field of St. Mary's University College in Twickenham.

After this, the Pontiff will meet with leaders of other religions in the Waldegrave Drawing Room of that same college.

He will pay a special courtesy visit to the Anglican archbishop of Canterbury, Rowan Williams, in Lambeth Palace. The Holy Father will give an address in the presence of the other Anglican bishops as well as the Catholic prelates of England and Wales.

At 5:10 p.m., Benedict XVI is scheduled to go to Westminster Hall to address representatives of the civil society, as part of his State visit. He will meet with civil leaders from the worlds of academics, culture and business, with the diplomatic corps, and with other religious leaders.

The Pope will conclude that day by participating in an ecumenical celebration in Westminster Abbey along with the archbishop of Canterbury and other Christian leaders.

### Sept. 18

On Saturday, Sept. 18, the Pontiff will begin his itinerary with a meeting with Prime Minister David Cameron and other government leaders in the archbishop's palace.

At 10:00 a.m., the Holy Father will celebrate Mass in the Cathedral of the Most Precious Blood of Our Lord Jesus Christ, also known as Westminster Cathedral, where he will greet the people of Wales.

Young people will gather in the plaza outside the cathedral to greet Benedict XVI after the Mass.

The Pope will visit St. Peter's residential home for the elderly in the evening to greet those who are unable to travel to see him, and will then participate in a prayer vigil in Hyde Park.

### Sept. 19

On Sunday, Sept. 19, the Pontiff will leave Wimbledon by helicopter for Birmingham, where he will arrive at 9:30 a.m.

At 10:00, he will celebrate Mass and the beatification of Cardinal John Henry Newman in Coton Park of Rednal in Birmingham. The Holy Father will give the homily and, after Mass, will recite the Angelus with the pilgrims gathered there.

He will make a private visit to the oratory of St. Philip Neri, where he will be the first person to pray at the new shrine for Cardinal Newman, who will at that time be beatified.

Benedict XVI will conclude his visit with a meeting with the bishops of Scotland, England and Wales, and will depart Birmingham by plane for Rome at 6:45 p.m.

The Pope will arrive in Rome at 10:30.

*Ed: We note the Pope boasts that he "will" do all these things. There is no humility of "if the Lord wills". Also observe his Sabbath breaking flights on Sundays.*

## Global church And Zimbabwean Christians join hands in Prayer and Action to break cycle of famine

With only four weeks to go until the International Prayer Day for Zimbabwe launches on 26 September, millions of Christians are uniting to pray in support of a coalition movement, LoveZim, to help improve the lives of Zimbabwean farmers.

The new campaign initiative is being backed by the Evangelical Alliance and a coalition of global partners raising money to provide urgently needed agricultural training for 90 thousand farmers to feed up to 5 million people over three years.

According to the United Nations, Zimbabwe still needs emergency food aid for 1.7 million people this year alone, despite better harvests in 2010.

In response to this urgent need, thousands of Zimbabweans will be congregating in urban and rural churches to pray for the nation to break the cycle of dependency and food shortages. Christians in the UK and around the world along with some of the four million exiled Zimbabweans will be joining the prayer in their local churches.

"This is a call for all Christians in the UK, in Africa and in the world to participate in prayer action that can change Zimbabwe forever by ending the cycle of famine and poverty," said Rev Levy Moyo of the Council of Zimbabwe Christian leaders UK.

Steve Clifford, General Director of The Evangelical Alliance said, "We believe that heartfelt prayer supporting action on the ground is a powerful and effective tool to help solve the problem of poverty in Zimbabwe. Christians in the UK hope to see Zimbabwe's agricultural situation completely transformed for the benefit of Zimbabwe and the rest of the continent." [www.lovezim.org](http://www.lovezim.org)



## Ban the Burka in Great Britain

We understand that Philip Hollobone MP for Kettering, is putting forward a Private Member's Bill on

December 3rd to have the burka banned in this country, as it already has been in several European countries and is also being banned in some Muslim countries such as Syria.

We have been told that Mr. Hollobone has asked that if anyone would like to support his Bill, please could they write to their MP. Readers might also write to MEPs asking them to do all they can to get the burka banned in the whole of Europe. You can contact your MP/MEPs via [www.writetothem.com](http://www.writetothem.com)

Scripture text (KJAV) Greeting Cards  
**CHRISTMAS, NEW YEAR, BIRTHDAY & SPECIAL OCCASION**  
 Also Text Labels, Colouring Books, Diaries, Calendars, Books & Leaflets  
 Send for illustrated list  
**TEVIOT PRESS** • Woodchurch Road, Tenterden, Kent TN30 7AL 01580 763604  
 Email: [michaelgbailey@btopenworld.com](mailto:michaelgbailey@btopenworld.com)

# English Churchman & St. James's Chronicle

ENGLISH CHURCHMAN 1843  ST. JAMES'S CHRONICLE 1761

Issue No. 7801

Fridays, 10<sup>th</sup> & 17<sup>th</sup> September 2010

**Editorial:**

PO Box 60163, London, SW19 2TL

Telephone: 0208 417 0875 Mobile: 07946 465156

e-mail: englishchurchman@aol.com

**Administration** (*Subscriptions and advertisements only*):

64 Ripley Road, Worthing, West Sussex, BN11 5NH

Tel: 01903 505555

e-mail: englishchurchman.admin@ntlworld.com

Annual Subscription: UK £19.00 including postage

Europe £35, Overseas: £32 including postage by surface mail



## Bringing hidden things to light

It has been revealed that there was collusion between the Roman Catholic Church and the British Government over the removal of a Roman Catholic priest across the border from Northern Ireland after his alleged involvement in a bombing, which resulted in the deaths of nine people in 1972. Nearly forty years have elapsed since this terrible and tragic terrorist outrage, and it is strange that it has only now surfaced, just before the visit of the pope to the United Kingdom. It must be a major embarrassment both to the pope and the British government. But more than that, it casts a shadow over the pope's visit and reveals the dark side of the Roman Catholic Church. It ought to make people generally guarded and vigilant in their dealings with the Church of Rome. It is not what it purports to be.

The priest involved in that dreadful crime is now dead, and no one has been charged with the murders. Mr Whitelaw and Cardinal Conway who colluded in the cover-up are also dead. However, the significance of what was done, including the cover-up, reveals the hidden side of the Roman Catholic Church. It will be all very well when the pope visits Britain, there will be flowers and flags, smiles and jubilation; but the Church of Rome has a dark and dreadful past that should not be forgotten or ignored, and which shows its true nature and character.

If we want to understand popery properly, then we have to understand that it is a system which is bent upon the acquisition of power, earthly power. That is why it demands absolute allegiance from the laity, but especially the clergy. The claims of the pope embody this absolute sovereignty.

If the pope represents God on earth, as he claims to do, then his power must be co-extensive with that of God. There are no limits, in theory, to his authority. That is the nature of the claim that the papacy makes, and we should not underestimate it, for if we do we shall ourselves become victims of it. Rome's insatiable lust is that she should have dominion over the souls and the bodies of all on earth. Put starkly, like that, it may seem astonishing, an exaggeration, but it is true; and we ought not to be deceived by any feigned humility on the part of the pope or his minions.

Lord Acton famously said: "All power corrupts, and absolute power corrupts absolutely." We do not believe that absolute power can be wielded by a human being. But those who have laid claim to such power, such as Hitler, Mussolini, and Stalin, have proved the truth that such power, or approximations to it, does corrupt. The papacy is not in any different category. Its delusion in this matter has the same corrupting effect; and when we look back upon the history of the popes, and the enormities committed by many of them, which compete for notoriety with any that have been committed by secular dictators, we are filled with amazement. We use that word advisedly, as it is used in the Book of Revelation, 17:6, where the apostle John speaks prophetically of the Church of Rome.

To return to the matter with which we began: the collusion between the Roman Catholic Church and the British government; to cover up the murders committed in Northern Ireland in 1972 comes as no surprise as far as the Roman Catholic Church is concerned, but it does surprise us that the British government was a party to it. It is time for a full investigation of these matters. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" Luke 12:2.

# NOTES

# COMMENT

### What is worse?

The heathen rage against popery, and rightly so. True religion is offended by popery and yet popery is presented as true religion.

We feel so sorry for those who have been harmed by popery but we also feel sorry for those who have been harmed by atheism such as the people of Russia and China. It is suggested that if atheism ruled in the UK it would not be like that of Communism. What would it be? More like the French Revolution and its consequent apathy from which it was only delivered by, among others, the 'Christian' UK and USA in World War Two.

So as the next enemy, Islam, encroaches, who will save? It will not be popery or atheism but only a revival of true Christianity that will be able to save.

The Lord Jesus Christ is the only Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby men must be saved." Acts 4:12.

### Media War is Not the End

It looks like the enemies of God are winning, but the fact of the matter is, they are lost.

It is frustrating to Christians that we do not get our letters published in the national press, we do not get our views represented on the television or radio. Meanwhile the sodomites get hours of propaganda broadcast and everyone trying to win their favour offering them pages of the national press and hours of television to express their opinions while we have to pay to get an advert displayed.

The secular propaganda gets presented as truth while Biblical truth is presented as a joke. The enemies of God are media savvy while we are not.

The war is not over. Hitler looked pretty well like he would win for a long time but his end was doomed. So it is with those who fight against God. They may look like Goliath but one small stone will slay them. "...The stone which the builders rejected, the same is become the head of the corner?" Luke 20:17.

To the onlooker Jesus Christ was crucified and buried and because they have not seen Him they do not believe in the resurrection and they rage against it and Him. But they are wrong. Their life depends on them finding repentance.

Let us not be worried or even concerned that we are losing the 'Media Battle' or the 'Culture War'. The Lord Jesus Christ reigns and is coming to judge the world. Settle it in your minds and hearts now that Christians are not losing but are already winners. "Nay, in all these things we are more than conquerors through him that loved us." Romans 8:37.

Let our concern be, not that our enemies are winning, but that they are lost. Let us pray for them.

### Greenbelt Shame

Apparently a famous sodomite activist received a standing ovation at the August Bank Holiday ultra liberal "Christian" Greenbelt Festival attended by 21,000 supposed Christians. This is hardly surprising in these days of apostasy.

What is rather shocking is that some who should know better seem to have tolerated such. Many,

even, reformed, evangelicals sing the songs of Stuart Townend. They are supposedly more biblical than Graham Kendrick, even if not much less charismatic. Now we are wary of throwing stones as we are the greatest sinners of all, but we are nevertheless amazed that Mr Townend can still stomach performing or leading worship, at Greenbelt when a sodomite is given the stage to spread his views. And we worry about the pope! Let us first seek repentance from our own sins.

In a previous year Greenbelt proved that it must be avoided when it gave a platform to an American sodomite Bishop. It is hard to imagine that ANY true Christians have attended since, unless to protest. A further sadness is that many of the 21,000 would have been young people and that these young people should have been hearing biblical truth expounded. They might be the next leaders of the churches. Unless they repent, God forbid.

### How Not to Become a Sodomite

We do not know the personal history of the married Reigate MP (Conservative) tragically turned sodomite, Crispin Blunt, but Romans chapter one indicates how many become sodomites.

Romans chapter one is hated by the liberals, not so much because it is critical of sodomy but because it warns people of the terrible danger of the sin of idolatry. It is terrible because it is the natural sin of the heart of man. Yet Romans 1 shows idolaters being punished by being given over by God to the misery of sodomy. If people ever thought that they might turn into a sodomite then they would be careful. However sodomites do not want others to be warned but rather they want others to follow them.

Romans here warns that God turns people over to this sort of sin when they worship the creature. So how does it start? It starts with the sinful nature which we all have. This vanity, if not checked by faith in God, develops into idolatry of self which finds expression in self obsession and fantasy. This then extends into the darker realms of deviancy. This part of Romans indicates that female homosexuality comes first and then men, perhaps taking enjoyment in such things themselves or otherwise continuing into further realms of darkness, then take a similar path with men.

This threat of the judgement of God to give you up to such a miserable state this side of hell should be enough to frighten anyone tempted to view pornography or anything even approaching it. It should cause us to resist the devil and to take up holy war against what John Calvin called the idol factory of our heart.

So if you are involved with things that you should not be, beware. You might be turned over by God. If you do not want to become a sodomite what can you do? The first thing you must do is to worship God. You must not worship yourself or the end result is that God may punish you by turning you into one who worships self through the misuse of other men.

The seeds of becoming a sodomite may go back a long way and take a long time to bear their evil fruit. If Romans 1 was taken as a warning then people would be careful not to fall away from God and into a sin that will ultimately destroy them. Once they are turned over by God they are hooked like a drug addict and very few of these poor men and women are then saved.

# MARK OF THE BEAST

## LITERAL OR LIBERAL?

“...NO MAN MIGHT BUY OR SELL, SAVE HE THAT HAD THE MARK, OR THE NAME OF THE BEAST...” REVELATION 13:17.

Those of us who take the Bible as being literally the very word of God occasionally get a little vexed when our brethren tell us that we are not obeying the Bible because we believe that the visions of St John's Revelation are visions with merely a literal meaning rather than prophecies that will be fulfilled literally.

This is similar to our exasperation with the Roman Catholics who insist that “this is my body” means that the bread of the Lord's Supper is literally the body of Christ. Ironically we say, no, we are more literal than you, His body is literally His body and the bread is literally bread. Likewise there is a more literal interpretation to ‘the mark of the beast’ than the one that so often claims to be literal.

The question is usually put in the form, would you accept the mark of the beast of Revelation 13 and 14 and suffer God's eternal wrath, rather than lose the ability to buy and sell? We usually reply by saying that we believe that the mark exists whenever there is persecution of the church, but that the Lord taught us to pray, and that we believe that he will deliver us from every evil work. That is not acceptable to our ‘literalist’ friends so we have taken a more careful look at the texts in Revelation to see what the Bible ‘literally’ says.

Our conclusion even surprised us: the dispensationalists do not take the Bible as literally as we thought!

Before we look at the words of the Bible, we must clarify our use of ‘dispensationalist’ in this article. We use the word for the sake of brevity. Dispensationalists are the only ones we have met who take the literal rather than visions view of Revelation but we do not mean to imply that this is the view of all dispensationalists without exception, neither that it is not the view of any who are not dispensationalists.

The usual argument concerning the mark of the beast is that Revelation 13:16-18 teaches that a day will come when you will have to make the terrible choice of whether or not you receive a mark on your right hand or forehead called the mark of the beast. If you take the mark you will be able to buy and sell but you will eventually be sent to hell - even if you were a born-again saved by grace through faith alone Christian! (Revelation 14:9-11) On the other hand if you do not take the mark you will not be able to buy and sell but, so long as you are a real Christian, you will go to heaven, to be with the Lord, and to the new heavens and earth. Hence Revelation 14:12 continues, “Here is the patience of the saints.”

Now let us examine the text a little more carefully: “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads” Revelation 13:16.

In Revelation 13:16 we read of a beast (or image of a beast) which causes “all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

Note that the beast “causeth all” to receive a mark. This means that whoever gets the mark gets it because the beast makes it happen. Much to our surprise there is NO CHOICE involved here as the beast causes the mark. This is not the scenario that our dispensationalist friends tell us. While they claim to be taking the Bible literally they have rather been following the imaginations of their leaders without reading the Bible properly.

“And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number

of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” Revelation 13:17,18.

Our second observation also surprised us: Contrary to what our friends say, being able to buy and sell will not necessarily depend uniquely upon receiving this mark. Verse 17 provides three ways by which people can trade and the three options are clearly separated by the word “or”. The way we hear such described by dispensationalists, one would think that these two “or”s are “and”s. Yet there are two alternatives to receiving the mark which are, either to have the name of the beast, or to have his number. It could be argued that to “have” this name or number, does not mean to be marked with it but to know it, rather like you might “have” someone else's phone number. We are not told the name of the beast but his number is given in verse 18 as being 666. Therefore the reader who does not have the mark or the name can still buy and sell by quoting the code 666. There is no indication that anyone will be punished for quoting this number! Dispensationalists will no doubt assume that to “have” means to be marked with, but it does not say that ‘literally’.

Now this may all sound very foolish but our point is not to be clever, merely to prove that the ultra literal understanding of these verses does not support the dispensational interpretation which is therefore proven to be a mere reading between the lines, ie more liberal than literal.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” Revelation 14:9-11

Our third surprising observation is simply that the mark is not received by Christians but by those who worship the beast. Revelation 14:9,10 says that if any man worship the beast and his image, and receive his mark .... The same shall drink of the wrath of God etc... Here, and again in verse 11, the receiving of the mark follows the worship of the beast. This is shown by the word “and”.

It seems, especially from verse 9 that the mark is only received by those who worship the beast. This ties in with our observation regarding “causeth all” earlier. The mark is not given by choice but as a consequence. This also agrees with Rev 13:8 in which it is only those who are not written in the book of life who worship the beast. The beast in 13:6 blasphemes against God. Christians clearly do not worship the beast and so they will not receive his mark. They are not part of the “all” who are caused to receive the mark.

Finally the mark is mentioned in Revelation 20:4 in which we observe nothing that adds to or qualifies the above.

### CONCLUSIONS

In conclusion, the most literal explanation is that those who worship the blaspheming beast receive a mark and are condemned.

Nowhere in this is anyone ever ‘offered’ a choice of receiving the mark or not.

How strange that our “literal interpretation” is so different from the gloomy speculations of alarmist dispensationalism.

Hallelujah!

# THE CALENDAR

September 19<sup>th</sup> to October 3<sup>rd</sup>

PRAYER BOOK WORSHIP

SEPTEMBER 19TH

*The Sixteenth Sunday After Trinity*

M. 2 Chronicles 36; 2 Corinthians 11:1-29

E. Nehemiah 1 & 2:1-8 or Nehemiah 8; Mark 14:1-52

THE COLLECT

O LORD, we beseech thee, let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore, by thy help and goodness; through Jesus Christ our Lord. Amen.

*The Epistle. Ephesians 3:13-21*

*The Gospel. St. Luke 7:11-17*

SEPTEMBER 26TH

*The Seventeenth Sunday After Trinity*

M. Jeremiah 5; Galatians 4:21-5:12

E. Jeremiah 22 or Jeremiah 35; Luke 2:1-20

THE COLLECT

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

*The Epistle. Ephesians 4:1-6*

*The Gospel. Luke 14:1-11*

## “TRUTH IS FALLEN IN THE STREET”

Statement from the Evangelical Protestant Society – 26 August 2010.

The prophet Isaiah states that “judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter”. These words, written many centuries ago, seem so very relevant in light of the NI Police Ombudsman's Report into the Claudy bombings of 31 July 1972. The Report has now confirmed what has long been suspected by many people. The British Government, the Royal Ulster Constabulary and the Roman Catholic Church conspired to cover up the central role of a Roman Catholic priest in the IRA bombings which claimed nine lives. This appalling reality, which almost beggars belief, has turned the stomachs of all decent people across Northern Ireland and beyond, but, for the families and friends of the victims, the Report will have re-opened old wounds and added insult to the trauma and suffering they have had to bear for the past 38 years.

Various reasons have been given as to why this grotesque decision was taken by the state and the Roman Catholic Church to pervert the course of justice, but none of them holds water. The main defence for the conspiracy is that, in the context of the time, the arrest of Chesney would have enraged the Roman Catholic community and might also have provoked a loyalist backlash against them. Apart from anything else, this argument rather calls into question the accusation that the RUC was an anti-Catholic and bigoted force. Whatever the reason – or the excuse – what hope is there for society if those in authority deliberately act in such an expedient, unprincipled and unethical manner? And on how many other occasions during the Troubles was similar perverted logic applied by those in authority in our nation? Along with the victims, truth and integrity fell on the streets of Claudy on that fateful July day in 1972.

Many people have long suspected that the priest, James Chesney, who was director of operations of the South Derry brigade of the Provisional IRA, was centrally involved in planting the bombs that killed nine innocent people including 8 year old Kathryn Eakin who was cleaning the windows of the family shop when the first bomb exploded. It also seems highly probable that Chesney, who died in 1980, was involved in other terrorist atrocities. But he was never brought to account for his crimes on this side of eternity.

The Ombudsman's report raises a number of serious questions for the Government and the police, but the spotlight once again also falls heavily on the Church of Rome.

Did William Whitelaw, the Secretary of State at the time, makes the decision on his own, or, as seems more likely, did he consult with Prime Minister, Ted Heath? To what extent were officials in the NIO and No 10 involved? We need to know how far up the Government line this matter actually went. As

the conspiracy involved moving a terrorist out of the United Kingdom into the Irish Republic, were there any discussions between the British and Irish Governments, and what was the latter's role? After all, this was only two years after the infamous arms trial which implicated the Lynch administration in Dublin in the procurement of weapons for the Provisional IRA.

It is vital that more is revealed about the goings-on within the RUC, and there must be disclosure of the full extent and nature of the information and evidence they held about Chesney.

Whilst the official position of the Roman Church has been one of opposition to terrorism, there has, down through the years, been a certain degree of Jesuitical ambivalence towards the IRA which, during the height of the Troubles, did little to reassure the Protestant and Unionist community. Chesney was not the only cleric to either support, or refuse to condemn, the IRA. Other priests who joined the IRA include Father Patrick Fell and Father John Burns.

As we observe the Roman Catholic Church's role in this sordid matter, there is a very real feeling of déjà vu. The half-hearted hand-wringing, the hand-washing and the crocodile tears from Edward Daly and Sean Brady are merely variations on a sadly all too familiar theme. Daly, very conveniently for him, appears to be in complete denial, and he says he has difficulty accepting the Ombudsman's conclusions. He says that he met with Chesney and accepted his denials about any involvement with the IRA. But did he not wonder why Chesney was suddenly being moved to Donegal? Did he play any part in that move? He further asserts that he did not know of Cardinal Conway's involvement in the case until December 2002. We have heard and seen it all before and, as on previous occasions, none of it rings true. Yet again, the protection of a Roman Catholic priest is more important than truth, justice or honesty. When Cardinal Conway arranged for Chesney to be moved across the border to Donegal, did he discuss this matter with any of his colleagues, and what reasons were given for his sudden transfer? The leaders of the Roman Catholic Church must face up to their responsibilities. If Chesney was involved in an attack which included the murder of a little girl, then his abuse of children is in a league of its own, and there is a very real need for the Roman Church to engage in meaningful and genuine confession.

When the Saville Report was published, Protestant Church leaders quickly visited the Bogside to show solidarity with the people there. This dramatic and highly symbolic gesture contrasts with the much more muted response to date by the Presbyterian Church and the Church of Ireland to the Police Ombudsman's Report. Surely leaders from these churches should have visited Claudy immediately. They should also be demanding urgent answers from the Government and the PSNI and, above all, they should be challenging the Roman Catholic Church to face up to its responsibilities.

# English Churchman Book Review

## R B JONES GOSPEL MINISTRY IN TURBULENT TIMES

By Noel Gibbard

232 pages paperback

Published by Bryntirion Press, 2009. £12-95

ISBN 978 1 85049 231 3

Dr Eifon Evans comments about this book, "R B Jones ministered through turbulent times of spiritual revival, theological controversy, World War I and economic depression.... It is a readable story of faithful gospel witness in a needy hostile world"

Noel Gibbard has indeed produced a highly readable book of one who I can only describe as a "character" in the churches in Wales in the first half of the twentieth century. I do not consider him to be a minister/evangelist to emulate, but a warning to the churches.

Firstly, R B Jones was highly influenced by the Higher Life Movement of Jesse Penn-Lewis. On page 29 we read of R B Jones writing, "It gladdens one's heart to find here and there brethren burdened with the desire to gain higher levels in the Christian life than those trodden by ordinary Christians." He considered the Baptism of the Holy Spirit to be a separate experience subsequent to conversion, "After a season of silent prayer I spoke on the Baptism of the Spirit attempting to show its distinctiveness from the initial stages of the Christian life; and emphasizing surrender to King Jesus as the one essential condition" (page 48).

Secondly, R B Jones may well have been influenced during the early part of his ministry by rationalistic theology. The author notices with regret that R B Jones attended a ministers fraternal "where a decision was made to study A B Davidson's "Theology of the Old Testament." He comments "This is a very sad indication of the very mixed nature of the theology of Welsh ministers at the time. A B Davidson was a pioneer in this country of those introducing rationalistic elements into Old Testament studies" (page 43). And yet it was these types ministers who appeared attracted to the Welsh Revival and the Higher Life/Keswick movement, but how can these be true revival when the Scriptures of Truth are being undermined?

Thirdly, his example as a Baptist Pastor is not one to be emulated. On the 20th November 1904 R B Jones commenced a pastorate at Aion chapel. This was a church fraught with problems, but within weeks, he is itinerating, ministering and leading revival meetings in Anglesey and other places neglecting his own pastoral charge. Whoever heard of a shepherd neglecting his own flock of sheep to tend other people's flocks at the other end of the country? How much more the Lord's tender lambs? Yet this is the example set by this minister (chapter

3). But the position was, as Mr Gibbard himself comments, "The pastor of Aion was the last person to concentrate wholly on the local church. He had a passion for making the gospel known in as many areas as possible, at home and overseas" (page 77) and, as it appears to this reviewer, to the neglect of his own congregation. In addition to this, Jones encouraged disobedience, disorderly conduct and lack of discipline in ministerial students. When students from the theological college attended and remained at the revival meetings and did not return to college to continue their studies, the principal sent another student to bring them back, "but instead of retrieving the wanderers, the summoned remained also in order to help in the work of revival" (page 52).

Fourthly, R B Jones appears to have agreed with the ordination of women to the work of the ministry of the Gospel. A young lady, converted under the ministry of R B Jones wrote, "I demurred at the idea of preaching, yet I knew I had to go. I knew that he (R B Jones - JEN) had prayed through to God's will for my life... At Ynyswen I was helped by the students but did my own preaching. Eventually I was ordained by R B Jones, not in a ceremonial way but at a preaching service in the presence of all the students" (pages 131,132).

The author comes to the defence of his subject against Iain Murray of the Banner of Truth Trust. Murray had made critical comments on Jones in his biography of Dr Lloyd-Jones which expressed the opinion that Jones "lacked real theological understanding" (page 189). Mr Gibbard comments, "Certainly he was no Calvinist..." (page 189). Jones was certainly a Baptist, a definite Baptist, if not a bigoted Baptist - one has only to note his children's catechism quoted on page 101: Question: "Is sprinkling a sin?" Answer: Sprinkling is a sin because it sets aside the ordinances of Christ." Question: Is there Baptism without immersion?" Answer: "Without immersion there is no baptism." His view on baptism were carried forward to his college, The Bible Training Institute for Christian Workers. "It was a Baptist Institute. It is true that in theory it was open to all Evangelicals, but in practice believer's baptism by immersion was the only baptism that was acceptable" (page 189).

Is this a book that I can recommend? As a faithful recounting of one of the Lord's people, and as a warning to others, it can be recommended. As a recounting of one whose life and ministry is to be used as an example to be followed, it cannot be recommended.

James E North

## AMAZING CONVERSIONS - John Ashworth and his Strange Tales

Tentmaker Publications. 311 pp. Hardback. Price: £13.95.

ISBN: 978-1-901670-90-5

Retired Baptist pastor Alun McNabb has recent-

ly been involved with Tentmaker Publications in reprinting this 1972 Gospel Tiding Publication.

Before preaching at a Church Anniversary recently, Alun McNabb publicised this book 'Amazing Conversions or John Ashworth and his Strange Tales. A number of us bought copies, because of such a warm recommendation.

Having now read this book myself I too warmly recommend it to all your readers. It truly is an amazing record of a work of God in the years 1851-73 in the Rochdale area of England. There are two main sections. Firstly, a brief outline of the life of John Ashworth who died at the age of 61, and which details his extraordinary labours. A.L. Colman who was a close friend and successor to Mr. Ashworth wrote the biography in 1875 in simple, but direct English. There were many thousands of copies made and sold.

The second section of 244 pages is the writings of John Ashworth himself, relating some 21 'Strange Tales'. (There were 60 altogether so more may yet be published). These biographical testimonies are truly amazing, showing what gifts John Ashworth had, despite being born in poverty, and the evident blessing of God upon his witness and ministry. As the sacred song says 'It is no secret what God can do, what He's done for others He can do for you'. Preachers, do read this encouraging book relating how very wicked men became convicted, then converted and who

joined the Church which most unusually was called 'the Chapel for the Destitute!' What a title! Such were the numbers attending that the building had to be enlarged. Fellow Christians, in these discouraging days you will find this book, as

did Alun McNabb, a most encouraging stimulant. It would be a very acceptable present to give for all ages.

We need to remember that the God of John Ashworth is the same God today. Let us pray for conversions and for all of us to hear in the present of trophies of grace and to know there are less going to hell and more going to Heaven than we had thought in this our very sinful but beloved country.

Joseph Hewitt

Pastor Emeritus, College Park Baptist Church, Lewisham.

## Is the Papacy Predicted by St Paul? An Inquiry Bishop Christopher Wordsworth

The Harrison Trust, 36pp, Booklet, ISBN 0 907223 05 2, Available for £2 including postage from Harrison Trust, PO Box 47, Ramsgate, Kent, CT11 9XB

The new introduction to the reprint of this 19th Century classic warns that, since reunion with the Church of England was killed off by the ordination of women, the Church of Rome has now set its sights on replacing the Church of England.

The booklet is an exposition of 2 Thessalonians 2:1-13 and, after some explanation of Greek words, masterfully explains why it is the Papacy which is the man of sin who comes to the fore after the restraining power of Imperial Rome was removed and taken out of the way when Emperor Constantine moved his capital from Rome to Constantinople.

Furthermore Wordsworth explains many difficulties and answers objections.

This is a very satisfying exposition and we are indebted to the Harrison Trust for reprinting it on the eve of the Papal visit. Ed.

## Manchester Councillor wants to ban Christian Witness

by Pastor David Carson

A band of twenty three Christians bore witness to Biblical truth at Manchester's "Gay Pride" parade on Saturday 28th August. Appropriate Scripture texts were on display and uncompromising messages concerning sin in general and homosexuality in particular were preached.

However, since then, a row has erupted, as the leader of Manchester City Council, Pat Karney, has called for the witness to be banned. Those witnessing have been branded as bigots, homophobes etc. These are the usual epithets that are used against Christians who dare to call 'the love that dares not speak its name' by its real name, Sodomy.

Councillor Karney, who calls himself a Christian, and by his name we can have a pretty good idea what sort, says he is going to contact the police to see about banning the witness next year.

A leading article in the Manchester Evening News condemned those witnessing. They ran a poll to see if a ban should be enforced, Yes or No. Twenty three percent said yes and seventy seven percent voted no. It was hardly the result they expected. In addition there was a blog where people sent in their comments. I don't think Mr Karney would have been very pleased with the majority of comments, as he was lambasted in no uncertain terms.

The Manchester Evening News attributed the protest to Christian Voice. In fact Christian Voice was not involved. The witness was organised by the United Protestant Council, as it has been for the past five years. This is an example of sloppy journalism. No doubt they were in such a rush to condemn they were not much concerned about facts.

This is the first time there has been any publicity about the witness, the media having blanked the event in previous years.

Those who took part will be all the more determined to be there next year, DV. We are not shrinking violets and will not be deterred by threats from the powers that be, God helping us.

## US President Defends Ground Zero Mosque

Despite the strong opposition expressed by many Americans, US President Barak Obama has defended the building of a mosque or even mega-mosque very close to 'ground zero', the sight of the September 11th 2001 World Trade Centre aeroplane bombings by Muslim terrorists. Obama has done so on the grounds of freedom of religion in the USA. On the surface freedom is to be greatly prized. However, freedom always involves restraint. Freedom must never be considered an absolute. The intention of freedom of religion is a noble one but it must not be pressed to absurdity. If a group want a separate church because they have different views on doctrine, that is regrettable, but necessary to permit, especially when wolves have arisen among the flock and separation is unavoidable. However, if some group want to start a nazi style organisation under the auspices of freedom of religion, that flagrant abuse should not be permitted. Some suspect that Obama is more sympathetic to Islam than the Bible and that may be so. It may just be that he is a strange mix of American libertarian and left wing Marxist.

# CLERGY APPOINTMENTS

## 26 August 2010

Revd Craig Barber, Assistant Curate, Worth, Pound Hill, and Maidenbower St Nicholas (Chichester): to be Chaplain, London Metropolitan University (London).

Revd Henry William James Cahusac, Assistant Curate, Tollington St Mark (London): to be Assistant Curate, Brompton Holy Trinity with Onslow Square St Paul (same diocese).

Revd Tristan Chapman, Assistant Curate, Bocking St Mary (Chelmsford): to be Team Vicar, Chipping Barnet St John (St Albans). Patsy Critchley, NSM (Assistant Curate), Meppershall and Shefford St Mary (St Albans): to be NSM (Assistant Curate), Henlow and Langford St Mary (same diocese).

Revd Philip Denison (Bath and Wells): to be Assistant Curate (Associate Priest) Alford Jewel (same diocese).

Joanna Dobson, Fresh Expressions Minister, Retford Deanery (Southwell and Nottingham): to be Priest-in-Charge, Mitford St Mary; and Priest-in-Charge, Longhorsley and Hebron St Helen (Newcastle).

Revd Sean Doherty, Assistant Curate, Cricklewood St Gabriel and St Michael; and Lecturer, St Paul's Theological Centre (London): to be Tutor in Ethics, St Paul's Theological Centre (same diocese).

Revd Simon Hill, Rector, Backwell, Chelvey and Brockley St Andrew (Bath and Wells): to be Diocesan Director of Clergy Development (same diocese).

Valerie Hoare, NSM (Assistant Curate) Chard St Mary (Bath and Wells): is now NSM (Associate Vicar), Chard with Combe St Nicholas, Wambrook and Whitestaunton (same diocese).

Revd Canon Ian Hutchinson Cervantes, Chaplain, Madrid St George (Spain, Europe): to be also Canon, Cathedral Chapter (same diocese).

Revd Christopher Jage-Bowler, Chaplain, Berlin (Germany, Europe): to be also Canon, Cathedral Chapter (same diocese).

Revd Prof Ian James, NSM, Winkfield and Cranbourne St Mary (Oxford): to be NSM (House for Duty Priest-in-Charge), Bootle, Corney, Whicham and Whitbeck St Michael (Carlisle).

Canon (sic) Sarah James, NSM (Assistant Curate), Churchdown St Andrew (Gloucester): to be NSM (Associate Priest).

Revd Samuel Long, NSM (Assistant Priest), Pakenham with Norton and Tostock St Mary (St Edmundsbury and Ipswich): to be Priest-in-Charge, Badwell and Walsham St Mary (same diocese).

Revd Simon Mason, Priest-in-Charge, Balkwell St Peter (Newcastle): to be Chaplain, Northumberland Mental Health NHS Trust (same diocese).

Revd Ulla Monberg, Director of Training (Europe): to be also Canon, Cathedral Chapter (same diocese).

Revd Robert Norbury, NSM (Priest-in-Charge), Crowborough St John (Chichester): to be also Director of Ordinands, Croydon Episcopal Area (Southwark).

Jean Phillips, NSM (Assistant Curate), Bishop's Cleeve and Woolstone with Gotherington and Oxenton St Michael (Gloucester): to be NSM (Associate Priest).

Revd Gordon Ripley, NSM (Assistant Curate), Torquay St Matthias, St Mark and Holy Trinity (Exeter): to be NSM (House for Duty Priest), Camerton with Dunkerton, Foxcote and Shoscombe (Bath and Wells).

Revd Christopher Rogers, NSM (Assistant Curate), Roxeth Christ Church (London): to be Assistant Curate (Assistant Priest), Shadwell St Paul with Ratcliffe St James (same diocese).

Rebecca (Beki) Rogers, NSM (Assistant Curate), Roxeth Christ Church; and Director of Faith in Willesden Area (London): to be NSM (Assistant Curate), Bromley by Bow All Hallows (same diocese).

Joyce Smith, Team Vicar, Waltham Holy Cross; and Rural Dean, Epping Forest Daenery (Chelmsford): to be NSM (Associate Minister, Waltham Holy Cross; and Chaplain, St Claire Hospice Hastingwood (same diocese). Remaining Rural Dean.

Revd Simon Stevens, Chaplain, Southampton University (Winchester): to be Chaplain, Loughborough University (Leicester).

Revd David Walker, Assistant Curate, Cheadle All Hallows (Chester): to be Vicar, Finchley Christ Church (London).

Revd Trevor Whitfield, Chaplain, Maisons-Laffitte Holy Trinity (France, Europe): to be also Canon, Cathedral Chapter (same diocese).

Revd John Wilkinson, Assistant Chaplain, Fontainebleau (France, Europe): to be also Canon, Cathedral Chapter (same diocese).

## RETIREMENTS AND RESIGNATIONS

Revd Anthony Adams, Priest-in-Charge, Broughton and Duddon St Mary (Carlisle): to retire with effect from 31 August 2010.

Revd Peter Coley, Rector, Kirby-le-Soken with Great Holland St Michael (Chelmsford): to retire with effect from 30 September 2010.

Revd Nicholas Fincham, Priest-in-Charge, Chiswick St Michael (London): to resign with effect from 31 August 2010.

Revd John Hodder, Rector, Nunney and Witham Friary, Marston Bigot Wanstraw and Clford All Saints (Bath and Wells): to retire with effect from 31 October 2010.

Revd Clive Laws, Priest-in-Charge, High Laver with Magdalen Laver and Little Laver and Matching All Saints; and Chaplain, St Clare Hospice Hastingwood (Chelmsford): to retire with effect from 9 September 2010.

Revd Kevin McGarahan, NSM (Assistant Curate), Hanger Hill and West Twyford Ascension (London): has resigned with effect from 31 July 2010.

Revd Martin Mudie, NSM (Associate Priest), Glastonbury with Meare St John (Bath and Wells): has resigned with effect from 30 July 2010.

Canon (sic) Patricia Prestney, Rector, Lawford St Mary (Chelmsford): to retire with effect from 30 September 2010.

Pamela Swift, NSM (Assistant Priest), Lanercoast, Walton, Gilsland and Nether Denton St Mary (Carlisle): to resign with effect from 19 September 2010.

Lay and Other Appointments/Resignations/Retirements

Mrs Jeanette Plumb: is now Safeguarding Adults Officer (Bristol).

Justine Richards, Assistant Curate, Dulverton with Brushford, Brompton Regis, Upton and Skilgate All Saints (Bath and Wells): is now Community Worker in a Methodist Church (same diocese).

## 2 September 2010

### NEW BISHOP OF ELY

Rt Revd Stephen Conway, Bishop of Ramsbury (Salisbury): to be Bishop of Ely (Ely).

Revd David Adams, Vicar, Longwell Green All Saints; and Area Dean, Kingswood and South Gloucestershire Deanery (Bristol): to be also Hon Canon, Bristol Cathedral (same diocese).

Revd Stephen Artus: is now Assistant Curate (Associate Minister), Wybunbury with Dodington St Chad (Chester).

Revd Ian Bishop, Vicar, Middlewich with Byley St Michael; and Rural Dean, Middlewich Deanery (Chester): to be Archdeacon of Macclesfield (same diocese).

Rosemary Bowers, 'Priest'-in-Charge, Kinnerley with Melverley and Knockin with Maesbrook St Mary (Lichfield): to be also Chaplain to the Mothers Union, Archdeaconry of Salop (same diocese).

Revd Alec Brown, Vicar, Great Rural Dean St Mary (Chester): is now also Rural Dean, Great Budworth Deanery (same diocese).

Revd Canon Ian Davenport, Vicar, Oxton St Saviour; and Rural Dean, Birkenhaed Deanery (Chester): to be Rector, Malpas and

Thrapwood St Oswald (same diocese).

Revd Barry Davies, Chaplain, Avon and Somerset Constabulary (Bath and Wells): is now also Chaplain, Partis College Bath (same diocese).

Helen Duckett, Team Vicar, Wednesfield St Thomas (Lichfield): to be Team Vicar, Central Wolverhampton All Saints (same diocese).

Revd Richard East, Rector, Garsdon, Lea and Cleverton and Charlton All Saints; and Priest-in-Charge, Great Somerford, Little Somerford, Seagry and Coston with Rodoume St Peter; and Assistant Curate (Associate Minister), Brinkworth with Dauntsey St Michael (Bristol): to be also Hon Canon, Bristol Cathedral (same diocese).

Revd Martin Ennis, NSM (Associate Priest), Wootton St Mary Without Holy Trinity (Gloucester): to be Vicar, Tivdale St Michael (Lichfield).

Revd Canon Michael Gilbertson, Vicar, Stranton All Saints; and Area Dean, Hartlepool Deanery (Durham): to be Archdeacon of Chester (Chester).

Revd Peter Hallett, Rector, Abbas and Templecombe, Henstridge and Horsington (Bath and Wells): to be also Assistant Rural Dean, Bruton and Cary Deanery (same diocese).

Revd David Harrex, Rector, Yate New Town St Mary; and Assistant Curate, Frampton Cotterell and Iron Acton St Peter (Bristol): to be also Hon Canon, Bristol Cathedral (same diocese).

Revd Michael Haslam (Bath and Wells): is now NSM (Associate Priest), Alford Jewel (same diocese).

Revd Keith Hine, Rector, Tarporley St Helen; and Assistant Curate, Acton and Worleston, Church Minshull and Wettenhall (Chester): to be also Rural Dean, Malpas Deanery (same diocese).

Revd Douglas Holt, Diocesan Director of Strategy Support (Bristol): to be also Hon Canon, Bristol Cathedral (same diocese).

Jean Hurlston, NSM (Assistant Curate), High Crompton St Mary (Manchester): is now NSM (Associate Priest), Oldham St Andrew (same diocese).

Sharon Miles, Priest-in-Charge, Riverhall St Mary; and Adviser for Ordained Women's Ministry, Colchester Area (Chelmsford): to be Priest-in-Charge, St Osyth St Peter (same diocese).

Revd Luke Taylor, Assistant Curate, East Twickenham St Stephen (London): to be Assistant Curate (Associate Priest), Dedworth All Saints; and Assistant Curate (Associate Priest), Clewer St Andrew (Oxford).

Revd Victor Van den Bergh, Assistant Curate (Resident Minister), Tamworth St Editha (Lichfield): is now also Deanery Missioner, Tamworth Deanery; and to be also Chaplain, National Memorial Arboretum; and to be also Assistant Rural Dean, Tamworth Deanery (same diocese).

Revd Preb Geoffrey Wynne, (Lichfield): to become Prebendary Emeritus.

## RETIREMENTS AND RESIGNATIONS

Revd David Buck, Vicar, Hednesford St Peter (Lichfield): has resigned with effect from 31 August 2010

The Ven John Tiller, Local Mission and Ministry Adviser, Shrewsbury Area (Lichfield): has resigned with effect from 19 August 2010.

Revd Preb Anthony Wood, Vicar, Barton under Needwood with Dunstall and Tatenhill St James and Rural Dean, Tutbury Deanery (Lichfield): has retired with effect from 25 July 2010. Remaining Rural Dean

Revd Preb Anthony Wood, Vicar, Barton under Needwood with Dunstall and Tatenhill St James and Rural Dean, Tutbury Deanery (Lichfield): has retired with effect from 25 July 2010. Remaining Rural Dean

Revd Preb Anthony Wood, Vicar, Barton under Needwood with Dunstall and Tatenhill St James and Rural Dean, Tutbury Deanery (Lichfield): has retired with effect from 25 July 2010. Remaining Rural Dean

NB: The inclusion of the appointments above does in no way imply our approval.



# 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.

PLEASE REMEMBER THE  
**English Churchman**  
IN YOUR WILL

## COSY GARDEN COTTAGE

(Converted Stable) One Twin Bedroom, Gas C/H, Open Views, Ideal South Downs. Eastbourne 10 Miles, Weekly/Mini Breaks Reasonable. Brochure 01323 844541

WHY NOT ADVERTISE  
IN THE  
**English Churchman**

## English Churchman

### Advertising Rates 2010

#### CLASSIFIED

12p per word; minimum charge £2.40  
Box number 50p extra.

Series discount 5% for six insertions.  
Classified advertisements must be prepaid.

#### DISPLAYED

Single column centimetre £1.25  
(minimum five centimetres or two inches £6.25).  
Quarter-page £40. Half-page £80. Full page £140. One eighth page £20.00  
Special position 10% extra.  
Copy for all advertisements should be received two weeks before publication.

## BE A REGULAR READER

Please send me the  
**English Churchman**

regularly for the next:

Twelve months:- I enclose £19.00p inc. postage.  
Six months:- I enclose £9.50p inc. postage.

Rev./Mr./Mrs./Miss (BLOCK CAPITALS)

Address: .....

Post Code: .....

I enclose PO./Cheque for £ .....

Date: .....

**English Churchman**  
64 Ripley Road, Worthing, West Sussex, BN11 5NH

# Biblical Protest and Witness Await Pope's UK Visit

Continued from front page

This outreach may be on ploughed and fertile soil, as festering scandals appear to be brewing there. On Sunday, September 19th, the Pope is carded to beatify John Henry Newman in Birmingham. The Independent Catholic News proudly announced on its Website,

"...on Sunday 19 September 2010 the Beatification of this holy pastoral parish priest will take place during a Mass celebrated by Pope Benedict XVI in beautiful Cofton Park in Birmingham adjacent to the Oratory Retreat at Rednal as it is known. It was here that Cardinal Newman found a place of quiet and retreat for work and reflection. The Mass is scheduled to start at 10am and last approximately two hours and be attended by 70,000 or more pilgrims from many countries throughout the world."

Catholic participants at the Oratory, however, are deeply upset. Damian Thompson writes in the UK *Telegraph*,

"Parishioners of the Birmingham Oratory have written an open letter to the Oratorian priest acting as the Vatican's delegate to the Congregation, asking about the fate of two priests and a brother who – though not accused or suspected of any sexual impropriety – were mysteriously sent into exile in May. This is a complex business, but it strikes me that the Birmingham Oratory really needs to display some transparency now, rather than let the matter fester until Pope Benedict XVI visits them in September."

Thus, a strange matter surrounds the final scene of the Pope's schedule, as possible shocking scandals appear to be surfacing near the site of Newman's grave in Birmingham. Indeed, throughout Europe, the UK and Ireland, Catholic clerical sexual scandals have been a serious issue with which Pope Benedict XVI has not dealt to their satisfaction in any appreciable way – not when he was Cardinal Ratzinger, and not now. This issue has become more heated as his pontificate has proceeded.

## Secular Sources Involved in the Fray

Even the BBC has arranged for a documentary to be shown about the Catholic clerical abuse scandals to coincide with the papal visit to the UK. It is to be called "Benedict: Trials of a Pope" and is to feature what the BBC calls "the real Joseph Ratzinger." As the UK *Guardian* newspaper reports, "Film-maker Mark Dowd is to travel to Pope Benedict XVI's homeland of Bavaria and the programme includes a rare interview with his brother, Georg Ratzinger, who reveals how he has been affected by the abuse scandals. The hour-long BBC2 documentary also looks at how the Catholic Church has tried to 'fashion a positive message about Pope Benedict by training up an army of young religious spin doctors called Catholic Voices."

Those preparing to witness in the UK had not really expected London's *Sunday Times* to present Catholicism in its historical context in a piece that was not inherently favorable to Catholicism. However, English secular historian David Starkey wrote just such a piece called "The Pope wants his church back." Writing in October of last year regarding an historic papal announcement, Starkey noted,

"The Vatican's announcement last week [Oct. 20, 2009] that it would welcome back disaffected Anglicans after centuries of schism was a calculated move to coincide with the 500th anniversary of Henry VIII's accession... What better moment to indicate that it believes the English Reformation, which was irrevocably set in motion during Henry's reign, can – and should – be reversed?"

"...the anniversary of Henry's coronation day, June 24, [was] an occasion that the Vatican had chosen to mark with the publication of an extraordinary facsimile from its archives, of the petition of the English nobility to Rome, as part

of Henry's effort to gain an annulment of his marriage to his Catholic first wife, Catherine of Aragon, in order to marry Anne Boleyn... Everyone was aware of the significance of producing such a document at that particular moment... it highlighted the Vatican's sense of history, its feeling of unfinished business, the notion that, as Europe's oldest political institution, it needed to settle its score with Europe's second-oldest political institution: the British monarchy.

"The Pope trying to hook the Anglican flock is nothing new, of course. In the late 16th century, terror tactics used by Catholics to bully the new Protestant nation back to where it belonged were very similar to the plotting of extreme Islam: the Spanish Armada, the Gunpowder Plot, assassination attempts. But their machinations were futile..."

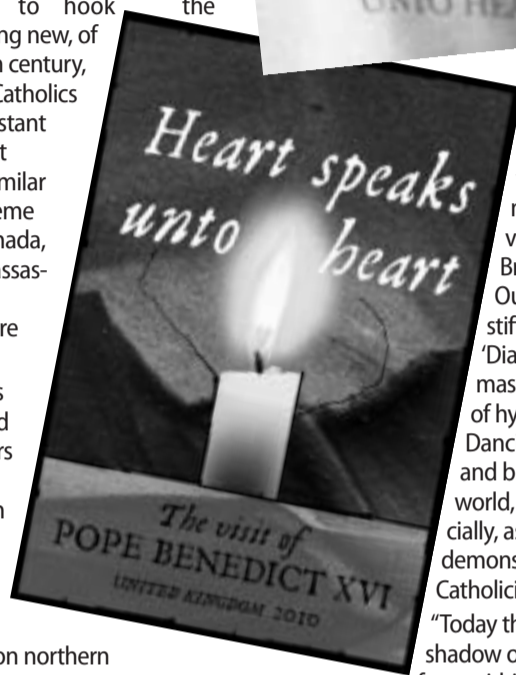
Although Starkey does not recognize the hand of the Lord in the affairs of men through His Gospel and His Written Word, yet he concisely summarizes the outward differences that Catholicism and Evangelicalism made on northern Europe and the United Kingdom in particular when he writes,

"England, and later the United Kingdom, would never have risen to such great power in the 18th and 19th centuries had it still been a Catholic country. The Reformation was ultimately 'a good thing': the making of a nation. Protestant concerns – the power of the written word, logic, argument, austerity, work – propelled countries such as the Netherlands, Scotland, northern Germany, America, and of course us, to modernity and the industrial revolution... Here was the cradle of industrialization: out of it rose manufactured cotton and trains that ran on time, and the Protestant work ethic was the iron rod that drove it. Catholicism, by contrast, was an economic catastrophe from the 16th century onwards. The archetypical Catholic countries – Italy and Spain – went into a half millennium of sleep, dulled by the Catholic sensibilities of leisure, romance, sensuality, smells and bells..."

Actually, by the early 19th century, the Papacy had developed a new plan of attack that targeted the Bible-believing English through the institution of the Church of England. The Papacy instigated a calculated scheme within the Church of England by which it was to be made to look as much like the Roman Catholic Church as possible. And it was John Henry Newman, to be beatified by the Pope on September 19th, who led the Oxford Movement that carried out the covert and sustained onslaught. The plan was by craft and, at times, outright rebellious deeds to replace teaching the great doctrinal truths of the Bible and the Thirty Nine Articles with teaching that emphasized outward appearance and rituals. This is the primary strategy by which the Papacy has divided, and has now nearly conquered the Church of England. This particular tactic has required nearly two centuries to bear its wicked fruit. But as Starkey notes, the Romanizing change is not only clearly visible on the Church of England but also on the population,

"During the 20th century the ritual and ceremonial aspect of the faith flourished: the church evolved into a national fest of English respectability, church on Sundays, prayers during assembly. The courtly display at the coronation of Elizabeth II was the defining moment of this English kind of Shinto.

"and then, disaster... Instead of [the Church of England] being a national institution, it degener-



ated into a disunited collection of quarrelling Christian sects, Anglo-Catholic versus Protestant fundamentalists, women-haters versus gay-haters. And Britain had changed, too. Out had gone the Protestant stiff upper lip. In had come 'Dianification': the advent of mass emotion, outpourings of hysteria. The Strictly Come Dancing generation is all smells and bells in a soft, fluffy, Blairite world, a world that is superficially, as the Blairs themselves demonstrate, sympathetic towards Catholicism...

"Today the [Anglican] Church is a shadow of what it used to be, rotten from within. Once, the Archbishop of Canterbury was as important as the prime minister. That's not the case today. Instead, in Canterbury they sell an archiepiscopal teddy bear – although the bear isn't quite as fuzzy as Archbishop Rowan Williams himself"

Last year's announcement by the Vatican, that it would now receive into full communion whole Anglican communities "while enabling them to maintain the liturgical and spiritual unique distinctives of their tradition" demonstrates the effectiveness of the papal scheme stealthily set in motion in 1844. Now the Pope Benedict XVI is arriving in Edinburgh Glasgow, London, and Birmingham, to attempt conquest of the British Monarchy, the British Parliament, and the United Kingdom. Starkey's conclusion in his column last year sounded the alarm regarding the Pope's September survey of his desired prize.

"But perhaps they [those sympathetic towards Catholicism] have not tasted the hard edge of the faith. They have not encountered its magisterium, the power to impose doctrine at will, papal infallibility. Up till now, Rome has been handling Anglicanism with the velvet glove. Traditionally, however, it has a very iron hand. Pope Benedict XVI was the 'panzer cardinal', the gritty enforcer behind the friendly public face of John Paul II. As Pope, he's turned into a teddy bear – but it would serve the Anglican high order well to remember that this particular teddy bear is not fuzzy around the edges. Eventually, the noose will tighten."

The Scottish and English Bible-believing stalwarts understand very clearly what they are facing. This is not a new battle; rather, it has deep historical roots.

## The Historical Biblical Significance

The papal visit to the UK and the energetic Evangelical response show that both sides understand the present occasion to be an historically significant one. To prepare for the calling of His people from the Catholic Church at the time of the Reformation, the Sovereign Lord used Luther, Calvin, Knox, and many others to bring about witnessing across Europe. As a result, there was a true biblical regeneration of souls by the Holy Spirit. All down through church history, at different times of revivals, the Lord has used the Gospel of grace for the salvation of many. It is now very possible that the Lord will use the witnessing and

thousands of tracts that will have been given out to bring about salvation of many by His Gospel of grace. The upcoming events in the UK are already having a distinct influence in energizing evangelical life and witness in Britain and Scotland. Change appears to have already begun at the household of God!

Consequently, Evangelicals in the UK and across the world are praying for an outpouring of the Holy Spirit at this historic time. Specifically, the need is expressed for the Lord God's unsurpassed grace and power to again work mightily in the UK even as these believers' arch-enemy in the age-old form of the Pope comes to herald his victory over them and their biblical faith. The spiritual "Battle of Britain" has been enjoined. "Let God arise, let his enemies be scattered!" So goes up the cry of and for the believers in the UK.

There is a distinctive biblical basis for the confidence of believers to expect the Lord to move in the present battle. It is the will of God the Father that Jesus Christ as their Mediator should have all power in heaven and in the affairs of men on earth. Thus, He is at the present time the Mediator of believers in the affairs of His spiritual kingdom in the UK. Jesus Christ is the Lord of all graces for His people. It pleased the Father that all fullness should dwell in Him so that He may impart "grace for grace" to believers to keep them continually equipped for the situations they face. Thus the UK evangelists can have confidence that their work to spread the Gospel of grace will not be in vain. Rather, the Lord Himself will bring fruitfulness in His own time. With them we can confidently pray that with planned witnessing and manifold tract distribution, the events about to unfold might bring about an outpouring of the Holy Spirit that will turn the hearts of many unto Him. "He [The Holy Spirit] will reprove the world of sin, and of righteousness, and of judgment." The Spirit works powerfully, and with evident results. When a person is brought to truly mourn his sin, to groan under the burden of his own corruption, to long for Christ Jesus, and to cry to God the Father to rescue him from his helpless state, then he knows that the Spirit of the living God has moved him. Pray then to the Sovereign Lord that true Christian life may be forged out of these events about to take place. As the Bible says, "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The purpose and design of God from all eternity was that grace should come to sinful man in and through Christ Jesus. Emphatically, grace in its most proper and genuine sense is free, as the Scripture says, "being justified freely by His grace." Then, finally, grace is sovereign – because God bestows it upon whom He pleases. The reign of sin and false religion is overcome by the reign of God's grace, as the Scripture says, "even so might grace reign!" The abundance of grace far surpasses the evils of sin. Once sinners believe on Christ Jesus as their only surety before the All Holy God, they will find themselves not only freed from their sins, but made to "reign in life." "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ!"