

# English Churchman

A Protestant Family Newspaper

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40p

## Free Church Continuing announces new Moderator-designate

**G**raeme Craig was born in Paisley in 1964 and was educated at Dundee University and the Free Church College, Edinburgh. Prior to being called in 2009 to the key congregation of Stornoway he was minister on the Ardnamurchan peninsula and later in Lochalsh & Glenshiel where he also took responsibility for Gleneig and Arnisdale.

In the struggles which engulfed the Free Church in the years prior to 2000 Mr Craig, although at that time a relatively junior minister, played a pivotal support rôle for those loyal to the constitutional position of the historic Free Church of Scotland, ensuring that those of them who were members of Assembly had ready access to accurate and relevant information. In recognition of the abilities shown during that critical period, when the Free Church divided in January 2000 Mr Craig was appointed Assistant Clerk of the

General Assembly of the Free Church (Continuing).

He is married (1989) to Roberta, a languages graduate from Rathfriland, Co. Down, Northern Ireland, and they have eight children aged from four to twenty.

Perhaps unusually for a minister, Mr Craig has an honours degree in Geology and, contrary to some public perceptions of geologists, has a special interest in "young earth creationism" and the creation evolution debate. Very much opposed to the secular, scientific materialism agenda being promoted through the education system and the media, he occasionally writes exposing the folly of such things.

He sees many of society's problems due to the rejection of biblical truth and the acceptance of pseudoscience, pseudo-psychology and false relativistic morality. He believes that the Church needs to



recover confidence and point this out in the world.

In his youth a keen badminton player, he now has little opportunity for it in his busy life. He continues, however to pursue his longstanding interest in singing. With a wry sense of humour he admits to enjoying arguing and being pedantic, characteristics allegedly common among Assembly Clerks.

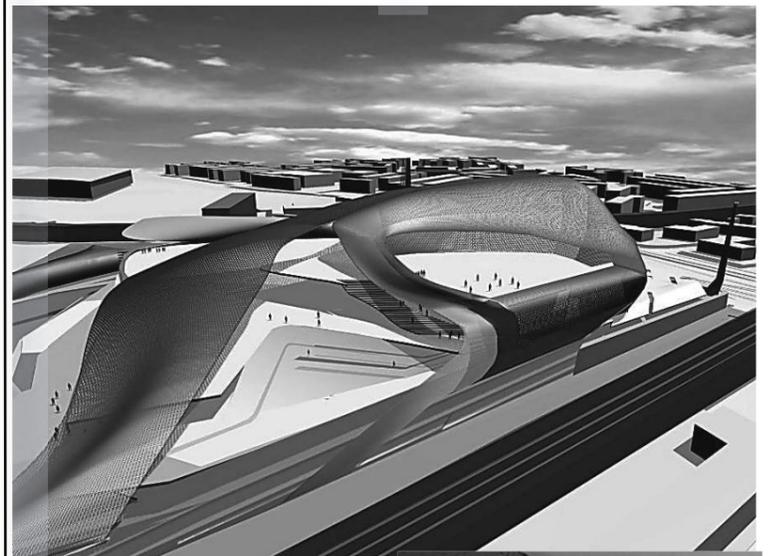
Mr Craig comes to the Moderatorial Chair much younger than most, but with a vast range of experience and very wide respect.

## Olympics Mega-Mosque Threat Returns As Islamists Start Planning Appeal

**O**ne of Europe's biggest mosques with a capacity of 12,000 could yet be built next to the Olympics site in east London if a fundamentalist Islamic sect wins a planning appeal that starts this week. Leaders of Tablighi Jamaat (TJ), whose followers have been linked to a number of planned and actual terrorist atrocities, are appealing to a Public Inquiry which

Inspector at Newham Town Hall in East Ham, starts on Tuesday 8 February and is expected to last for at least eight days.

Newham Concern is calling two Muslim experts as specialist witnesses to highlight the fundamentalist and socially harmful nature of the sect. Dr Taj Hargey, chairman of the Muslim Educational Centre of Oxford and Imam of Oxford Islamic Congregation, has publicly criticised TJ for its promotion of hard-line separatism and intoler-



Proposed Mosque (above) and Alan Craig (left)

starts on Tuesday 8 Feb. If they lose however, they claim it could mean the end of their mega-mosque "development dreams" for their site at West Ham.

TJ has been using the site for a temporary mosque for the past four years without planning permission. They had previously constructed buildings on the site against planning regulations. Twelve months ago Newham Council ordered them to cease all public and religious activities on site.

"Tablighi Jamaat have acted unlawfully and irresponsibly," said Alan Craig, campaign director of local opposition group Newham Concern and former leader of the Opposition on Newham Council. "Their track record since they bought the site in 1996 amply demonstrates that they are not concerned to abide by planning regulations; they clearly consider they are above the law that the rest of us have to keep. Newham Council is to be congratulated for ordering them off site."

The appeal, which will be heard by the government's independent Planning

ance. Tehmina Kazi, director of British Muslims for Secular Democracy will testify to TJ's misogyny and refusal to open their current facilities to women.

"This Inquiry is a moment of truth," said Alan Craig. "If the TJ appeal fails, they will have to close down the temporary mosque and their plans for the mega-mosque will be dealt a major blow."

"If it succeeds however, they say they now have the necessary funding in place and they will publish their architect's master plan before the end of the year; their mega-mosque project will go ahead."



## EA Calls for Changes in Human Rights Law

**T**he freedoms of religious believers should not be undermined by human rights law and must be given equal consideration in legal disputes such as the case of Peter and Hazelmary Bull, says the Evangelical Alliance.

The call comes as a judge has ruled that Christian couple Mr and Mrs Bull acted unlawfully in denying civil partners Martyn Hall and Steven Preddy a double room at their guesthouse in Cornwall.

Mr and Mrs Bull were ordered to pay the gay (sic) couple £3,600 in damages, as His Hon Judge Andrew Rutherford ruled at Bristol County Court on 17 January under the Equality Act (Sexual Orientation) Regulations civil partnerships must be treated in the same way as marriage.

Don Horrocks, head of public affairs at the Evangelical Alliance, said the human rights of the Christian couple had been sidelined.

Referring to the Equality and Human Rights Commission, a publicly funded body that paid for the discrimination claim, Dr Horrocks said: "It's regrettable that conflicts of this nature have to be decided in court and the Commission bears huge responsibility for failing to

deliver acceptable solutions for dealing with conflict through mediation and good relations rather than fuelling legal confrontation which ought to be a last resort.

"Pressure is now overwhelming from religious groups for human rights law to do what it is supposed to do and respect minority religious belief rights equally in practice. If the law, as it stands, isn't capable of doing the job then it must change."

Judge Rutherford has granted Mr and Mrs Bull leave to appeal, saying his ruling "does affect the human rights of the defendants to manifest their religion and forces them to act in a manner contrary to their deeply and genuinely held beliefs".

Dr Horrocks added that the judge's permission for the Bulls to appeal was "telling". He said: "The judge is effectively signalling that human rights law needs to face up to its current lack of fairness and inability to decide even-handedly in cases where rights clash. This applies particularly to religious conscience and practice in public life."

The Bulls, backed by the Christian Institute, are considering whether to appeal against the decision.

## Good News on Lord's Day Sabbath

Two items of good news have been brought to our attention by Day One Christian Ministries which incorporates the Lord's Day Observance Society.

In Northern Ireland the Belfast Marathon has been arranged to take place on a Bank Holiday Monday May 2nd 2011. While the future of the event remains uncertain, at least the City Council wisely decided to suspend the contentious matter of holding the Marathon on a Sunday.

The second item of interest concerns a high street chain of toy shops. "The Entertainer" is owned by a Christian and none of the 55 shops are open on Sundays. Radio Lancashire even interviewed the owner and listeners called in to express support.

The *English Churchman* believes that the general loss of the Lord's Day Sabbath in the UK has been one of the most serious underlying causes of the removal of blessing from the nation. It is much to be hoped that the need for national repentance on this matter will not only continue to be voiced by Day One Christian Ministries but also by the churches.

# 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)

## Sir Isaac Newton and Isaac Barrow

Sir,

I was very interested in Dr Shucksmith's article on Sir Isaac Newton (EC 7810). As it happened, a couple of days before I read it, I had been fascinated to read in an old book about an older contemporary of Newton's, Isaac Barrow (1630 - 1677). Like Newton, Barrow was distinguished as a scientist, especially as a mathematician, and as a theologian (he was a Doctor of Divinity.) He was the first Lucasian Professor of Mathematics at Cambridge, a position he resigned in favour of his pupil Newton, who was long considered Barrow's only superior among English mathematicians.

John W. Cousins writing in 1910, tells us, "Barrow's character as a man was in all respects worthy of his great talents." Speaking of his writings, Cousins said, "In literature his place is chiefly supported by his sermons which are a masterpiece of argumentative eloquence, while his treatise on 'The Pope's Supremacy' is regarded as one of the most perfect specimens of controversy in existence."

What a glowing tribute! It must be an impressive work, written on a subject of interest to me and to many E.C. readers. I wonder if any of those readers could tell us more about this half-forgotten masterpiece.

Yours sincerely,

**Raymond F. Arnold**  
Devon

*Ed: We could not resist a little research on this. From 1979 to 2009 the famous atheist Stephen Hawking was the 18th holder of the Lucasian Chair.*

*We searched on the internet and 'Sermons on Evil-Speaking' by Isaac Barrow is freely available as a Project Gutenberg eBook, edited by Prof Henry Morley. Interesting facts in the introduction by Morley include the following:*

*1. In 1655 Barrow left Cambridge, having sold his books to raise money for travel. He went to Paris, where his father was with other royalists, and gave some help to his father. Then he went on to Italy, made stay at Florence, and on a voyage from Leghorn to Smyrna stood to a gun in fight with a pirate ship from Algiers that was beaten off. At college and upon his travels Barrow was helped by the liberality of public spirited men who thought him worth their aid. He went on to Constantinople, where he studied the Greek Fathers of the Church; and he spent more than a year in Turkey.*

*2. Barrow resigned from being the Lucasian Professor because he feared that the duties of the mathematical chair drew his thoughts too much from the duties of the pulpit, towards the full performance of which he had desired all studies to be aids.*

*3. Barrow's works were collected by Archbishop Tillotson, and published, in four folio volumes, in the years 1683-1687. [There are reprints of Barrow's works at Amazon in 8 volumes as well his 'The Pope's Supremacy']*

*4. Barrow's mathematical power gave clearness to his sermons, which were full of sense and piety. They were very carefully written, copied and recopied, and now rank with the most valued pieces of the literature of the pulpit. He was deeply religious, although he had, besides learning, a lively wit, and never lost the pluck that taught him how to man a gun against a pirate. He was "low of stature, lean, and of a pale complexion," so untidy that on one occasion his appearance in the pulpit is said to have caused half the congregation*

*to go out of church. He gave his whole mind and his whole soul to his work for God. Mythical tales are told of the length of some of his sermons, at a time when an hour's sermon was not considered long. Of one charity-sermon the story is that it lasted three hours and a half, and that Barrow was requested to print it—"with the other half which he had not had time to deliver." But we may take this tale as one of the quips at which Barrow himself would have laughed very good-humouredly.*

## An Apple or a Mulberry?

Dear Sir,

Bishop Shucksmith's article on Sir Isaac Newton is clearly well researched and very informative (English Churchman 7810) however, with the greatest respect I would suggest it encompasses a long standing possible fallacy.

In the Summer of 1981 I attended the Institute of Banker's Seminar held annually at Cambridge in honour of Newton, The welcoming reception was held in the late afternoon in the gardens of Trinity College close to the sprawling boughs of a very ancient mulberry tree beneath which, the college Fellows claim, Newton observed a falling mulberry fruit upon which his theory of gravitational force was founded and not a falling apple.

At the end of the seminar each of the participants was given a necktie as a memento. This was silver grey silk emblazoned with a mulberry motif.

Yours sincerely,

**James Maurice**

*Ed: It is said that the apple tree is still there, albeit through several times grafting a piece of the original onto new roots, the common manner of propagating fruit trees.*

*It is traditionally assumed that the forbidden fruit in the Garden of Eden was an apple but the Bible does not say it was an apple. Could that be the source of this confusion?*

*The only reference we could find to a mulberry is that at Christ's College, Cambridge, through the Second Court there is a gate to the fellows' garden, which contains a mulberry tree under which 17th-century poet John Milton reputedly wrote Lycidas.*

*Interesting as this may be to some, gravity works the same on apples and mulberries so we would be none the wiser had the fruit even been a banana. We can find no other reference to this idea and wonder if it might not prove to be a very 'fruitful' line of inquiry.*

*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.*



# Christians in Freemasonry

by Miguel Hayworth

Is factual evidence on Christians serving in freemasonry available? Some refuse to entertain such a question; while others will affirm the existence of this 'marriage', yet remain apparently unperturbed.

### How do you acknowledge this issue?

- Is Factual evidence on Christians serving in freemasonry available?
- Despite its new 'apparent openness' Freemasonry remains essentially arcane; a society with Occult, Gnostic and Luciferian influences.

For Bible believing Christians, a basic understanding of the 'Craft' should be enough to convince them of the gross unacceptability of such esoteric practices.

'Christians' who differ on the above statement; I would caution to remember the Lord's teaching on the (visible) church. It comprises sheep and goats.

This subject requires in depth analysis to reveal its extent within the church. Here we can only set out a few pertinent facts; hoping that alert, true believers be made aware where the church and the occult walk hand in hand.

Masonry has always attracted a lot of interest and controversy surrounding its secret rituals; which entices new members. Masonry has always been comprised of the famous; from Monarchs, Politicians, Actors, Authors, Poets, Musicians and even Church Ministers. A prominent example is the late Rev. Norman Vincent Peale. He is listed as a 33° Mason by the Grand Lodge of British Columbia.

### What Freemasonry means to me The Reverend Dr. Norman Vincent Peal

"Many of my best friends, associates, and fellow Christians are Freemasons and good churchmen as well. To me, Freemasonry is one form of dedication to God and service to humanity. I too was a Freemason in my heart and so I will remain.

I am proud of my involvement. I am proud to walk in fraternal fellowship with my Brethren." [http://www.freemasonry.bcy.ca/texts/why\\_a\\_freemason.html](http://www.freemasonry.bcy.ca/texts/why_a_freemason.html)

### ■ The god of Freemasonry is not the God of the Bible.

The Masonic concept of God is antithetical to Scripture, as masonry teaches salvation without Christ and the use of Jesus Christ's name is strictly prohibited. The Bible leaves us with this warning for refusing to do so, Matt:10: 32-33; Luke 12: 9.

### ■ Progressive Masonic rituals explained

"The day has come when Fellow Craftsman must know and apply their knowledge. The lost key to their grade is the mastery of emotion, which places the energy of the universe at their disposal. Man can only expect to be entrusted with great power by proving his ability to use it constructively and selflessly. When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands, and before he may step onward and upward, he must prove his ability to properly apply energy."

[Quoting: Manly P. Hall, 33rd Degree, K.T., *The Lost Keys of Freemasonry*].

### ■ Freemasonry's Occult symbolism

Freemasonry makes frequent reference to esoteric symbolism found on their Tracing Boards; buildings, obelisks etc. Examples are Pentagrams, Hexagrams, Owls, the all seeing eye (this originates from depictions of RA an Egyptian god).

Take for example Freemasonry and the Salvation Army.

[N.B. this current peril to Christians is not restricted to Salvationists].

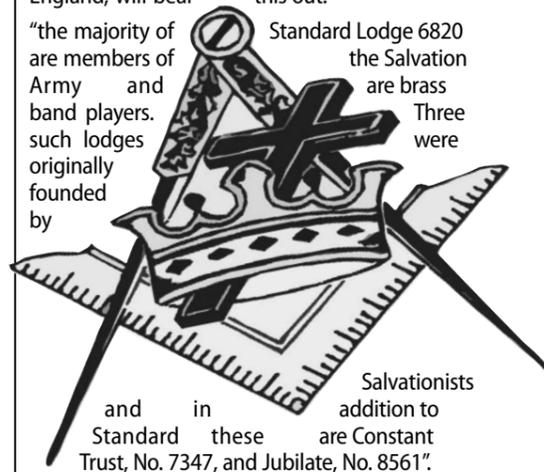
William Booth, personally refuted Freemasonry yet received a £1000 gift from Lord Rothschild (a high ranking Freemason) for his work. Subsequently, under the suggestion of the Rothschild family; the Red Shield emblem was adopted for the Salvation Army. [Roth-red Schild-shield].

History records William Booth sent a letter in 1925 to every officer in the Salvation Army saying that:-

### "No Salvationist can be a Freemason".

This unfortunately has not been heeded and today there is greater affiliation with Freemasonry than ever. Just a few statements below, made by Salvation Army officers in correspondence with the Grand Secretary of the United Grand Lodge of England, will bear this out.

"the majority of are members of the Salvation Army and are brass band players. Three such lodges were originally founded by



David B. Mortlock, Retired Bandmaster, Reading Central Salvation Army Band, Standard Lodge, No. 6820, Clerkenwell, London. Quoted in *Freemasonry Today Magazine* Summer 2004 Issue 29

"The Standard Lodge No. 6820 was consecrated on 17th June 1949 and is on the register of the United Grand Lodge of England and Wales. It was formed by a number of members of The Salvation Army as a place where Salvationist brethren could join together in friendship. 58 years on, the Lodge continues to go from strength to strength, growing in number, with the same aim and purpose of its founders, sharing fellowship under two flags". Quote: Standard Lodge website: <http://www.theburnfamily.org/sl/>

"The Lodge of Constant Trust No. 7347, warranted on 2nd June 1954, and Jubilate Lodge No. 8561 have long affiliations with the Salvation Army but they were not the first. The Petition to form the Lodge of Constant Trust gives the following information: Standard Lodge No. 6820 was warranted on 2nd February 1949. The Petition records that the Founders consisted of Brethren who "are, and have been, connected with the Salvation Army", although it was not intended to make it an official Salvation Army Lodge. Its purpose was "to provide a Temperance Lodge and meeting place in London for Provincial Brethren now domiciled in London, and Brethren from Overseas, engaged in the work of this world-wide organisation." Email from P. Aitkenhead, Assistant Librarian, United Grand Lodge of England to Miguel Hayworth (11 October 2010)

Since receiving the above information from the United Grand Lodge of England, the Salvation Army's response to this was simply:-

"As a Christian church, The Salvation Army prohibits its officers (i.e. full-time ordained ministers of religion) from membership of such secret societies." Contradictory statement from the Salvation Army Organisation.

We are warned not to mix with that which contaminates

2 Corinthians 6:14-18.

...Rather to be obedient to God by "worshipping Him in Spirit and in truth". God requires this John 4:24.

What should be our response to that which has infiltrated the Christian camp; which we have blindly accommodated?

### Do we remain silent or do we obey God?

This question must be asked.

In compromise and apathy we have all turned a blind eye and are contaminated by deeds of darkness within our own camp?

Leaders in the Body of Christ are responsible to address any defilement of the Body. Why so much obfuscation, denial, cowardice by Christian leaders?

### Silence implicates us all.

Miguel Hayworth is Director of First Plumline Apologetics

For more detailed information see:

<http://www.firstplumline.net/salvationarmy/salvationarmy.html>

# Lausanne Not What It Should Be

by Dr ES Williams

In July 1974 evangelist Billy Graham convened the first international Congress on World Evangelism in Lausanne, Switzerland. In his opening address, Graham boldly declared: 'We are gathered together to hear His voice.' Alongside Billy Graham were John Stott, Francis Shaeffer, Paul Winter and other prominent church leaders, including Rene Padilla and Samuel Escobar, the Latin American theologians who encouraged

HIV pandemic was more serious than most people believed.

## The ecumenical agenda

Some influential evangelicals, including Rev Nicky Gumbel, the pioneer of the Alpha Course and the influential American pastors Tim Keller, Os Guinness and John Piper attended the Congress. Other prominent personalities included Paul Eshleman of Campus Crusade for Christ, Richard Stearns of

## Endorsing woman's leadership in the church

Woman leadership in the church was an important message to emerge from the Congress. To stress the point, Costa Rican theologian Ruth Padilla Deborst preached at a plenary session from Ephesians. We are told that the apostle Paul, when he encountered Jesus, became an advocate of equality and mutuality between men and women. Three difficult passages in

# C of E Considers Dumbing Down Baptism

According to the *Daily Mail*, Church of England baptism services may be rewritten to remove some references to Christianity.

The idea is to encourage unbelievers to have their children baptised and therefore proves the unreformed superstitious or pragmatic misunderstanding of baptism held by some.

The plan, to be considered next month by the General Synod, demonstrates the inadequacy of the revisions of liturgy in recent decades that one thought had reached its final appearance in the grotesque three headed monster known as 'Common Worship'.

According to the *Mail*, supporters of the move are calling for 'culturally appropriate and accessible language' that is readily understood by 'non-theologically versed Britons'.

The *Mail* compares this third full re-write of the baptism service in 30 years with the unaltered Prayer Book version of over 400 years!

The plan for a new 'baptism lite' service which uses 'accessible language' and makes christenings more interesting to non-churchgoers will be considered next month by the Church's parliament.

Apparently the problem with the 1997 Common Worship service is that in one service parents, godparents or an adult being baptised are asked to 'reject the devil and all rebellion against God' and to renounce 'the deceit and corruption of evil'. They are asked to 'submit to Christ as Lord'.

The Reverend Dr Tim Stratford, who is proposing the revision, wrote of 'unhappiness about the language not being earthed enough' and 'the language not making strong enough connections to life choices in such a way that it can be heard'.

He said that among clergy from poor and inner city parishes 'there was a strong plea for a shorter prayer in direct but poetic language that allows the Gospel to resonate better with people's experience of life'.

William Fittall, secretary general of the synod, said that bishops are 'clear that now is not the time to embark on the long and complex process involved in such a revision or replacement'.

## Christianity in China

We were encouraged by a report in *The Free Presbyterian Magazine* of February 2011 concerning China.

The Banner of Truth are hoping to publish books in China as the Chinese authorities now allow the publication of a number of Christian books, provided they have a Beijing ISBN number. Permission is more readily granted to biographies and historical books such as *Pilgrim's Progress* and *Calvin's Institutes*. Funding is the main constraint.

The *FP* magazine also reports that the BBC website in August 2010 carries an article saying that a factory in Wenzhou, China prefers to employ Christians because it finds them "more responsible". The factory's Christian owner says "when staff do convert to Christianity, their attitude towards their work is transformed."

One wonders why such findings are despised in the UK.

According to the article, such factories are not uncommon in China. The Chinese Government is studying the impact of Christianity on European history and on China, and is particularly interested in the connection between economic prosperity and the Protestant work ethic.

The article in the *FP* magazine expressed most surprise at the fact that the BBC had reported on such matters.

The *Free Presbyterian Magazine* is available from Mr W Campbell on 0141 332 9283

The BBC article is at:

<http://www.bbc.co.uk/news/world-asia-pacific-10942954>

or just search the web with the words BBC China Christian factory

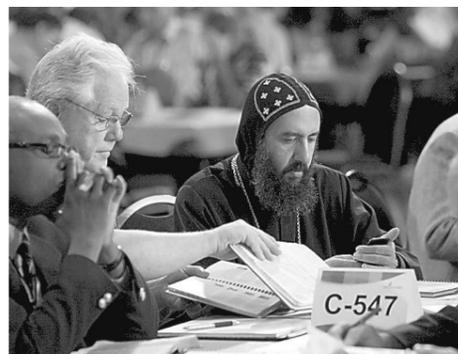


Scenes from Lausanne Cape Town 2010

the Lausanne movement to champion the cause of social justice. The 1974 Lausanne Congress affirmed that 'evangelism and socio-political involvement are both part of our Christian duty'.

The Lausanne Covenant, largely written by John Stott, adopted the term evangelization to signal a new and more integral approach to evangelism. Rather than just preaching the gospel of salvation from sin and new life in Christ and daily striving for holiness, Christians were encouraged to commit themselves to the cause of social justice with a special interest in the needs of the poor and oppressed.

The Third Lausanne Congress in Cape Town in October 2010 brought together over four thou-



Bishop Angaelos (UK), of Coptic Orthodox Church

sand leaders from more than 200 countries across the world. Around six hundred global link sites were connected with the Congress in ninety one countries. Doug Birdsall, Executive Chair of the Lausanne Movement, claimed that the Cape Town Congress was the most globally representative assembly of evangelical Christians in history.

The Congress considered the critical issues of our time, such as poverty, reconciliation, HIV/AIDS, social justice, global warming, woman's leadership, mutual submission in marriage, the orality movement, homosexuality and spiritual warfare, as they relate to the future of the Church and world evangelization. The aim was to 'examine the world and our culture to discern where the church should invest its efforts and energies to most effectively respond to Christ's call to take the gospel into all the world and make disciples of all nations.'

Rick Warren, Senior Pastor of Saddleback Church in the USA, author of *The Purpose Driven Life* and a member of the Cape Town advisory council, invited 'every Christian leader, church, denomination and believer—anyone who cares about reaching the world for Christ—to join hands and band together backing the 2010 Lausanne Congress.' As a world church leader he begged us to put aside our petty differences and be a part of this historical event. John Stott, chief architect of the Lausanne Covenant, said that the church faces new challenges. He declared that the spectre of global warming added new emergency to evangelism and expressed the view that the

World Vision and a number of African bishops, including Archbishop Henry Orombi of Uganda.

In line with its ecumenical approach the Lausanne movement seeks after unity in love. The movement demonstrated its ecumenical credentials by inviting the head of the World Council of Churches to address the Congress.

Rev Olav Fykse Tveit said Christians of different traditions needed to participate together in God's mission. 'I am honoured to be here with a delegation from the World Council of Churches and to greet you on behalf of this global fellowship of Orthodox, Protestant, Old Catholic, Anglican and Pentecostal member churches. Many of you belong to these churches.'

Ecumenism holds that all professing Christians need to join together regardless of doctrinal truth. But this unity is based on a falsehood for it does not accept that the church of Christ, the pillar and foundation of truth, is one in the truth of the gospel. And love without truth is counterfeit, for genuine love rejoices in the truth. Our Lord, in his letter to the church of Pergamum, warned against tolerating those who taught false doctrine (Revelation 2:14-15). The church, as God's called out holy people, are to separate from those who twist Scripture and preach a false gospel.

## Promoting the arts

The Cape Town Congress was characterised by a large number of dramatic presentations. According to Lausanne leadership, 'Art in all of its forms serves as a means of communication opening us to fresh perspectives and allowing us to make discoveries about ourselves, our world and the God who has created all things... Our desire is that the presence of the arts at the historic Cape Town 2010 gathering will be seen as expressions of praise to the God that we serve.' The desire to promote the arts as a means of enhancing worship is consistent with the ideas and methods of the emerging church movement.

A dramatic presentation, entitled *South Africa in Process* provides an example of what Lausanne means by promoting the arts. The drama starts with two armed men, a black comrade and a white settler who are at total war—no mercy, no love, no hesitation; the simple aim is one bullet for one settler, one bullet for one terrorist. The scene changes to a white woman kneeling in prayer: 'By grace you save us, O God, through faith. We know this is not our own doing but yours. Our lives are your workmanship, not ours. Jesus bring your peace near, bring us through the dividing wall of hostility, into one household with you. Make us into one whole, joined together, holy. By grace you save, O God.' In response to this prayer the two men lay down their guns and the audience applauds, for now they understand the Lausanne message of reconciliation.

# BURMA and SINGAPORE 2011

With three eminent men from Horsell Evangelical Church, I visited Burma (Myanmar) arriving in downtown Yangon (Rangoon) around 5 p.m. local time on Friday, 7th January. We had a stopover in Singapore en route and were given a free trip, but as on our previous visit, it was to China Town and to an ancient Chinese Temple, which was a big disappointment. Also we were involved in a massive traffic jam, but glad to get back to the airport which is so impressive.

What a contrast there is between the two countries! Burma is so 'run down', needing millions to be spent on repairs and on the overall infrastructure. Perhaps some small change is beginning with the recent release of Aung San Suu Kyi, and with a new spacious airport, now in use at Yangon. However, the Government's recent and unexpected move to a new site 250 miles away (Nay Pyi Taw),

hours around Yangon. This was an eye-opener in every way, with wooden benches to sit on, shoppers and workers travelling to their destinations, and people on the platforms with their fruit, vegetables etc. entering the train to sell their wares. All we each paid was one US dollar, spending our time chatting happily to as many people as we could and taking photographs.

I was privileged to speak at two different orphanages on Saturday, 8th January, one of which is under the Young Crusaders group and has over 100 children. Brother La Nu, who returned from the London Theological Seminary (LTS) last July, was the translator for me as I spoke to the children, and again later when I spoke twice to the forty or so drug addicts there. I preached also at the two Sunday services on 16th January when congregations of over two hundred and up to four hundred young people were present.

from 9-12 noon at the Grace Baptist Theological Seminary on the book of Judges. On Thursday and Friday from 9-11 a.m. I was teaching at the Young Crusaders on the Amazing earthly life of our Lord Jesus Christ. In the evening of 13th I visited Lanin and his wife and newborn son at their home where 4 generations were present. I was asked to give the boy his name, and I chose Josiah. Lanin, also left LTS in 2010, and expects to leave Yangon soon to teach where Win Sein Mwe and Saw Bon Da are based, and also John who is at present at LTS.

Friday evening, 14th, I travelled over unmade roads to Canon Theological College for a 2-hour teaching session. The principal is Johnny, whose brother Ben Lyan is in the UK. It was a joy to meet him and his wife afterwards for supper. Also to meet the three other men who teach in English to the 20 to 30 students there. I was very impressed with the tutors'

will be rich fall into temptations and a snare...!

I was invited to speak at the prayer meeting at Ebenezer on 19th January, and again privileged to preach at Shalom on 23rd January at 9.30 a.m. and at Woodlands at 3.30 p.m. In between services I volunteered to speak to 19 children, aged between 6 and 12 years, and was then taken by kind folk to my next point of call.

Later that day I met with Tim and Violet and their three lovely children, and with James and Sue Ann (recently married.) I had met Tim, Violet and James in 1996 when my wife Elizabeth and I were in Auckland, New Zealand, preaching for Pastor David Yan, who had attended Highbury Baptist Church in 1972 when I was Pastor there.

Whilst in Singapore and reading *The Straits Times* on Saturday, 22nd January, I noticed a new book had just been published with extracts filling most of the paper. Minister



Contrasts: The skyscrapers of Singapore with the crumbling colonial buildings of Yangon



means much money is now being spent there, and the lovely colonial buildings in Yangon will further deteriorate.

We stayed in City Star Hotel, and were treated well by the staff who are so genial and helpful. There were visitors to see us, telephone calls to receive etc. so we were kept busy and remained so nearly every day, until we left the hotel at noon on Tuesday, 18th January.

Dr. Jim Winter (our leader) was unexpectedly asked to preach at a graduation service on our last day. While he prepared in the morning, the three of us got up early and caught the train at 8.20 a.m. to ride for three

The other orphanage is much smaller. I spoke there on the Saturday afternoon, being translated by Bro. Pau Lian (Joseph) who studied at the Grace Baptist Theological Seminary in Yangon, and then for 3 years in South Korea.

I spent Sunday, 9th January, preaching twice at Grace Baptist Church. Later that evening Win Sein Mwe, who also spent two years at LTS, visited me before travelling to Grand Rapids, USA to do a Master's degree under Dr. Joel Beeke. I truly wished him well.

The three following mornings I was teaching

English and with their Bible understanding. I wish I had had more time with them, but January is a difficult month as many of the colleges close for three months or so.

On Saturday, 15th, we all went to Professor Tuang and his wife for dinner, seeing their two children and the rest of their orphanage which we support. Bro. Suan, who also trained at LTS with Brother Tuang years earlier, was visited later along with his family. I was taxied back to Yangon to the British Embassy, where I met with a group of eager young people who are having problems finding work. I met them last year and all are well trained, with degrees, but wanting to help forward their country. Life is so frustrating for them, but they remain resilient and cheerful. How I pray for change for them all and for a better life!

When my three brethren and I parted on 18th January, (they to fly back to London, and I to spend six days in Singapore) it was with a deep sense of thankfulness to God for His help and for our fellowship. It had been a busy time, but we survived. I was even treated free by a Christian doctor because I had a cough and cold and also had knocked my head twice.

Bro. Tan Kim Seng, an officer in Shalom Reformed Baptist Church, Singapore, was at the airport to convey me to his lovely condominium, where twice I was able to swim in the large pool. This was my first visit after five years. The Island is certainly prospering, but at what a price! Dear Paul Chong, Pastor of Ebenezer Church, had his house taken over in a democratic neighbourhood vote. He lost money and so did all the 20% of residents in a court case opposed by the other 80%. What a blow, but democracy has its side effects as Church meetings bear witness to, as well as amongst householders and governments.

Profits have gone up 15% in recent years. There is much building going on of taller and taller apartments and condominiums, and tourists seem to be flocking there because they now have two major casinos. What about the long term effect on people and families? I remember 1 Timothy 6:9-10 and 17: 'they that

Mentor Lee Kyan Yew (who rightly is admired for his leadership of Singapore after the dreadful years of the Second World War and the awful Japanese occupation) is answering questions from a number of journalists. The book is called: *Hard Truths: to keep Singapore Going*. This 83-year old man has spent 57 years in politics, and when asked a question, replied: 'You must have convictions'. Sadly, if he had convictions earlier about gambling, he has now changed!

On the brighter side though, there are signs of blessing in the churches I visited and what a delight to see a good proportion of young people, and they were not in charismatic churches.

Finally, my friend Kim Seng visited Yangon as a consultant for a business firm the day after I left. He had a very busy time there, but he wrote to me asking why do I go to Burma so often (my 7th visit). Despite staying in a nicer hotel, and travelling in better taxis, he found the place 'awful'. My reply is: 'I love the people; I grieve for their plight and long for lasting changes for everyone. I try to help and encourage and, like others, take monetary gifts, but I do not go to visit the city or the golden pagodas! I want to take all the gold and give it away to the poor. There was in the first century AD a huge contrast between the military dictatorship of the Roman Empire days, and the Lord Jesus Christ's holy and righteous life lived every day for sinners like us, under such appalling circumstances, and then crowning His life with the voluntary sacrifice of Himself on the cross. Something of that contrast is seen today in Burma and elsewhere between the regimes of today and the true Christian witness and life. It is the 'world' in contrast to the 'kingdom of heaven' in its daily expressions.

May I urge prayer for Christians in Burma, and also hope some of your readers have read the book: *Than Shwe: unmasking Burma's Tyrant* by Benedict Rogers of Christian Solidarity Worldwide. It is both revealing and alarming.

Joseph Hewitt is Pastor Emeritus, College Park Baptist Church, Lewisham, London

## Letters for Living

by Peter Murcott

### L-Living in the Perfect Tense

Love is the perfect tense of live. 'Love' is used very loosely nowadays, so let us tie it to the truth, and see what it truly means.

'Love' in the perfect sense starts and finishes with loving God with all your heart, with all your soul, with all your mind, and with all your strength. Love then becomes strong rather than sentimental,

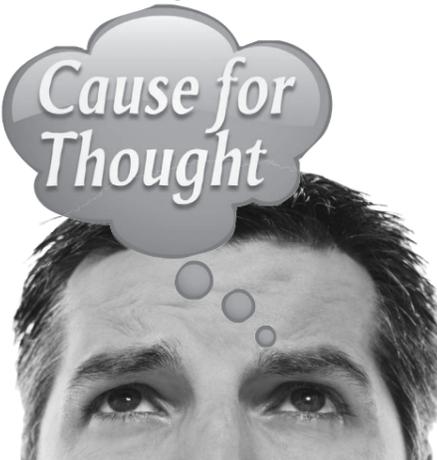
overcoming sin rather than submitting to it. This is because love, in the Christian sense, involves obedience. You cannot love the Lord without obeying Him. Christ Jesus taught that very clearly. 1 And He has given Christians a new commandment to love one another as He has loved them.

Examine, then, this much-misused word by examining yourself. 'Love' is often illustrated by a heart. But the heart of the matter is that without God 'the heart is deceitful above all things, and desperately wicked.' 2 That is why it's so very easily led astray. But when it has been changed by God, then, and only then, will we start to live. Therefore: -

'Love God with all your soul and strength, With all your heart and mind; And love your neighbour as yourself, Be faithful, just and kind.' 3

Hugh Bourne, 1772-1852

1: See: John 14:21 & 23; and 1 John 4:7-21  
2: Jeremiah 17:9 3: Based on Mark 12:30 & 31



THE  
CHRISTIAN  
INSTITUTE

## News in Brief

FROM THE  
CHRISTIAN INSTITUTE**Multi billion dollar chicken chain in gay (sic) marriage row**

Major American fast food chain Chick-Fil-A, run by a devout Christian family, has been branded as homophobic for agreeing to provide sandwiches for a pro-marriage seminar.

**B&B case: ex top judge slates 'Orwellian' laws**

Penalising people for failing to equate marriage with homosexual civil partnerships is "Orwellian", the former head of the judiciary Lord Mackay of Clashfern has said.

**Critic of gay (sic) agenda hit with calls to 'kill her'**

Prominent columnist Melanie Phillips who warned against the homosexual lobby's attempts to silence all opposition has been subjected to a "vicious outpouring of hate", including calls for her to be killed. She said, "If the gay lobby had set about trying to prove my point, it could hardly have done a better job."

**Churchgoers in Europe face 'bloodless persecution'**

Churchgoers in Europe are "heading for a bloodless persecution" at the hands of secularists, the head of a European think-tank has said.

**Hague: Overhauling the monarchy isn't a priority**

Changing the law so that a Roman Catholic can ascend to the throne is not a priority for the coalition, the Foreign Secretary has said.

**Barnardo's CEO: opposition to gay (sic) adoption is 'absurd'**

"Absurd and unsubstantiated" is how the new Chief Executive of Barnardo's has described any resistance to homosexual adoption.

**Mobile phones are the new 'bike shed' for youngsters**

Parents need to know that mobile phones have replaced bike sheds as the new way for children to explore sex, according to an expert in child studies.

**US firemen forced to join in gay (sic) parade win legal battle**

Four firefighters from San Diego who were forced to participate in a 'gay pride' parade have won their legal battle.

Source: Christian Institute. More details at [www.christian.org.uk](http://www.christian.org.uk)

**Churches called to defend marriage after survey reveals lack of training among leaders**

Churches across Northern Ireland are being asked to do more to help support couples after a survey revealed that many leaders lacked sufficient training in marriage preparation and enrichment.

The call comes after the Evangelical Alliance, on behalf of Marriage Week NI, released a survey of over 1,000 people, including 157 church leaders, across Northern Ireland in the run-up to National Marriage Week.

The survey covered a range of topics identifying issues married couples face and how churches are responding to these, as well as sexual attitudes and behaviour. The Evangelical Alliance is also asking for greater accountability and more support for church leaders after the questionnaire showed that a significant number had struggled with infidelity and pornography.

Results showed that Christian leaders are more prone to having an affair than members of their congregation. Around one in 10 leaders admitted to being unfaithful, compared to three per cent of church-goers in general.

Some 22 per cent of respondents said they had intentionally accessed the internet to view pornography. But when broken down, this rose to 65 per cent of men under 35 and half of all male church leaders aged between 25 and 55.

Stephen Cave, Director of Advocacy for the Evangelical Alliance, says: "Too often we put our leaders on a pedestal, expecting them to be whiter than white, to exemplify purity by shunning the sexual temptations which pervade our society. We assume that they are able to do so because, if not, what hope is there for those of us in the pews?"

On the other hand, the study showed that marriage preparation courses were being run in 70 per cent of churches in Northern Ireland, while a further 30 per cent were also offering workshops and other events to enrich existing marriages.

Lindsey Holley, advocacy officer for the Evangelical Alliance in Northern Ireland and chair of the Marriage Week NI committee, says: "It's great to see how churches are beginning to respond in very practical ways to issues highlighted in this survey.

"With the wealth of resources now available, churches are ideally placed to help encourage and equip marriages in their congregations and local communities. But we also need to make sure that support for church leaders is not overlooked."

Meanwhile the Evangelical Alliance is discussing the findings with a number of churches and training colleges so together they can offer a practical and positive response.

National Marriage Week began in England in 1997 to celebrate the diversity and vibrancy of marriage as the basis for family life and is timed to coincide with Valentine's Day. It is hoped that events will propel churches to offer more support to married and engaged couples.

National Marriage Week takes place from February 7-14. For details of events across Britain visit [www.marriage-week.org.uk](http://www.marriage-week.org.uk) and for Northern Ireland and to view results of survey, visit [www.nationalmarriageweekni.co.uk](http://www.nationalmarriageweekni.co.uk)

**Ed: See our review on page 9 of the book 'Christ or Therapy' in which ES Williams warns that much of the marriage counselling and courses that goes by the name Christian is far from it.**

**Correction**

The 8<sup>th</sup> Amyrldian Association Conference (Norwich Reformed Church)

Hargham Road Chapel, Attleborough, Norfolk

TUESDAY 19<sup>TH</sup> - WEDNESDAY 20<sup>TH</sup> APRIL 2011

**Canterbury Tales**Highlights  
and Lowlights from the  
Anglican Communion**If Government Forces Women Bishops Then What Next?**

It is reported that a cross-party group of influential MPs - including Labour former ministers Frank Field and David Blunkett and Liberal Democrat deputy leader Simon Hughes - are concerned that the measure to consecrate women as bishops will not be passed by the General Synod of the Church of England.

Mr Field has tabled an early day motion (EDM) calling for the removal of the Church's current exemption from equality laws relating to gender discrimination so that the loophole cannot be used by the Church to dismiss the measure.

The EDM encourages the House of Bishops to commend the measure as currently drafted; and calls upon Her Majesty's government to remove any exemptions pertaining to gender under existing equality legislation, in the event that the measure has overwhelming support in the dioceses but fails through a technicality to receive final approval in General Synod.

The motion is also supported by Labour's Diana Johnson, Stephen Timms and Natascha Engel, and Conservative Peter Bottomley.

*Ed: Ironically Mr Field is the Chairman of the King James Bible Trust. Presumably this approach, if it continues unabated, will ultimately lead to an attempt to force churches to do and say only what the state decrees. One can see the day when, on the basis of equality and diversity legislation, all churches will be forbidden to exclude from membership or communion any immoral persons and shut down if they teach anything that offends immoral persons.*

**Bishop and Pupils Join King James Bible Trust Record Attempt**

The Bishop of Oxford and pupils from a Church of England primary school recorded the first all-age Bible reading for a worldwide project aimed at capturing the whole of the King James Bible on YouTube. The Rt Revd John Pritchard who today (1 Feb) starts in his new role as chair of the Church of England's Board of Education and National Society Council joined pupils from All Saints CofE school, Didcot to read alternate verses of Psalm 67.

Bishop John started the week in his education role being interviewed on the BBC 1 Politics Show where he described the absence of Religious Education as a core GCSE subject in the English baccalaureate as "dangerous" saying that the study of religions is really important in how societies function.

The one million pupils who attend CofE schools across England and Wales are all playing their part in this year's celebrations to mark the founding of the National Society which offered education to the poor - 50 years before the state joined in.

Bishop John said, "The King James Bible was published 400 years ago and our Church schools were started by the National Society 200 years ago. Both are examples of this country's Christian heritage, and it's very important in the 21st century to maintain that link with our cultural roots. The Bible has inspired some of the world's greatest drama, literature and music, and to Christians it's also the inspired word of God."

**Provisional CofE Attendance Figures Show Further Decline**

The latest local church attendance figures from the Church of England show that approaching 1.7 million people continue to attend Church of England services each month, and around 1.1 million attend church as part of a typical week - and not just on a Sunday.

**Total attendance**

The total number of adults, children and young people attending local churches has dropped two per cent overall in the seven years since 2002, with the 2009 figures showing a drop of one per cent against the number attending on an average week in 2008. The total number

of under 16s was virtually unchanged compared to 2008 and remained more than two percent higher than 2002.

People continue to attend church on other days than Sunday. For every 50 people attending church or cathedrals on a typical Sunday, another 10 attend during the week and an extra 37 in total over a month.

The Revd (sic) Lynda Barley, the Church of England's Head of Research and Statistics, said: "Alongside some encouraging signs, such as the number of under 16s in church holding steady and growth in church attendance in 16 out of 44 dioceses, there are continued challenges, with further small declines in traditional attendance measures....Excluded from these figures are Fresh Expressions, chapel services in hospitals, education and other establishments, some international congregations and the projects funded by the Youth Evangelism Fund. It remains important to see these trends in the context of wider changes in a society where fewer people join and take part in membership organizations."

In summary: Average weekly attendance was down slightly at 1,131,000 (2008: 1,145,000; 2007: 1,160,000), as was average monthly attendance at 1,651,000 (2008: 1,667,000; 2007: 1,690,000). while average Sunday attendance dropped two per cent to 944,000 (2008: 960,000; 2007: 978,000) The average number of children and young people at services each week was slightly down at 223,000 (2008: 225,000; 2007: 219,000). The number of children and young people attending on a monthly basis was virtually unchanged at 436,000 (2008: 438,000; 2007: 424,000), while other research reveals that a further 375,000 attend other church based activities.

**Marking life events**

The total number of baptisms dropped one per cent, with increases in the number of 'child' and 'adult' baptisms (those aged one year and older) of three per cent and six per cent, respectively. The number of 'infant' baptisms (under one year old) fell by three per cent. The number of Thanksgivings for the birth of a child fell by two per cent.

The number of marriages taking place in parish churches was down one per cent at 52,700. Blessings of marriages following a civil ceremony fell (by nine per cent, to 3,900). The total number of weddings in the UK in 2009 has not yet been published, although numbers have been falling gradually in recent years.

The total number of funerals conducted by the Church of England also dropped (by six per cent, to 176,700), particularly those taking place in crematoria (by nine per cent, to 85,600); this is against a backdrop of a falling UK mortality rate (the number of deaths fell by 3.5 per cent between 2008 and 2009).

Nine in ten Church of England parish churches completed attendance counts. These have been verified across all 16,000 Church of England churches by the Research and Statistics Department of the Archbishops' Council. The provisional figures can be seen on the web at: <http://www.churchofengland.org/media/1179117/2009provisionalattendance.pdf>.

**Celebrating festivals**

Widespread snow and ice badly effected Christmas Day attendances in 2009, with some churches forced to cancel services. Attendances and those receiving Communion on Easter Sunday were little changed from 2008.

In summary: Attendance at Church of England local church services on Christmas Eve/Day 2009 was down nine per cent at 2,420,600 (2008: 2,647,200; 2007: 2,656,800). These figures do not include the large number attending at other services related to Christmas, for example, Christingle and carol services during Advent. Easter observance was little changed at 1,411,200 (2008: 1,415,800; 2007: 1,469,000).

The number of adults on the electoral roll of local parish churches rose one per cent from 1,179,000 to 1,197,000. The historic 'usual Sunday attendance' measure (see note below for definition) fell two per cent to 826,000 (2008: 845,000; 2007: 868,000).

PLEASE REMEMBER THE  
English Churchman  
IN YOUR WILL

# English Churchman & St. James's Chronicle

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## OUR NEED OF MORAL ABSOLUTES

**M**any people today question whether there are any moral absolutes. If there are not then you cannot have any moral behaviour. The only categories that morality knows are "Thou shalt" or "Thou shalt not". To say, as the permissivists argue, "You may", is the disavowal of all morality. That is now the position that modern society is in. It has introduced what is euphemistically called the "permissive society", hoping that nobody will notice that we have ceased to be a moral society in consequence. But that is the truth of the matter.

You must have moral absolutes to sustain a moral and ordered society. Those absolutes are found in their classical form in the Ten Commandments: "Thou shalt not kill"; "Thou shalt not commit adultery"; "Thou shalt not steal"; and so on. The alternative is for everyone to do what is right in their own eyes, and that is the breakdown of morality, and eventually of civil order.

In the process, which began with the introduction of the permissive society under the Labour Government in the 1960's, and the then Home Secretary, Roy Jenkins, we have now arrived at the state of civil breakdown and disorder that we witness today, when the police momentarily lost control, and the life of the heir to the throne was threatened. If nothing is done soon to remedy the situation, and check our descent, life and liberty will be in jeopardy. The student riots in London recently are a foretaste of what is to come. We are already approaching that state of affairs in our town centres at night, as a recent BBC outside broadcast revealed.

Of course, we have been through similar periods before in our history. Gin Lane in London was notorious in the eighteenth century, as is depicted in Hogarth's drawings. But the nation was delivered from that condition by the Methodist Revival and the preaching of John Wesley and others. We are approaching another situation not dissimilar today. Politicians, it would appear, have not the will to deal with these problems. They have no moral authority, especially after the expenses scandal in parliament, nor the prophetic voice to address them. They have by their dishonourable conduct brought the legislature into disrepute. The redress of these problems and the reform of our society call for something more than political will. It requires spiritual power and moral authority, which politicians do not have, and certainly not at the present time.

Moral absolutes are essential to the well-being of society. They can be flouted, but only with disastrous consequences, as we are finding out to our cost. Ultimately there must be a return to them and to the moral order that they bring. This can only come about through submission to God's Holy Word and Commandments; to the revelation that they bring of the right standards of human conduct, and the declaration of the holiness and majesty of God; both of which are sorely missing from the lives of people today, individually and collectively.

The circumstances surrounding the original giving of the Ten Commandments is itself a revelation of what it means, for while Moses was absent from the camp and in the Mount with God the people ran wild, committing gross sin and idolatry; and Aaron himself, the brother of Moses, was complicit in what they did. The only thing that restored order was the return of Moses with the revealed will of God written upon the Tables of the Law. People may scorn the message and deride the Word of God, but there is no other remedy for our condition, no other way that society can be restored, but by submission to God's holy and absolute will.

# NOTES

# COMMENT

## Cameron Only Dreaming

In what was hailed as an important speech at Munich, British Prime Minister David Cameron said that Islam in the UK needs to be purely religious rather than politically radical.

However, as we have stated so often, Islam is not purely religious but follows the merciless political conquering policy of its founder, a certain man called Mohammed. The more Islam tries to reform itself the more it heads back to its root which is the example of Mohammed the conqueror. Islam is incapable of the type of reformation of which Mr Cameron dreams. While Cameron and the other politicians, not to mention wet Archbishops, are dreaming, Islam is expanding in the UK through immigration, polygamy and the importing of spouses as well as the so called 'conversion' of some British people who marry Muslims.

Why should anyone want to be the liberal sort of Muslim of which Mr Cameron dreams? A liberal Muslim is really no Muslim at all. Now it is understandable that people should want to leave Islam entirely but to do so is to bring a terrible sense of shame and dishonour upon families to an extent that may endanger one's life. If Muslims are not following Mohammed's example of seeking domination, then what are they? Whatever they are, they are not Muslims. The UK should provide them with opportunities to renounce Islam without fear of their lives.

Cameron also said that the country needs a stronger national identity to prevent people turning to extremism. But what identity does Cameron have in mind? Are we all to follow the great British culture of adultery, drinking, eating, television and football watching, and listen to pop music? Muslims rightly reject such a sleazy culture. Even if we became more civilised, with cricket and classical music concerts, it would not solve the basic problems generated by an increasingly amoral culture.

What is needed is a return to our Christian culture and faith. Only this would provide a way out for both those lost in decadent lifestyles and for the religious fanatics who desperately need the peace that only the Lord Jesus Christ can supply.

Egypt needs the same. Without Christ the Muslim world will be run either by military dictators or Islamic criminals. Any democracy established there, will only vote in leaders who will be subject to the dreams of Mohammed.

Cameron's hope for 'muscular liberalism' to be able to take charge of the situation is also quite naive. It is as much use as the stiff

upper lip of the stoics who refused to admit that they were in pain when they were sick and dying. The recent punishment dished out to the Cornish couple who refused a bed to sodomites has proved that Cameron's liberal muscles are unable to distinguish between Islamic terrorists and biblical Christians.

But with God all things are possible. Therefore let us Christians continue to love our neighbours, pray for the conversion of Muslims and atheists alike, and keep on doing our best by God's grace.

## Watching Newswatch

Does anyone ever watch *Newswatch* on BBC1 at 7.45 on Saturday mornings? Apart from the fact that it is on television itself, it can be quite an interesting and a useful way to challenge the BBC's ignorant line on so much, especially spiritual matters.

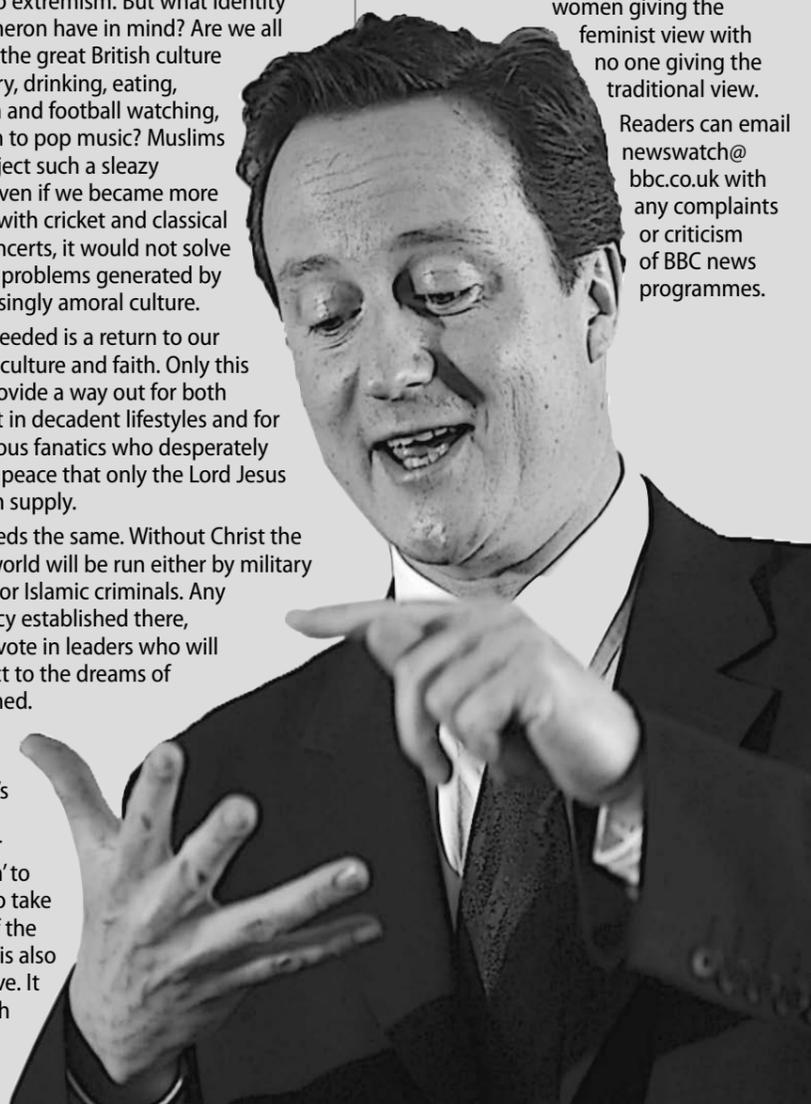
However, we were shocked to twice hear a word meaning dung used in a derogatory way on 5th February. Once was too much but twice was crude swearing.

The programme in the main featured two feminist ladies complaining that there were not enough women interviewed on television. Quite a thorough study had been done to support this obvious point.

The biblical Christian understanding of men and women is that the man is the head of the family. Therefore while the husband and wife work together, the man will generally be the spokesman. This is more natural than the feminist view that cruelly expects women to be like men. Unusually for *Newswatch* which usually offers two sides to a debate, the programme was biased by having two

women giving the feminist view with no one giving the traditional view.

Readers can email newswatch@bbc.co.uk with any complaints or criticism of BBC news programmes.



# UNDERVALUED, UNAPPRECIATED, AND UNUSED?

By: Barry Shucksmith

One of the most neglected groups in society, even in the contemporary Christian Church, must be the elderly. This is quite remarkable because according to the latest statistics published by church consultant, Dr. Peter Brierley, there has been a significant increase in the number of older people attending the Church of England. In 2005 it was 42%. It is now estimated to be nearer 50%. We refer to those over the age of 60 and, to be fair, many do not consider themselves elderly, although belonging to this group. According to those concerned with the health of the Nation, men who are 60 at the beginning of 2011 can expect to live 22 years, and females 24 years. Christians will be wary of putting too much confidence in statistics. "Our times are in God's hands" (Psalm 31:15). Indeed, the moment of our death is already arranged by the One Who Reigns Supreme – "there is a time to live and a time to die" (Ecclesiastes 3:1-2).

The Report continues, "Those now in their 60s were part of the "boomer" generation. The sexual revolution occurred while they were growing up and became part of the nation's way of life. They grew up with Rock 'n' Roll. Christians took their young families to Spring Harvest in their thousands in the 1980s, and brought a huge wave of charismatic life to churches of all denominations, both in the UK and elsewhere. Their dislike of institutional life probably began then. Spirituality for many of them is a "journey," not a decision. They were born before the general availability of television, frozen foods, Xerox, contact lenses, the pill, credit cards, laser beams, ball-point pens, dishwashers, air conditioners, FM radios, yogurt, guys wearing earrings, "software", Pizza Hut, McDonald's and instant coffee! Boomers have taken the electronic revolution as it came and found time to keep pace with it. They will begin to retire in the next decade but "final-pay" pensions will not be common, so they will have less money. The Wanless Report into social care for older people pointed out that the "rising expectations of the baby boomers will be one of the most pressing concerns for policy makers in the next few decades." These are fascinating figures and we are always grateful for such concentrated analysis.

With respect to the elderly, more pertinent and reliable is the Word of God. Old age is to be held in honour and respect shown to the elderly (Leviticus 19:32). This includes the command to honour our parents and to be mindful of their needs (Exodus 20:12; 1 Peter 5:5). Old age, in the teaching of scripture, is associated with wisdom. Only fools like Rehoboam would despise and reject such wisdom (1 Kings 12:6-8). Indeed, when the apostle Paul wanted to add weight to his authority he mentioned his age (Philemon 9). Of course, older people need to make sure they are full of God's wisdom, not merely worldly-wise or bigoted by the passage of time! Reading scripture, good books, a reliable newspaper, following current events, and listening to the younger generation, can enhance the claims to wisdom, if not always the full character of wisdom. Greater by far, is making sure we are "full of the Holy Spirit, for He is the Spirit of Wisdom" (Ephesians 5:14-18; James 1:5-7). Daily fillings are as important as daily meals or daily medicines!

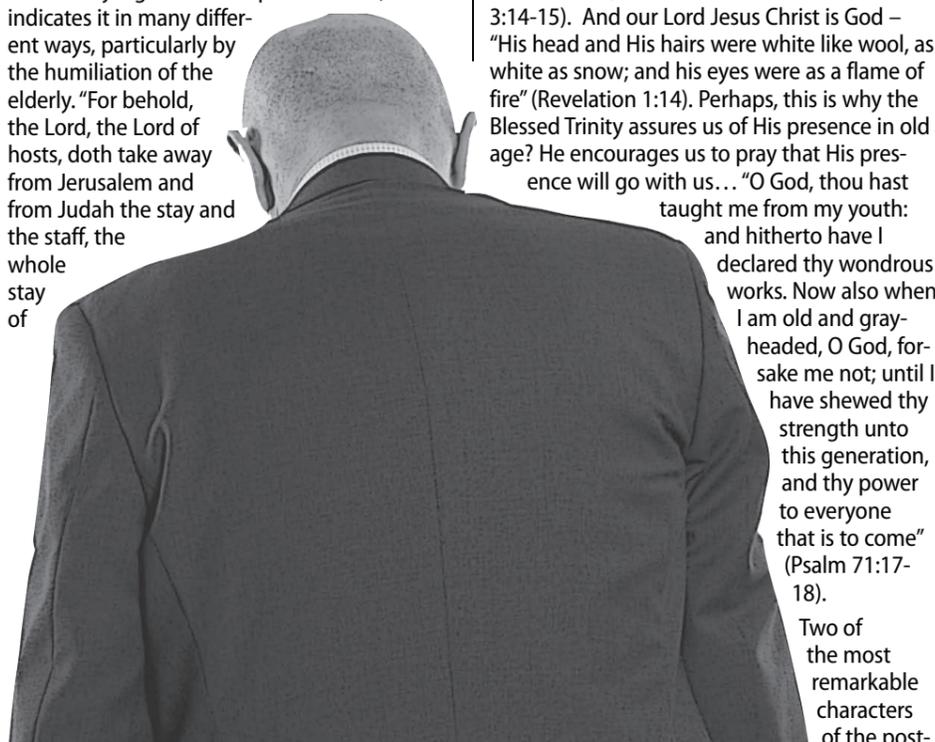
The reading of general and local history can also help to further one's wisdom. According to the Word of God, we should learn from the previous generation, which is not always a trait of contemporary society. The Book of Job is a treasure of wisdom. Bilhad the Shuhite declares, "Though thy beginning was small, yet thy latter end should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to

the search of their fathers" (Job 8:7-8).

For those pensioners who think 'they know it all,' these words bring us down to size... "For we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Job 8:9). While old age should bring a measure of wisdom, it does not infallibly guarantee superior wisdom. In this respect, a younger person can be "light years ahead" of an older person who has neglected to study the Word of God, or fails to draw upon his knowledge and experience of life. Well says the Preacher, "Better is a poor and a wise child than an old and foolish king, who will no more be admonished" (Ecclesiastes 4:13).

Older people sometimes tend to "moan, complain, over-analyse, and abuse their own critical faculties," and, perhaps, in a moment of madness, verbally abuse their associates! "It was never like this in my day!" Such opprobrium is not worthy of the Christian believer, although most of us fall foul to it, at some time or other. This is particularly so, if we ourselves are abused, sworn at, or disrespected, as we may be on public transport, in the street, or when we administer the much-needed rebuke, to a thoughtless person. My wife and I were caught up in a small incident recently, while travelling on public transport over the Humber Bridge. The young person in the seat behind us answered her mobile phone. She spent the next ten minutes using the vilest of language, at the loudest of levels, to the annoyance of everyone on the bus. It was left to my stalwart wife, having recently reached her majority of three score years and ten, to wisely deal with the matter. The passengers remained silently irritated, and I cowered in my seat, overcome by language I had not even heard on a Royal Navy mess deck, or in a Royal Marines Barrack room. The girl was probably still in her teens. I lost count of the "F" word, and many others, far worse. Among others things, my wife publicly counselled her, in not uncertain terms, to expand her use of words and get a knowledge of the English language! I simply recalled John Wesley's diary. He rebuked two uncouth youths for using foul language on the 18th century Humber Ferry. In those days, it sailed from Barton-upon-Humber, my hometown.

Sadly, such incidents are a sign of the times. Showing disrespect, or thoughtlessness, for the elderly is a sure indication of evil days. When the Lord's judgments are upon a Nation, He indicates it in many different ways, particularly by the humiliation of the elderly. "For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of



## THE CALENDAR

February 20<sup>th</sup> to March 5<sup>th</sup>

PRAYER BOOK WORSHIP

FEBRUARY 20TH

Septuagesima

M. Genesis 1:1-2:3; Revelation 21:1-8  
E. Genesis 2:4-25 or Job 38; Revelation 21:9-22:5

THE COLLECT

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. 1 Corinthians 9:24-27  
The Gospel. Matthew 20:1-16

FEBRUARY 27TH

Sexagesima

M. Genesis 3; Mark 3:13-35  
E. Genesis 6 or Genesis 8; Romans 9:19-33

THE COLLECT

O Lord God, who seest that we put not our trust in anything we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Epistle. 2 Corinthians 11:19-31  
The Gospel. St. Luke 8:4-15

bread, and the whole stay of water. The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the Captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable" (Isaiah 3:1-5). Leaving aside ancient Israel, is this not a picture of contemporary England?

For all this, old age is a blessing from almighty God. While many of the godly die young, long life is seen in the Old Testament as a reward for obedience (Deuteronomy 5:33) and reaching old age is a mark of God's favour. We can think of Isaac (Genesis 24:1) Gideon (Judges 8:32) David, who like Abraham and Gideon 'died at a good old age' (2 Chronicles 24:15) and Job, who despite all his personal and family problems, to say nothing of his spiritual battles, "died, being old and full of days" (Job 42:17). Sometimes - perhaps far too often - the Christian believer who has reached his "three-score years," may feel undervalued, unappreciated, and much unused? Then is the time to press home the promises of God, for the Living God Himself is "THE ANCIENT OF DAYS" (Daniel 7:13-14). He possesses, like none other, the respectability, authority, and wisdom to judge that accompanies age. Even to speak like this is to diminish Him, for He is the Embodiment of Eternity – "I am that I Am," "I will be that I will be" Exodus 3:14-15). And our Lord Jesus Christ is God – "His head and His hairs were white like wool, as white as snow; and his eyes were as a flame of fire" (Revelation 1:14). Perhaps, this is why the Blessed Trinity assures us of His presence in old age? He encourages us to pray that His presence will go with us... "O God, thou hast

taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to everyone that is to come" (Psalm 71:17-18).

Two of the most remarkable characters of the post-

Christmas story – models for the New Year – are Anna and Simeon (Luke 2:21-40). Like Elijah, they appeared to come from nowhere and disappear from the scene equally as quickly. They step on the stage, play their part, and recede into the pages of history. What is the part they play? It is, "Waiting upon the Lord, ministering the ordinary things of the Lord's house, quiet recognition of the Saviour, worship, prayer, encouragement of the family of Jesus, using the dignity and office of their age for the benefit of others." We might say today, 'just being there for others.' Old age is no barrier to what we might effectively still do for the Lord. Victor Hugo (1802-85), author of THE HUNCHBACK OF NOTRE DAME, the most prolific French writer of the 19th century, would encourage us, "forty is the age of youth; fifty is the youth of old age!" If it is true that prayer is the most neglected of all church activities, the older Christian can never be redundant. To the local community - even the local church and its preoccupation with youth - the elderly may not be fully welcomed. Dr Brierley's figures indicate, "too many elderly people in church can inhibit growth". However, he is gracious, realistic, and honest enough, to add, "equally too few in church can restrict growth". Says the good Doctor... "although not all clergy may agree, elderly people (in the right proportions) are actually a boon to churches!" Thank goodness for that! How sad, it needs to be said in the first place. It seems obvious to this tottering grey-headed writer, the elderly should be the most wanted in church. Generally speaking, the unconverted elderly are the nearest to the Day of Reckoning, and need more help than most. 'It is appointed unto men once to die and after death the judgment' (Hebrews 9:27). As reaching old age indicates God's blessing on society (Zechariah 8:4, Isaiah 65:20) the churches should be competing for our attendance! And pastors/ministers who concentrate only on the young need a kind and loving reminder from the elderly – "one day, by the grace of God alone, you also will be old – perhaps even undervalued, unappreciated, and unused. Would you like me to help you to prepare for it, before my own senility sets in?"

And now for the really exciting news – "On average, churchgoers, with less propensity to smoke or drink alcohol to excess, live four years longer than nonchurchgoers" (peterbrierleyres.com). What might I yet do with my four-year bonus? Any sensible suggestions from seniors would be more than welcome. Please do not phone during the afternoons! As a "wrinkly," - I prefer the title "golden oldie" - I'm not over-enthusiastic for the EU and certainly not OTT for EU culture. But, I've definitely learned the true value of the Spanish siesta!

# English Churchman Book Review

## THE KING JAMES BIBLE

### A Short History From Tyndale to Today

David Norton;

Cambridge University Press; 2011; 218pp + xii; pbk; £14.99; ISBN 978-0-521-61688-1

This year is the 400th anniversary of the publication of the authorised version of the Holy Scriptures, also known as the King James Bible. Naturally, with such an important anniversary, there will be a flurry of good books written for the occasion. There may also be other volumes produced, specifically to distract us from its use in the 21st century. Serious-minded Christians need to be aware of this. After all, our first parents fell into sin and brought the world tumbling down around them, as a result of a devilish suggestion, "Yea, hath God said...?" (Genesis 3:1). And the Apostle Paul makes strong argument for the inspiration of a single word in Galatians 3:16. To press the case further, he argues inspiration of the singular use of the word, "seed," not its plural, in order to be true to our Lord and Saviour Jesus Christ.

Hereafter, I shall shorten King James Bible to read "KJB" for brevity and ease.

David Norton is Professor of English at Victoria University of Wellington. He is described by Gordon Campbell as "One of the greatest scholars of the King James Version in the late twentieth century." Professor Norton traces the predecessors of the KJB, and the earlier contributions made by William Tyndale, Myles Coverdale, the Great Bible, described as the first "authorised version," the Geneva Bible, the Bishops' Bible, and the Rheims New Testament. The remaining seven chapters are concerned with such things as drafting the KJB, the work of translation, the manuscripts drawn upon, the first edition in 1611, printing, editing and the development of a standard text, the history of its printing to AD1800, and some later developments.

In a closing chapter, he covers the KJB's reputation and seeks to anticipate its future. As far as the learned Professor is concerned, he is not confident. Almost his final words are these, "The KJB is not what it was because language has changed, because scholarship has changed, and because we have changed. One of the most fundamental of these changes happened in the twentieth century as Christianity loosened its grip on the English-speaking world: it is no longer possible to think of the Bible, in whatever form, as a common part of everybody's life in the way Faber described it as being in Victorian times. In these circumstances, one must wonder whether the KJB has a future."

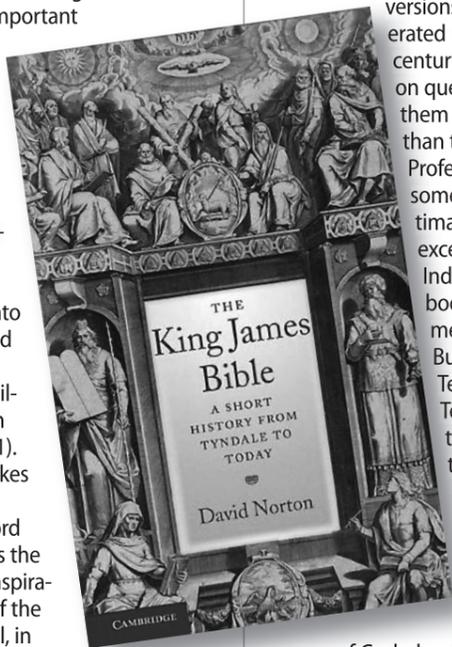
Many will be more attuned to the words of Dr Martyn Lloyd-Jones, "What we need, therefore is not to replace the Authorized Version. We need

rather to teach and to train people up to the standard and language and the dignity and the glory of the old Authorized Version."

The work of the KJB was a revision of the earlier Geneva and Bishops' bibles and remained the primary translation for three centuries, certainly for English-speaking Protestants. It has been described as the 'one tangible result of the Hampton Court Conference, convened by James I of England in 1604.' The work was entrusted to three panels of scholars, some forty-seven translators in all. In reality, they consulted the work of all their predecessors, including translations in other languages. They meticulously consulted the original languages at the same time. The translators' feeling for prose rhythm made their work admirably suited for reading aloud.

As most readers will be aware, from the eighteenth century onwards, an avalanche of new versions emerged, which accelerated profusely in the 20th century, many of them based on questionable texts; some of them being paraphrases rather than translations. The scholarly Professor does touch on these, somewhat lightly, in his penultimate chapter. An otherwise excellent Bibliography and Index, in Professor Norton's book appears to make no mention of Dean John William Burgon, or of his work on the Textus Receptus of the New Testament, his challenge to the Westcott and Hort text, and his antagonism towards the new Revised Version. Those who wish to observe the union of brilliant scholarship with the pastoral/preaching heart of a remarkable man of God, should read Burgon's *A TREATISE ON THE PASTORAL OFFICE* (1864; MacMillan and Co. London). Burgon's chapters 1 & 2, on the study and inspiration of the Bible, beautifully illustrate Paul's picture... "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17).

To be fair, the Wellington Professor has written a short history. He is a highly reputed historian, not a theologian. He is not coming from the same place as the hard-pressed pastor, or the conscientious gospel-minister, whose heart-felt cry is for the salvation of hell-destined souls. No doubt, the scholar is more concerned with history, society, culture, and ethos. We are not insensitive to this, but wish to take note of the work of the Holy Spirit in previous generations, specifically in the miracle of supernatural regeneration. Hopefully, we also take our Lord's words more urgently... "Go ye therefore, and teach all nations... teaching them to observe all things whatsoever I have commanded you..." (Matthew 28:19-20). More important still, it is the primary concern of the Christian to make our Lord's words a matter of life and death. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4). Spiritual communication, regeneration, and sustentation, are primaries for us. These are hardly the primaries of the majority professing Christian churches, and obviously not of the unbelieving secularists. Professor David Norton has written a brilliant little book. It is a fine summary of Christian and literary heritage. It shows how remarkably the KJB shaped, and still influences - if at times



unconsciously – the character of the English people. Its usefulness will appeal primarily to the educated Pastor and the serious student. It is a beautifully-produced volume, divided into manageable sections for the busy reader, well-laced with biblical quotations and illustrations, puts the case well for the KJB translators, and contains original material such as the diary of John Bois, the only man who made notes on the translation.

For a high-quality production, the price of the volume is very reasonable. Everything needed for familiarity with the history of the KJB is here. Those pastors and preachers who wish to defend the KJB in the contemporary confused climate would benefit from a book like *DEFENDING THE KING JAMES BIBLE* by Rev. D.A. Waite, or by reference to the highly-regarded writings of the Trinitarian Bible Society.

In the late summer of 1956 a young man, from a working class background, was saved from a profligate life. Drunk on the Saturday night previously, he was soundly converted on the Sunday morning, by hearing a sermon preached from John 7:37-38 (KJB). He was a serviceman with no opportunity, as a new convert, to join a church. Within three months, he was sent on a tour of thirty-five countries, "to play his trombone, show the flag, and promote the British Empire." Every afternoon, at sea, he took the KJB which had been given to him, and read through it. When he got to the end of the Book of Revelation, he turned back to Genesis and started again. This was repeated numerous times. He returned after a year at sea, having learned many passages off by heart, with an understanding which enabled him to get through a four-year residential ministerial-training course, and half a century of Christian ministry. He now consults modern translations and occasionally reads other versions when asked to do so, but would not exchange his Authorized Bible, or Book of Common Prayer, which contains so much of the KJB, for anything else in his possession.

Sadly, 21st century Englishmen, the majority of Christians included, seem to know the price of everything and the true value of nothing. This reviewer was the biblically-ignorant, working-class sailor, who never reached higher in his School examinations than thirtieth, out of a class of thirty-one. After over half a century of observing the Christian church in the UK, where there appears to be increasing ignorance of even basic Christian truth, the reviewer still waits to be convinced, that Authorized Version is redundant.

Could it be that the time has come to reflect upon the words of Professor David Daniell? "On a historical scale, the sheer longevity of this version (KJB) is a phenomenon, without parallel. English translations come and go, some with strong effect: but King James is still the bestselling book in the world." (*The Bible in English - Its History and Influence*; David Daniell; Professor Emeritus of English at University College London; 2003; Yale University Press, New Haven and London).

"So shall my word be that goeth forth out of my mouth: it 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." (Isaiah 55:11).

Rt Rev J Barry Shucksmith

## CHRIST OR THERAPY? For Depression & Life's Troubles

Dr ES Williams

Wakeman Trust and Belmont House Publishing; 2010; 156pp; pbk;

ISBN 978 1 870855 71 6; £6.95

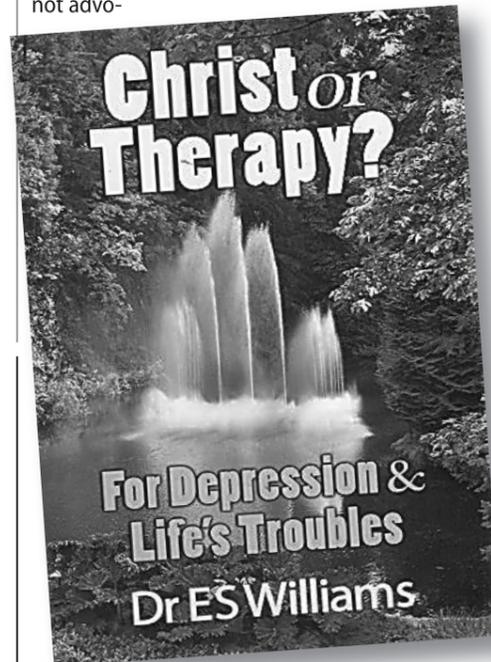
We must confess to a very high level of enthusiasm for this book. We feel something like a good friend who fervently promotes excellent books at a conference he chairs. Nevertheless we are assured that our enthusiasm needs no psychotherapy! Which brings us to the subject matter of this very important book by Dr ES Williams, the author of several books favourably reviewed in *English Churchman*.

We can sum up our conclusions from reading this book in one sentence. Amazing as it may seem, a large part of the Christian church has made void the Gospel by referring troubled souls instead to "Christian counselling" which is mere therapeutic psychology teaching that your problems are everybody else's fault so that if you just forgive them in your mind you will be free.

Dr Williams explains that the state of fallen man, even redeemed fallen man, is such that the only remedy for troubles is to rely upon the person and finished work of the Lord Jesus Christ. To which we might well reply, of course. However, Dr Williams reveals in his well documented study that many, perhaps even most, churches are relying on secular psychology to cheer up downcast and troubled souls.

Despite its modest paperback format, this book covers more ground than one might expect from several books of its size. The book describes and examines that which calls itself 'Christian counselling' and then evaluates it from the perspective of biblical truth. This critique is carried out for several different areas of counselling, each of which are based upon similar atheistic secular psychological principles. The conclusion is that sadly the church is in an even more unhealthy state than we might have thought. Dr Williams equates this with the Gnostic heresy addressed in The Apostle Paul's Epistle to the Colossians. Heretics in the First Century said that Christ was not sufficient. Psychological Christian counselling, sometimes albeit unwittingly, does the same today. Likewise Dr Williams calls the reader, and indeed the pastors of churches, to direct troubled souls to Christ rather than to counsellors who advocate what is indistinguishable from the smooth worded flattery of godless psychology.

One wonders why so many should have fallen for the psychology heresy. Perhaps the reason is that it is a subtle addition to the church. It is not advo-



...cated as something instead of Christ but more akin to going to a doctor. The trouble is that the "illness" of depression is generally no illness at all but rather it is the consequence of being a sinner in a sinful world.

After a general introduction and then dealing with depression, the author goes on to examine another heresy that is causing much harm to Christians and churches. Unconditional love and total forgiveness are carefully defined and shown to be doctrines that have only been introduced in recent decades. Essentially they by pass the Lord Jesus Christ and are a false therapy. Readers will need to read the book to follow this argument carefully but it is truly devastating.

Perhaps most serious of all is the application of these principles to marriage. It is here assumed by courses such as Holy Trinity Brompton's widely used "The Marriage Course" (MC) that husbands and wives need to go through the processes of psychology to boost their happiness. This involves no biblical repentance or faith but a very godless approach. The course is even used for cohabiting couples. Presumably, although Dr Williams does not suggest it, and as far as we know HTB are opposed to it, the course could be used to 'improve' a homosexual partnership. We say this because MC and a

# CLERGY APPOINTMENTS

## 27 January 2011

Revd Dominic Black, Vicar, North Ormesby (York): to be also Rural Dean, Middlesbrough Deanery (same diocese).

Revd (sic) Elizabeth Brown, Assistant Curate, North Swindon St Andrew (Bristol): to be Assistant Curate (Associate Minister), Swindon Dorcan (same diocese).

Revd Michael Cain, Assistant Curate (Associate Vicar), Clifton Christ Church with Emmanuel (Bristol): now Assistant Curate (Senior Pastor), Bristol St Philip and St Jacob with Emmanuel (same diocese).

Revd Michael Coates, Priest-in-Charge, Edge Hill St Cyprian with St Mary (Liverpool): now Vicar, Liverpool All Saints Kensington (same diocese).

Revd Peter Dyson, Rector, North Hampshire Downs (Winchester): to be also Area Dean, Odiham Deanery (same diocese).

Revd David Ibiayo, lately Assistant Curate, Barking St Margaret with St Patrick (Chelmsford): to be Rector, Vange; and Priest-in-Charge, Bowers Gifford with North Benfleet (same diocese).

Revd Canon Michael Johnson, Vicar, Wroughton, Swindon (Bristol): now also Acting Area Dean, Swindon Deanery (same diocese).

Revd (sic) Canon Joyce Jones, Priest-in-Charge, Shelley and Shepley (Wakefield): to be also Rural Dean, Kirkburton Deanery (same diocese).

Revd (sic) Rebecca Leach, Assistant Curate, East Barnet (St Albans): to be Assistant Curate, Harpenden St Nicholas (with special responsibility for Kinsbourne Green) (same diocese).

Revd Dr William Stanley Monkhouse, Priest-in-Charge, Old Brampton and Great Barlow (Derby): to be Vicar, also continuing as Assistant Curate, Loundsley Green; and Assistant Diocesan Director of Ordinands (same diocese).

Revd Richard Needle, NSM (Assistant Curate), Sproughton with Birstall, Copdock with Washbrook and Belstead and Bentley with Tattingstone (St Eds & Ips): to be NSM (Assistant Priest), East Bergholt and Brantham (same diocese).

Revd Andrew Porter, Vicar, Fairfield; and Priest-in-Charge, Liverpool St Philip with St David (Liverpool): now Vicar, Liverpool All Saints (same diocese).

Revd Canon James Robertson, Vicar, Monkseaton St Peter (Newcastle): to be ??, Whittingham and Edlingham with Bolton Chapel; and Area Dean, Alnwick Deanery (same diocese).

Revd (sic) Carolyn Tibbott, Assistant Curate, Gidea Park (Chelmsford): to be Vicar, Broomfield (same diocese).

Revd Philip Wells, Assistant Curate, Holt with High Kelling (Norwich): to be Bishop's Domestic Chaplain (Wakefield).

Revd Canon Nicholas Martin Wood, Parish Development Adviser, Bradwell Area (Chelmsford): to be also Chaplain to the Bishop of Bradwell; and Hon Assistant Curate, Basildon St Martin (same diocese)

Revd Michael Yates, Priest-in-Charge, Seale and Lullington with Coton-in-the-Elms (Derby): to be Vicar.

### RETIREMENT

Reverend Bernard Fray, Priest-in-Charge, Aberford and Micklefield (York): to retire with effect from 31 July 2011.

### OTHER APPOINTMENT

Revd David Deeny, NSM (Assistant Curate), Alresford (Chelmsford): to be Chaplain, John Wollaston Anglican Community School, Perth (Perth, Anglican Church of Australia)

## 3 February 2011

New Dean of Gloucester

Revd Canon Stephen Lake, Canon Residentiary and Sub-Dean, St Albans Cathedral (St Albans): to be Dean of Gloucester (Gloucester).

Revd Graham Archer, Vicar, Portswood Christ Church; and Priest-in-Charge, Portswood St Denys (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd (sic) Sandra Barton, (St Edmundsbury and Ipswich): to be NSM, Mildenhall St Mary (same diocese).

Revd (sic) Jill Bentall, Priest-in-Charge, Pastrow (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd Norman Boakes, Continuing Ministerial Development Officer (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd (sic) Anna Burr, NSM (Assistant Curate), Fulford St Oswald (York): to be Priest-in-Charge, Haddelsey with Hambleton and Birkin (York).

Revd (sic) Rosemary Donovan, Assistant Curate (Associate Vicar), Moseley St Mary and St Anne (Birmingham): to be Vicar, Epsom Common Christ Church (Guildford).

Revd (sic) Deidre Fyfe, NSM (Assistant Curate), South Petherton with the Seavingtons St Peter (Bath and Wells): to be NSM (Associate Priest).

Revd (sic) Margaret Ann Jane Gillibrand (France, Europe): to be NSM (House for Duty Priest), Whitstable All Saints (Canterbury).

Revd (sic) Rebecca Harris, Team Vicar, Great Chesham Christ Church (Oxford): to be Rector, Creech St Michael and Ruishton with Thornfalcon (Bath and Wells).

Revd Geoffrey Houghton, Rector, Jersey Holy Trinity; and Vice Dean of Jersey; and Chaplain, Jersey Hospice (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd Richard Lowndes, Chaplain, Southampton University Hospitals NHS Trust (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd Tobias Osmond, Incumbent, Craighurst, Midhurst and Minesing (Toronto, Province of Ontario, The Anglican Church of Canada): to be Priest-in-Charge, Wells with Horrington St Thomas; and Priest-in-Charge, Chewton Mendip with Ston Easton, Linton and Emborough St Mary (Bath and Wells).

Revd Adam Reed, Rector, Middleton, Newton and Sinnington St Andrew (York): to be Vicar, Saltburn-by-the-Sea Emmanuel (same diocese).

Revd Dr Brian Rees, Headmaster, Pilgrims' School (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd John Reeve, Team Vicar, Totton (Winchester): to be also Priest-in-Charge, Copythorne St Mary (same diocese).

Revd Canon James Robertson, Vicar, Monkseaton St Peter (Newcastle): to be Vicar, Whittingham and Edlingham with Bolton Chapel St Bartholomew; and Area Dean, Alnwick Deanery (same diocese).

Revd Frank Scammell, Vicar, Stoughton Emmanuel (Guildford): to be also Rural Dean, Guildford Deanery (same diocese).

Revd Andrew Sharp, Vicar, Guernsey St John; and Vice Dean of Guernsey (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

Revd David Snuggs, Vicar, Fair Oak St Thomas (Winchester): to be also Hon Canon, Winchester Cathedral (same diocese).

### LAY AND OTHER APPOINTMENTS/ RESIGNATIONS/RETIREMENTS

John Ball, Head of Strategy and Asset Management, London Underground Limited: to be Chief Executive and Diocesan Secretary (Chelmsford).

Dr Helen Harvey: to be Lay Canon, Winchester Cathedral (Winchester).

Revd Mark Tanner, Vicar, Ripon Holy Trinity; and Area Dean, Ripon Deanery (Ripon and Leeds): to be Warden of Cranmer Hall, St John's College (Durham).

Frere Etienne, Abbot of Fleury: to be Ecumenical Canon, Winchester Cathedral (Winchester).

### CORRECTIONS

Revd Michael Coates, Priest-in-Charge, Edge Hill St Cyprian with St Mary (Liverpool): is now Assistant Curate, Liverpool All Saints Kensington (same diocese).

plethora of other courses, organisations and programmes are based on atheistic and often strongly anti-Christians psychological theories. Dr Williams explains how such a situation has come about and why the consequences of such an approach are so damaging.

To put it most simply, counselling blames everybody else and justifies everything. The therapy is anything that will boost your self esteem and may even include such steps as keeping away from Church and other Christians and ignoring the Bible. It is tempting to link together in our minds all the many organisations mentioned in the book. Dr Williams is careful not to do that but to state that many have ignorantly been led astray. We can be sure however that the psychology industry is part of Satan's careful strategy to destroy the church. We are thankful that the Lord Jesus Christ promised that the gates of hell shall not prevail. If Christians will trust and follow the Lord Jesus they too will find that

their many troubles will be cast upon the only One who is able to care for them and keep them unto His heavenly kingdom.

As Director of Public Health for Croydon Health Authority for many years, Dr Williams must have seen the consequences of people living without Christ. It is not surprising that he is alarmed at what he has seen in the Christian church. We are indebted to Dr Williams for sounding this alarm and trust that the book will find its way into the hands of pastors as well as those who may be troubled. This review is unable to do justice to the profound insights that this book provides. You will be amazed. Dr Williams thoroughly proves his case with extensive quotations from the Bible. Our only disappointment is the use of the NKJV rather than the Authorised Version but please don't let this stop you from getting this very important book. *PJR*



# 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, new church building, Clarence Street.** 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** 1 Quinn's Road, Shankill, County Dublin. Services: Lord's day: 11am and 7pm Wednesday Bible Study and prayer meeting: 8.30pm. 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 Cluny Centre, 1 Cluny Drive, Edinburgh, EH10 6DN. 11.00am and 6.30pm. Thursdays 7.30pm, venue as announced. AV and Metrical Psalms. Minister: Rev James Gracie. Tel: 0131 667 4730

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

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

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

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

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

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

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

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

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



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# Voices from the Past

Lincolnshire worthies & their message for today



**Anthony Tuckney, D.D. 1599-1670**

Member of the Assembly of Divines at Westminster

By: Rt Revd Dr J Barry Shucksmith Royal Navy (Rtd)

The name of Anthony Tuckney is not as well known as it should be. Merit and esteem should place him high on the list of the most memorable of Lincolnshire worthies. There is not as much information on his life as we would like. The remoteness of 17th century Lincolnshire has also contributed to paucity of detail. There is a helpful four-page record of his life in James Reid's MEMOIRS OF THE WESTMINSTER DIVINES, Volume 2; (1811; reprinted by Banner of Truth Trust; 1982).

## The 17th century, Puritan and Reformed

The 17th century was a remarkable century by many tests. It was the period of the Puritans. One recent church historian has written:

"The Puritans stood for the Reformed faith as known in Switzerland and France. They objected to the sign of the cross in baptism and to kneeling at the Communion (for fear of adoring the elements). They opposed the use of surplices and albs, and the introduction of certain rites and ceremonies, largely because of their sacerdotal implications. They insisted strongly that everything must be according to the model of the New Testament. They objected to games and sports on the Lord's Day, and their enemies charged them with austerity. In England many of the most learned men of the time were among them, as is seen from the high places they occupied in the universities of Oxford and Cambridge. Their culture is exemplified in the works of Edmund Spenser, Sir Philip Sidney, John Milton and Andrew Marvell, all of whom were Puritans and loved music and poetry. When such men objected to ceremonial and to gorgeous furnishings in churches, they did so, not from lack of aesthetic taste, but on theological grounds. They believed not only that there was beauty in chaste simplicity; they also maintained that this characterised the early Church and that the gradual departure from this simplicity after the third century indicated a spiritual deterioration (*The Story of the Church*; A.M. Renwick; 1958; IVF).

## A brief history of Anthony Tuckney

Anthony Tuckney's father was minister of Kirton, near Boston, not to be confused with the Lincolnshire village of Kirton-on-Lindsey, near Gainsborough. Kirton is actually about three miles from Boston. Anthony was born in September 1599. We have little detail of his childhood, but we have reason to believe he was studious, and a greatly gifted child. We know for certain that he went to Emmanuel College, Cambridge for his further educa-

tion. He graduated Master of Arts, left the College, and for a considerable period of time, served as domestic Chaplain to the Earl of Lincoln. Only later was he chosen Fellow of his College, and returned there to complete a Bachelor of Divinity degree - a highly-valued award, both at Oxford and Cambridge.

## It is difficulties which show what men are

Anthony Tuckney was not merely furthering his own education during this period but sought to help others prepare themselves for their life's calling. He was a most diligent and conscientious tutor and many of his students became leading members of Church and State. It was not long before others desired the benefit of his remarkable pastoral and preaching gifts. He received a call to become assistant Minister to John Cotton at the Boston stump church, an honour indeed. The qualifications of the man are further displayed. He was the obvious choice to replace Mr Cotton, when he left with other "Pilgrim fathers," to set up a colony and church in New England. This was not an easy call for Anthony Tuckney. Who would want to follow such a charismatic figure as John Cotton? One is reminded of Joshua's succession from the remarkable Deliverer Moses, at the time of the Exodus. The difficulties for Anthony Tuckney were added to by a severe plague which demanded considerable pastoral attention. There was also fierce opposition from the governing authorities. They often caused problems for 17th century reformers.

The words of the Apostle Paul still speak loudly, especially to those whose chief aim is to be faithful to Almighty God's revelation... "of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches..." (2 Corinthians 11:23-28). Christian records aside, Epictetus, the first century Greek Stoic philosopher and moralist opined, "it is difficulties which show what men are." He was not thinking of faithful Christian ministers but the phrase seems to fit well.

## Anthony Tuckney, made a permanent contribution to the Westminster Assembly

In the year 1643, Anthony Tuckney was called to London, by the Parliament, to sit in the Assembly of Divines at Westminster. Two men were chosen to represent Lincolnshire; the other man was a Mr Coleman. These were difficult and dangerous times. There was civil war in the land and Oliver Cromwell was leading the parliamentary Armies against King Charles I. The only way for Pastor Tuckney to be sure of his family's safety was to take them with him to London. He did not return to his native Boston, at least not to live. But by consent of the people, he retained his ministerial title there, until Charles II came to the Throne in 1660, to be succeeded by Dr Howe.

The records show that Anthony Tuckney was well thought of by fellow-members of the Westminster Assembly. His contributions were highly regarded and, in contrast to some members of the Commons and Lords today, he was regular in attendance. In fact, his regularity was a bench-mark for others. 'He was appointed one of the Committee for the examination and approbation of those ministers who petitioned for sequestered places. In 1645, he was chosen one of the Committee of Accommodation. He had a considerable hand in the Assembly's Confession of Faith, and Catechism. It is said, that many of the Answers in the Larger Catechism, and particularly the exquisite exposition of the Commandments, were his, and were continued for the most part in the very words which he brought in.'

## The Shorter Catechism, a gem among many jewels

The Westminster Confession is a remarkable piece of work. It has been described as "one of the most influential creeds of Calvinism" - a creedal standard for all Presbyterian churches, drawn up at Westminster (1643-46). Puritans felt that the creeds of the Church of England must be revised. Westminster was really an attempt to formulate a creed suitable for all English and Scottish churches. It is a systematic exposition of orthodoxy and gives due weight to Divine sovereignty, electing grace, and salvation by Jesus Christ and His once-for-all atonement. Concentration was on the agreed fundamentals of the faith. The minor issues which could be deeply divisive were skilfully avoided. 'Adopted in England and Scotland, the Confession stayed on as a creedal standard in the Presbyterian Church of Scotland' (Ed. J.D. Douglas; N.I.D.C.C.)

Actually two Catechisms were drawn up. The Larger Catechism was intended

for pulpit use. The Shorter Catechism is better known, and still much used today, in all kinds of church and family situations. It was really intended for the use of children but has become an effective tool for adult Christians as well. It is concise, precise in definition, maintaining a true balance, and is thorough to the point of being chief among the brief reformed Catechisms. Those contemporary Christians who have yet to discover its unique value and inspiration for Christian belief and practice are in for a delightful surprise. There are 107 questions and answers, with matching scriptures. A portion read every day, alongside daily reading of the Scriptures, would strengthen the spiritual life and understanding of any believer. I heartily commend it, although I use the Book of Common Prayer Catechism as well. Like the 1662 Prayer Book Catechism, it mentions the Lord's Prayer and the Commandments but does so far more fully, and with extensive scriptural content. As is said today, "Read and enjoy!"

## "He that is least among you all, the same shall be great" (Luke 9:48)

It seems Anthony Tuckney was well-placed for another ministerial appointment, while in London. Many now knew about the previously-remote rural scholar, and could see for themselves, his considerable gifts. He became minister of Michael-Quern Church, at the upper end of Cheapside. He remained there until 1648. The appointment made it possible for him to care for his family and fulfil the scriptural command... "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). There is nothing unseemly about a paid ministry. Indeed, the scripture commands it and lays down a sound basis for the practice. Obviously, the imperative is directed chiefly to the local church, which is responsible for obeying the command... "let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward" (1 Timothy 5:17-18). Some congregations seem to have been overly influenced by unbiblical teaching and practice. They fail to make provision for the maintenance of the pastoral/preaching ministry. They seem to ignore Ephesians 4:11, where there is mention of the Ascension gifts of our Lord to his Church. In the spiritually more-enlightened times of Anthony Tuckney, provision was definitely made. In 1648 he removed to Cambridge with his family and in the same year was made Vice-Chancellor of the University. When Dr Thomas Hill died in 1653, Dr Arrowsmith was chosen Master of Trinity College. Dr Tuckney became Master of St John's and was, at the same time, made also Royal Professor. 'Tuckney was a man of great humility; and, yet few, if any, ever maintained their authority better than he did in the University... many gentlemen and ministers sent their sons to that Seminary of learning merely on his account, that they might have the benefit of his instruction.' The words of Jesus come to mind, "for he that is least among you all, the same shall be great." After the accession to the Throne of Charles II, and the Restoration, he was one of the Commissioners at the Savoy. The Savoy Conference was held in 1661 and Dr Tuckney had only nine years left to live. Everything after this Conference, seems to have been downhill for our Lincolnshire worthy. His contributions at the Conference were not taken up in any significant manner. Even before the conference ended, the King required his resignation as Master and Professor. He did

allow him a pension of £100 per annum. Whether due to his age, or humility, or perhaps both, he felt unable to turn to the Courts for legal assistance in keeping his positions. He was ejected and silenced after the Restoration, perhaps due to the Act of Uniformity in 1662. In 1665, the year of the terrible plague which devastated the city of London, Dr Tuckney was still living in the city, with his family, in the parish of St. Mary-Axe. He faithfully preached the Word of God to any who would come to hear him, in his own house. He was also invited to minister to families and friends of those who knew and loved him.

He removed to Colwick-Hall, Nottingham, for a short period and had to be confined in a gentleman's house during a time of considerable trouble and hardship. Evidently, he was treated well. When the Five Mile Act came into force, he had no option but to travel around several Counties to avoid arrest. In 1662, Presbyterian, Independent, and Baptist ministers had resigned their livings for reasons of conscience, and were severely persecuted. The Corporation Act (1661), the Five Mile Act (1665) and the Test Act (1673), placed under further serious disability every Englishman who was not an Anglican Churchman. Not only is it remarkable, that Protestants whose history had been shaped by the persecution fires of Rome, could forget so soon, but why would they wish to punish those who had served the Church of England well, before the Restoration?

Even more base - our Lord Jesus Christ had said, "love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:44-45). Some members of the Church of England today, not a few of them leaders, still persecute Puritans; not the successors of the 1662 ejection but those within their own Communion, who seek to conscientiously conform. I suppose we should not be surprised, where unconverted leaders are implicated, for Paul warns of such, "Now we, brethren, as Isaac was, are the children of promise. But as then. He that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Galatians 4:27-28).

Before his death, Dr Anthony Tuckney lived in three other places - Oundle and Warmington, in Northamptonshire, and Stockerson in Leicestershire. He then returned to Tottenham, London. He lost his library in the terrifying Fire of London which, for such a gifted and sensitive scholar, must have been a heart breaking experience. His life on earth came to an end in February 1670, in the seventy-first year of his age. 'He has left behind him the character of an eminently pious and learned man, a genuine friend, an indefatigable student, a candid disputant, and an earnest promoter of truth and godliness' (James Reid; *Memoirs of the Westminster Divines*). Anyone who wishes to know about his few published works will find them cited in Reid's magnificent volume.

Candidates for Christian ministry today will draw many lessons from this outstanding Lincolnshire worthy. Perhaps, the BCP Collect, Epistle, and Gospel, for Advent 3 is the best commentary on his life? For Christ's ministers in particular, and all Christians in general, 'it is required in stewards, that a man be found faithful' (1 Corinthians 4:1ff). "Faithfulness to God is our first obligation in all that we are called to do in the service of the gospel" (Iain H. Murray, Trustee; Banner of Truth Trust).