

CHRISTIAN WATCH

Issue No. 19

A Protestant Biblical Witness

Jan/Feb 2019

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

Mark 13:37

**Christian Watch Annual Subscription (2019),
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DATES FOR YOUR DIARY:

13 - 14 March 2019

CRE North 2019, Manchester Event City, Stretford,
Manchester, M41 7TB

6 - 8 June, 2019

South of England Agricultural Show, Ardingly,
West Sussex, RH17 6TL

29 August, 2019

Bucks County Show, Weedon Park, Aylesbury.

15 – 17 October, 2019

CRE International Exhibition, Sandown Park,
Esher, Surrey, KT10 9AJ

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IN THIS NEWSLETTER:

Letter from the Vice-Chairman	4
Obituary – David Crowter	6
A New Year's Greeting <i>Alfred Hewlett, D.D.</i>	8
Prayer Meeting Address – based on Psalm 11 <i>Pastor T. J. Parish</i>	10
“Trouble is near” <i>Pastor James Smith</i>	14
The Answer to a Political Crisis <i>Reformation Scotland</i>	15
News and Current Affairs	19
Fruitfulness <i>J. C. Philpot</i>	24
The Prince of Peace <i>John Newton</i>	27

Dear Friends,

It is with great sadness that I have to report the death of our Founder and Chairman, David Crowter. His funeral service was held on 5th February at Jireh Particular Baptist Chapel in Nuneaton, with an overflow congregation in the Church schoolroom. Please remember his wife and family in your prayers at this time – and also Christian Watch as a new Chairman will need to be appointed. An obituary follows the end of this letter. *“Precious in the sight of the Lord is the death of his saints”* (Psalm 116:15).

I am pleased to report, however, that, at our last meeting, we were able to welcome two new Committee members to Christian Watch. Rev. Peter Simpson, Minister at Penn Free Methodist Church in Buckinghamshire and Rev. Mark Mullins, Minister at Strangers Rest Evangelical Church in Tower Hill, London have both accepted an invitation to join with us. We trust that the Lord will bless the Committee as we endeavour to take a stand for Him in these dark days.

BREXIT continues to dominate the headlines. Nearly 3 years after the British people voted to come out of the European Union, many politicians – on all sides of the House – continue to contrive to thwart the democratically expressed will of the people. Now we have the President of the European Council, Donald Tusk, stating that Brexiteers who have no plan for the UK's departure from the European Union deserve *“a special place in Hell.”* I have to confess that I have found the whole chaotic scenes, inside and outside Westminster, strangely comforting and re-assuring. When the world is in turmoil about the future, it is always the Christian's delight to rest in the assurances set forth in the Holy Scriptures, such as those offered by the prophet Isaiah. *“Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the Heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity”* (Isaiah 40:21-23). The ‘grasshoppers’ may swarm in confusion, but we will trust in the Lord for *“whoso putteth his trust in the Lord shall be safe”* (Proverbs 29:25).

The Archbishop of Canterbury has made the astonishing admission that he does not care if vicars leave the Anglican Church to become Roman Catholic priests.

Justin Welby states – “Who cares? I don’t mind about all that, particularly if people go to Rome, which is such a source of inspiration. I had an email from a very old friend, an Anglican priest who has decided to go to Rome. I wrote back saying: “How wonderful! As long as you are following your vocation, you are following Christ. It’s just wonderful.” What we need is for people to be disciples of Jesus Christ. I don’t really care whether it’s the Church of England or Rome or the Orthodox or Pentecostals or the Lutherans or Baptists. They are faithful disciples of Christ.” Now we know why the Church of England is in such disarray – I wonder what Latimer and Ridley and the Reformers would think of this Archbishop? The vast majority of the doctrines and beliefs of the Church of Rome have no basis whatsoever in the Bible. They were added at a later date, contrary to the clear warning found in Revelation 22:18. Let me give you a few examples– and this is by no means the full list!

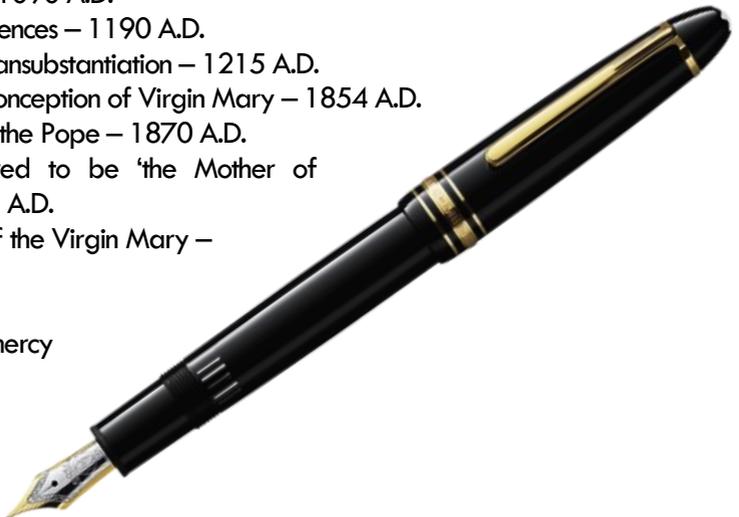
- The daily Mass – adopted in 394 A.D.
- The doctrine of purgatory – 593 A.D.
- Prayers to the Virgin Queen of Heaven – 600 A.D.
- Worship of images and relics – 788 A.D.
- Holy water blessed by a priest – 850 A.D.
- The rosary – 1090 A.D.
- Selling indulgences – 1190 A.D.
- Doctrine of transubstantiation – 1215 A.D.
- Immaculate conception of Virgin Mary – 1854 A.D.
- Infallibility of the Pope – 1870 A.D.
- Mary declared to be ‘the Mother of God’ – 1931 A.D.
- Assumption of the Virgin Mary – 1950 A.D.

May God have mercy
upon us as a nation.

Yours in His service,

Ian Henderson

Ian R. Henderson



OBITUARY



David Crowter

26th May 1934 – 11th January 2019

David Crowter - Founder and Chairman of *Christian Watch*, went peacefully to be with his Lord on Friday, 11th January, 2019. He will be sadly missed by his large family – particularly by his wife, Marjorie. He had 6 children, 29 grand-children and 52 great grand-children. His latest great grand-child has been born since his death. He was born in Coventry and lived there all his life until he moved to Nuneaton to be nearer the Particular Baptist Chapel in Attleborough, where he was for many years the sole Deacon responsible for its efficient running and also for the spiritual well-being of the Church congregation. David studied at Warwickshire Agricultural College and then worked

for Massey-Ferguson for several years, before running his own company marketing agricultural equipment.

He was a big man – with a large personality – a Gospel-centred believer who was zealous for the ‘old paths.’ A true Bible-believing Protestant, always adhering to the Authorised King James version of the Scriptures, he was instrumental, in 2001, in forming *Christian Watch*, initially with the aim of making professing Christians aware of the inevitable consequences of the nation’s departure from God and His Word – and to stir up people to pray and take a stand for truth and righteousness. Public Meetings were held up and down the country and *Christian Watch*, under his leadership, began to participate in exhibitions and agricultural shows where Protestant literature and Gospel tracts could be widely distributed.

He was a true patriot who had a concern for his nation and the evil inroads that had been made into the nation’s Bible-based Constitution and also for the souls of individuals. His often quoted Bible text was ‘*he that winneth souls is wise.*’

He was passionate about *Christian Watch* as he felt that it was the Lord’s work for him. He could see the Lord’s judgment falling upon our nation, unless there was a turning back to the old paths – and repentance. These judgments would cause problems for the Lord’s people and he was sad that so few professing Christians seemed exercised or concerned over the situation. Through *Christian Watch*, he campaigned against the Ecumenical Movement and for Britain’s withdrawal from the European Union, which he believed to be a Roman Catholic super-State. His Protestant credentials were never in question.

He will be sorely missed, not only by his family circle, but also by *Christian Watch*. It can most certainly be said of him – “*I have fought a good fight, I have finished my course, I have kept the faith*” (2 Timothy 4:7).

A NEW YEAR'S GREETING

Extract from a letter by
Alfred Hewlett, D.D.
to readers of 'The Gospel
Magazine', 1878

*(Editor's Note: A timely exhortation
even for our day!)*

...We have reached another of Time's milestones on the way to the "city which hath foundations." We are a year's "march nearer home." We have had our buffetings; our faith has been exercised; the faithfulness and love of our covenant God have stood the test of another year's trial. We can say with them of old, "No good thing hath failed of all that the Lord promised; all hath come to pass." But we often enquire, what is of the future? "Watchman, what of the night?"

A faithful watchman is bound to say the night is gloomy; thick clouds hang over our heads; we can scarcely see the way. We are in a strange position. Do we as a nation honour our God? Enemies to His truth are numerous on every side. The truth is assailed by those who have sworn to defend it. How is it with us? Are we walking in the light? It behoves us to be strong and quit ourselves like men. Let our motto for this year be:

"Above all, taking the shield of faith."

That is, not our faith as our shield,

but the shield which faith lays hold on, namely the declaration of our God, "Abraham, I am thy Shield," and "the Lord God is a Sun and a Shield." If we are enabled thus to lay hold on our God in His covenant character and relationships to our souls; if we thus get sheltered under His wing, we need not fear "the arrow that flieth by day, nor the pestilence that walketh by night."

Christians, you are the salt, the light of this nation; "the holy seed is the substance thereof." As God blessed Laban for Jacob's sake; and the house of Obed-Edom for the sake of the ark that was under his roof, so He hath blessed this nation for the sake of His elect who are in it, for the sake of those who cry, day and night, for the abominations that are done therein. Let it be our care, my dear friends, to be earnest with our God, in prayer for our nation, for our rulers, for all those who are dear to us; let us look unto Him who is able to deliver, "who hath delivered, who doth deliver, and who will yet deliver;" and what a stability is afforded to the soul by the remembrance that "the Lord reigneth!"

However gloomy our feelings for our country may be, whatever struggles and trials we may foresee for true and faithful, bold and uncompromising Christians; at one time from a false and specious liberality, at another from the

workings of superstition, tending to idolatry and leading to that corrupt system which only lacks the power to make its persecuting spirit felt as in days of old; of this we are sure, as we are of our existence, that it shall be well with the righteous; no weapon that is found against him shall ever prosper; "all things work together for good to them that love God, to them who are the called according to His purpose." They may be tried, even in the fire, but they shall come forth like gold; they may be forsaken of men, but never of God; they may be put into the furnace, but shall only lose their dross. In fact, my dear friends, all these things will only tend to purify and exalt the dear child of God into his Father's bosom and, in such

circumstances, faith lays hold of its shield and the soul is preserved from harm.

That our gracious God may infuse His strength into our souls, and thus nerve us for every conflict and every trial, and enable us to sing to His praise continually, is the prayer of your loving brother.

A Holy, heavenly walk, will command dread and awe from men and devils; upon which account the Church is said to be "terrible as an army with banners."



PRAYER MEETING ADDRESS

at Jireh Particular Baptist Chapel, Attleborough

On Wednesday, 11 December, 2018

(On the occasion of the **'Confidence' vote in the House of Commons**)

By: **T J Parish** (Pastor)

Reading: Psalm 11

1. *In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?*
 2. *For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.*
 3. *If the foundations be destroyed, what can the righteous do?*
 4. *The LORD is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men.*
 5. *The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth.*
 6. *Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*
 7. *For the righteous Lord loveth righteousness; His countenance doth behold the upright.*
-

In this Psalm David begins with a statement "*In the LORD put I my trust*". He doesn't say 'I have' or 'I used to'. David says, "*In the LORD put I*"; in other words, 'I have done, I do today and will do tomorrow' - 'I have put my trust in the LORD'.

But David has those around him who are saying 'well, you're surrounded with trouble, you're fleeing for your life, your life is a prey, you are being persecuted, sought after.' 'David, the things that you have been promised, the anointing as King of Israel, when will it happen?' It seems so far off, everything seems

against him. "*Flee as a bird to your mountain,*" they say to him. No doubt it was inwardly as well. Satan takes his circumstances and seeks to aggravate him with them, pointing out that the wicked are ready to assault him, they've got their bow ready, the arrow is on the string, and they're taking aim secretly to shoot at him.

The thought arises - '*If the foundations be destroyed*' - because in David's day there is trouble, there are threats to the House of God, to the true worship of the Lord's Name, the enemy is coming in like a flood -

'If the foundations be destroyed, what can the righteous do?'

What can you do, David? What are you going to do with all these enemies against you? What are you going to do when even those things that were solid in your life are being shaken and everything is called into question? What are you going to do, David? *'If the foundations be destroyed, what can the righteous do?'*

What have the Lord's people done in the past and what should they do when things around them are shaken? They make haste to the throne of grace. They cast themselves down at the feet of the Lord and Saviour Jesus Christ, pour out their hearts before Him and they tell Him all about it. *'If the foundations be destroyed, what can the righteous do?'*

We have things around us in our lives at present that are like the foundations being destroyed. What do I mean? Well, let's begin with our National Church. Where is the Church of England at this time of trouble? Where are the religious leaders? Where is the gracious voice of God's people speaking out? Why is there so much confusion and error in the Church of England? They have moved away from the inerrant, infallible Word of God as their foundation. Where is the religious influence in the House of Lords and the House of Commons from religious members there? *"If*

the foundations be destroyed". Our country was founded on Protestant beliefs and principles, but now we find them being eroded away. Daily we find the erosion, the foundations being destroyed.

We have at present a Parliament in great confusion. We have our Prime Minister in a confidence vote this evening and we have the Government completely split; we have no leadership in the Government. This is not just in the Government, we see it in society in general. We find the trouble over BREXIT splitting the country - almost in two halves... the foundations being destroyed. It is worrying for us as adults and it is worrying for our children; we see deeper divisions in society than just over BREXIT.

Society is divided into two groups - the 'haves' and the 'have-nots' and we find a greater division between the rich and the poor than we have known in recent years. Britain had a solemn judgment on our land when we experienced the banking crisis in 2008 and we find that the country, society and those in positions of leadership appear not to have learned a thing. Everyone continues to do what is right in their own eyes. We have no true moral leadership from our Royal Family. We find things increasingly depressing as we see the unfolding of the lives of the various members of the Royal Family. *'If the foundations be destroyed, what can the righteous do?'*

There are many who are putting business before people and we find a society which increasingly has no compassion. We used to be a Christian country and now we see little or no compassion being shown to the poor and disadvantaged of our country. There is increasing unrest in the younger generations as they are growing up to find their hopes and ambitions and prospects diminished. These, beloved friends, are judgments.

Where is the voice of warning? Where are those, that we read of in the past, who had the ear of those in high places? The servant in the court of the King or Queen who had a gracious influence, who was a confidant of the King or Queen, who were set there by Almighty God for a purpose. We don't know who is in the Royal house, but we pray that the Lord would put in the Royal household those who fear His Name; that the Lord would have a purpose of love and mercy toward our country and that there might be a gracious influence. We pray that the judgments that the Lord is bringing on this country might be made known to those in authority; that the rulers of our land might be made aware that there is a God in Heaven and that these are His judgments. We pray that there will be a call to repentance by the working of the Spirit of the Lord.

So, we meet particularly this evening, (I sent a message out today), to pray for our nation. To

pray and to confess sin. We are all part of this nation, we live in this nation and may we be among the praying remnant. Isaiah 1:9 *"Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."*

May there be united prayer this evening, that we may sigh and cry over the abominations done in the land. We don't want party-political prayers, we don't want 'Leave' and 'Remain' prayers, we want to pray that the Lord will make bear His holy arm; that the outcome of these things that we are passing through would fall out for His honour and glory and the good of His people in this country. That He might return - return to us as a nation. We see, we feel, the withdrawing of His Spirit from us, but may our prayer be as the Psalmist wrote in Psalm 85 - *"Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O LORD, and grant us thy salvation."*

David reminds us, *"The LORD trieth the righteous: but the wicked and him that loveth violence His soul hateth."* May these things prove to be a judgment that brings the country to Him; prove to be a trial of the faith of the Lord's remnant in the country to bring them to prayer and may we prove that all things work

together for good to them that love God.

May we see a working together for good for His honour and glory and the good of His people and His church here below. *“For the righteous LORD loveth righteousness; His countenance doth behold the upright.”* He has an all-seeing eye; He has an all-hearing ear; His throne is in the Heavens, *“what can the righteous do?”* O turn to His Word and encourage us in His Word; prayerfully plead His Word and His promises at the throne of grace. May we be reminded and not overwhelmed and overcome with things but stand firm, encouraged, that *“the LORD’S throne is in Heaven: His eyes behold, His eyelids try, the*

children of men.” He is in control. May it please Him to turn again and smile upon us that we might find favour in His sight, that He will bless this country again and bless us as a Church, the one church throughout this country again. And personally, that these things might prove to be for our own personal good, that we might know His blessing in our hearts and find favour in His sight.

May the Lord encourage the brethren in their prayers this evening and may we be bold in those things that we ask for. There is much to be cast down about, but the Lord says *“Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?”* Jeremiah 32:27.



'TROUBLE IS NEAR'

Psalm 22:11

By **Pastor James Smith**

From: The Daily Remembrancer

Trouble and the Christian are seldom far apart, or long apart. This may sound discouraging, but Jesus and the Christian are never apart. He will never leave us, and trouble is intended to prevent our leaving Him, or to bring us back if we have already wandered. His loving heart guides the hand which smites; and nothing is done by Him, or permitted, but that it may be overruled for our good.

Trouble may be near, but the throne of grace also is near; His Word of promise is near; and He is near who justifies us. In trouble, God can glorify His grace, deepen His work in your heart, brighten your evidences and fill you with joy and peace in believing. Plead with Him to do so. Let not trouble fill you with confusion, weaken your faith or drive you from Him; but listen to, and act upon, His Word. He says, "*Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me. I will be with him in trouble: I will deliver him, and honour him.*" "Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" Every trouble is intended to endear Jesus to your heart.

*This land, through which His pilgrims go,
Is desolate and dry;
But streams of grace from Him o'erflow,
Their thirst to satisfy:
Jesus has all His saints can want,
And when they need He'll freely grant.*

THE ANSWER TO A POLITICAL CRISIS

From: Reformation Scotland website,
16 November, 2018 www.reformationscotland.org.

There is no shortage of feverish opinion and speculation in a deepening political crisis. The rhetoric and debate may be polarised in all (not just opposite) directions. As on-lookers, perhaps we are thankful we do not bear the burden of managing it. But do we have a duty? Should we be concerned or resigned to whatever will happen? It seems impossible to find a solution that everyone can support. Events seem to compound rather than resolve the difficulties. How will a resolution be found? Is there an answer that has not been considered?

Surely when things come to such a conflict and intractable impasse we can see that a greater wisdom is required. Rather simply, but not glibly, the answer is to seek wisdom beyond ourselves. This is what Solomon did out of a sense of the weight of the responsibilities he was to carry (1 Kings 3:9). The following is extracted and updated from a sermon by Lazarus Seaman on Solomon's request for wisdom. He was a minister in London and a member of the Westminster Assembly. He preached the sermon before the House of Commons in 1644 on a day set aside for public fasting during a time of political crisis. He shows how Solomon's request for wisdom is a precedent for all who are in authority. We can learn from this how to pray for those in authority and also how we ought to act.

1. ALL IN GOVERNMENT HAVE A SPECIAL NEED FOR WISDOM

Solomon's request for "an understanding heart" must be theirs for themselves (1 Kings 3:9). National governors have much business to conduct. They have many enemies to encounter: foreign, domestic, or both. There will be some, even from within, that will drive their own agendas and consult their own interests. Thus, they make parties and factions to the prejudice of the public good. David makes a sad complaint to Abishai about Absalom his own son seeking his life (2 Samuel 16:11); something similar is too often verified in others. Flatterers, hypocrites and false friends are enemies as well as those who are divisive, rebellious and subversive. It requires no small measure of wisdom to deal with all these effectively.

The trust committed to supreme rulers is great. They have to govern many people with different situations, attitudes and opinions. There is a mixture of contrary inclinations in them all. That which pleases some, others abhor. One person's rise is from another's ruin. The aims are to be high and noble but the means are not easy to identify and are often unsuccessful. The lack of a little wisdom prejudices not only the reputation of those in authority but also the success of their affairs.

David was happy for a while; whatever he did “pleased all the people” (2 Sam. 3:36). Even if all in authority were always as happy as this, there is a strict account to be given to God afterwards. For we must all appear before the judgment seat of Christ (2 Cor. 5:10). Even if we can get the approval of the world, that will not satisfy. All the lions of the world must give an account to the Lamb, the King of Kings and Lord of Lords. He alone is to continue King forever (1 Tim. 6:15).

2. WISDOM IS BETTER THAN ALL EARTHLY BLESSINGS

Wisdom is better than riches and a long life (Ecl.8:12; 8:13). It is better also than success in business, for that is common to wise men and fools (Ecl. 9:11). Wisdom directs governors how to discharge their duty to God and man aright in all respects. It is the knowledge of what ought to be done, and a readiness in doing it.

3. WHAT KIND OF WISDOM DO THOSE IN GOVERNMENT NEED?

They need wisdom to direct them how to go in and out (1 Kings 3:7). They need to know how to order all their affairs and each part of their office at all times according to the right ends. This is so that what is done may be just, honourable, appropriate and most gracious (Ecl. 8:5; Prov. 14:8).

4. HOW CAN THEY OBTAIN THIS WISDOM?

Prayer is a special way to obtain wisdom (James 1:5). Good books, good thinking, good counsel, good example and studying God’s Word can help greatly to get and perfect wisdom. Yet all this is in vain without prayer. It is God who gives wisdom to the wise (Dan. 2:21).



a) Prayer obtains the blessing

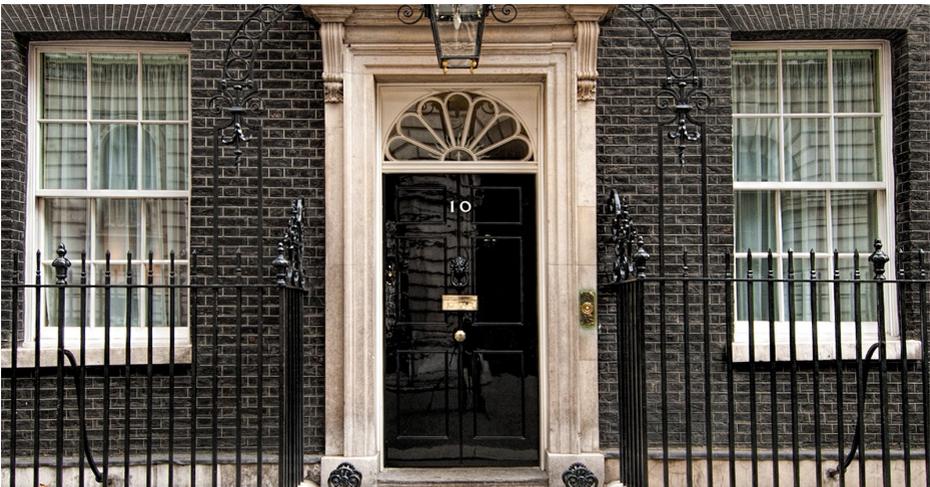
Prayer alone can obtain the blessing on other means. The blessing on all things whatever depends on prayer. There is an event and some outcome of all that is said or done; but who can take any comfort, though it prospers, if they did not seek God? Who must have the blame, except ourselves, if anything does not succeed, when we restrained prayer beforehand? Strong resolutions, vigorous endeavours, a prudent choice of suitable means, the nick of time and all possible carefulness come to nothing if God opposes; or, indeed, if God does not graciously intervene. When He is humbly sought in prayer, we will make the progress Eliezer did in providing a wife for Isaac (Gen. 24:15). It will be as if the things we desire ran on wheels toward us.

b) Prayer is the most effective means

Prayer is the most efficacious of all other means. God will respond to the humble request of His servants and do that which He will not do on any other occasion. Daniel is praying and the angel Gabriel interrupts him with the news that he had come to give him understanding (Dan. 9:20, 22).

5. WE ALL NEED WISDOM

Which of us can say I am wise or I have my due proportion either for the soul, for the body, or for outward things? We need it in every aspect of outward things and much more in spiritual things, but most of all for matters of eternity. And I fear we lack it. Who knows how to order his own family as he ought? Or how to order himself? Differences (both smaller and greater) might either be prevented, lessened, or sooner remedied if we had more wisdom. Families, Church, State, ourselves and our posterity are all in a perishing condition.



6. WE ALL NEED TO PRAY FOR THIS WISDOM

Let us pray earnestly for ourselves and for one another that we may be richly supplied with this grace. We should pray that each of us may have it according to our need in all respects. We should pray for those in Government and the Parliament and everyone in the land.

When God blesses Church or State He will provide wise and just governors for them. They will so order things that everyone may lead a quiet and a peaceable life in all godliness and honesty (1 Tim 2:2); but it is as hard a matter to obey well as it is to rule well. This is sometimes because the “powers which be” are sometimes divided against God and among themselves.

Pray that God would teach us to know our duties towards Him and to one another in every way. It may be that one reason there is not sufficient wisdom among us is because we do not seek it. Or, perhaps, we only desire it for ourselves and do not care how destitute others are. The Lord has enough in store for us all.

The only wisdom is for everyone to be wise for themselves: to know their own duty and to do it. We ought to pray therefore that the Lord would teach us how to strengthen our friends and (if possible) win over our enemies; but above all, teach us how we may glorify God by doing or suffering in the midst of all the scandals and blasphemies by which He is dishonoured. Let us practise, exercise and manifest our wisdom in all affairs and at all times.

CONCLUSION

God will pity your frailty and supply your defects. His wisdom will richly supply whatever is lacking in yours. Strive to do your whole duty. Pray earnestly that your love (to the nation) may abound in all wisdom.

The fear of the Lord is the beginning of knowledge (wisdom) (Prov. 1:7). Those that have no fear of God before their eyes are seldom of God’s counsel. They have rejected the Word of the Lord and what wisdom is (or can be) in them (Jer. 8:9). There is also a wisdom which God curses. He takes the wise in their own craftiness; He knows the thoughts of the wise that they are vain (1 Cor. 3:19-20).

Let our nation be the Lord’s and His Christ’s in the first place entirely, lest we come to be no more a people. If He is not the cornerstone of the whole building both in Church and State, all will prove to be but a Babel, and end accordingly.

News and Current Affairs



Peace, peace ... – Editorial in British Church Newspaper, 18 January 2019

Field Marshal Montgomery said that we did not fight the last war for peace, but for justice and liberty.

True, as Christians we are to follow peace with all men. Christ is the Prince of peace. The fruit of the Spirit is peace. Did not Christ come to bring peace on earth and good-will toward men?

Yet Christ said, *“Think not that I am come to send peace on earth: I came not to send peace, but a sword”* (Matthew 10:34). Scripture tells us that there is a *“time of war, and a time of peace”* (Ecclesiastes 3:8). It warns us against those who say *“peace, peace; when there is no peace”* (Jeremiah 6:14).

Christmas and the New Year have been used to spread confusion. There is peace with God through the cross of Christ, but this automatically enters us into the lists against Satan. Without Christ we are at enmity with God: with Christ we are at enmity with the world.

Yet crafty ecclesiastics have persuaded the world that pacifism is the central message of the Sermon on the Mount and the essence of the Christian religion. Politicians joyfully clutch at the theme. Islam climbs on the band wagon. The British establishment announces that not just Christianity and Islam but all religions are peaceable. Archbishop Welby preached peace in his Christmas sermon and again at the New Year. Even the Queen was recruited for this purpose at Christmas.

The cry for peace is followed by appeals for unity. The call is not just to stop fighting, but to join the enemy and stand for him. But our motto is *“all one in Christ Jesus”* (Galatians 3:28) which is very different from unity for unity’s sake. In practice it means uniting around Scripture. Why this stampede for peace and unity? Is it not to prevent us fighting for truth, justice and liberty? Monty was right. Peace can be the enemy of justice and liberty.

The Churches have long used pacifism to try to persuade us to join the ecumenical, inter-faith movement; but now they are using Christmas and the New Year to make us feel guilty about opposing the surrender of our God-given Protestant liberties to an unelected, foreign, Roman Catholic Commission, something on which Parliament and the Church have set their hearts and which the country has opposed. Nor will we be deterred by the Archbishop’s charge of ‘tribalism’; nor by the cry that ‘the nation is divided’.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Galatians 5:1). Let us pray.

The Pope and Mary – By Rev. A. W MacColl, MA, PhD,
The Free Presbyterian Magazine, February 2019
www.fpchurch.org.uk/publications/thefree-presbyterian-magazine

The religious adoration of Mary, often referred to as ‘mariolatry’, is one of the most blatant corruptions of the Church of Rome. The Pope’s New Year homily was brimful of this dreadful error. If one is “entangled in life’s knots”, then the advice from the Vatican is, “Lift up your eyes to Mary ...she is present wherever she is needed”. The many blasphemous assertions made by the Pope on this occasion include the statements that Mary “is a mother who generates in her children the amazement of faith ...Faith is a bond with God that engages the whole person; to be preserved, it needs the Mother of God.” He further said that “God Himself needed a mother”.

The failure to distinguish properly between Christ’s humanity – which was born of the Virgin – and His essential and uncreated divinity as the Son of God, allows Rome to ascribe the title “Mother of God” to Mary and thence to open the door to ascribing divine attributes and veneration to her. The Lord Jesus Christ was the Son of Mary according to His humanity, but not the son of Mary according to His Person as the eternal Son of God. The unity of His Person as God-man allows the attributes of His humanity and His sufferings in our nature to be ascribed to His whole Divine Person, but this does not mean that Mary can be regarded as the mother of deity in any sense. Of course, the “Mary” of Rome is not the Mary of the Bible; she is none other than the Queen of Heaven of the ancient heathen religions.

Robert Shaw writes very appropriately concerning the offering of prayer to Mary and other human mediators in the Roman Church: “It must import that they are omnipresent and omniscient; for how could the Virgin Mary, for example, have any knowledge of the prayers which are addressed to her at the same time in ten thousand places, and, it may be, by millions of individuals? Protestants, therefore, with good reason, reject the notion of angelical and human intercessors and rely solely on the intercession of that glorious Mediator whom the Father heareth always.”



C of E's General Synod to debate 'reconciliation' for nation that is divided
– by Press Association, 25 January 2019

Amid the sometimes toxic mood of the public debate around Britain leaving the EU, the Archbishops have led a last-minute change to the agenda of the Church of England's General Synod in London in February.

It means a special debate, entitled The State of the Nation, has been inserted into the schedule on the request of Archbishop of Canterbury, Justin Welby and Archbishop of York, John Sentamu.

The motion states: "That this Synod knows, through the experiences of parishes across the country, that social divisions feel more entrenched and intractable than for many years - and are concerned at the divisions within the major political parties which are stifling the emergence of a hopeful and viable vision for the common good in our communities."

It includes a call to see "the voices of the poor and marginalised at the heart of the nation's concerns" and asks "the nation's leaders, drawing on Christian hope and reconciliation, to work together for that common good at this time of division".

There is also a call for every diocese and parish regularly to "hold in prayer" their local MPs, politicians, the Government and civil servants, so they can seek God's "strength and wisdom for the responsibilities they bear".

The benefits of working with refugees and asylum seekers who are qualified in medicine, teaching, law or other professions, environmental programmes, evangelism, ministry to children and young people; plus working with the gypsy, Roma and Traveller communities are among the other issues to be discussed at the Synod.

Ashers Bakery growth strong despite legal case furore – by Ryan McAleer,
Belfast Telegraph, 29 December, 2018

The Northern Ireland bakery chain at the centre of a landmark legal battle sparked by its refusal to bake a cake promoting same-sex marriage has continued to grow.

Accounts for the Ashers Baking Company Ltd. revealed the business expanded in the year to 31 March, 2018 despite the high profile controversy. A financial report into the company's accounts showed that for the 12 months to the end of March, 2018, Ashers Baking Company Ltd.'s profit and loss account grew to £2.2m over the period, up from £2m last year.

Staff also increased from 70 to 74. Ashers continues to operate eight retail sites in the east Antrim and Belfast areas.

Abbreviated

Parents ‘terrified by trans-social contagion’ – Christian Institute, 25 January 2019, www.christian.org.uk

The Wall Street Journal has revealed how parents are being undermined by ‘experts’, keen to affirm their children as transgender. It interviewed 17 families in the US whose adolescent daughters are experiencing so-called Rapid Onset Gender Dysphoria (ROGD).

Parents said they were “terrified” that opposing treatments recommended by therapists and others would result in their child refusing to speak to them.

The journalist, Abigail Shrier, who spoke to the families, describes ROGD as a “social contagion” that “overwhelmingly afflicts girls. Therapists and psychiatrists undermine parental authority with immediate affirmation of teens’ self-diagnoses. Campus counsellors happily refer students to clinics that dispense hormones on the first visit.”

She also noted that Planned Parenthood [Abortion organisation] readily gives testosterone to young women without any psychological evaluation.

Shrier went on to question the hypocrisy of health professionals dealing with patients experiencing ROGD, compared to other issues such as self-harm or bulimia. “Like fashionable and tragic mis-diagnoses of the past, this one comes with irreversible trauma.”

Late last year in the UK, a mother was told that her daughter could be taken into care because she refused to endorse a sex change suggested by the NHS therapist. The anonymous mum was accused of ‘conversion therapy’ and deemed a risk to her daughter.



Trinitarian Bible Society answered prayer – English Churchman,
1st & 8th February 2019

Providentially the Trinitarian Bible Society (TBS) has secured a sale of its rental property. The TBS wrote to supporters:

We have written before of the financial challenges that faced the Society in 2018 and their potential impact on the Society's 2019 Budget. The Lord's ways and thoughts are higher than ours (Isaiah 55:8,9) and He has worked in a different way to our expectations. Remarkably, although the Society had only publicly marketed John Wycliffe House (JWH) for rent, two very competitive offers to purchase it were received during late 2018, one from a company who wanted it for a very benign and low-key use. At its meeting on 17 December, 2018, the General Committee unanimously agreed to sell the property, having debated the implications three times over the Autumn of 2018 and we hope to exchange contracts and complete the sale within just a few weeks.

We believe that the Lord has again "multiplied the oil" (2 Kings 4:7) on behalf of the Society, with capital appreciation on JWH of £675,000 since its purchase in October, 2015; not by way of rent or legacy income as we had more naturally expected during 2018, He has wondrously provided in a different way.

The sale proceeds from JWH will relieve the immediate financial pressure on the Society's General Fund and, therefore, the General Committee has agreed that there will be no planned cuts in expenditure in 2019. If the Lord will, we shall shortly be undertaking an Investment Strategy Review, with a view to maximising the financial return to be gained from these sale proceeds and we are hopeful that, if we invest wisely, the returns should not be substantively less than the rent that was previously achieved from JWH.

However, despite this short-term relief, there is still an imbalance in the Society's Budget to be addressed, as we are still dependent on one-off legacy income for ongoing expenditure. It has been an aspiration for some years to use legacy income only for one-off projects or granting, but this has not yet been possible. The General Committee and the Senior Management Team are unitedly committed to addressing this imbalance as part of the Strategic Review, which has now recommenced and will run for around 18 months.

We remain deeply thankful to all our members, supporters and friends for their partnership with us in this work, practically, financially and especially in prayer.

FRUITFULNESS

By: J. C. Philpot

And what fruit? Why, fruit of 3 kinds: fruit in the *heart*, fruit in the *lip* and fruit in the *life*.

I Let us see what these fruits are that he brings forth in the *heart*, or rather, that the Lord brings forth in him.

1) There is, first, the fruit of *faith*. This is the only man who really believes in Jesus; who believes the gospel to be glad tidings to perishing sinners; and who believes in and accepts the doctrines of grace as sweet and suitable to his soul. This is the only man who really believes in the Person of the Lord Jesus Christ, in His blood, in His glorious righteousness, in His dying love, as sweet and suitable. And why does he believe it? Because it has been revealed in a measure to his soul. Another may have heard it and received it gladly; but there has been no special discovery or manifestation of the gospel to his heart with Divine power. His head may be stuffed with doctrines; but there is no faith in his heart; no real coming unto, trusting in, or hanging upon the Lord Jesus Christ. There may be abundance of false confidence and presumption, but no real looking unto the Lord Jesus Christ out of the depths of a broken heart; no calling upon His Name; no seeing Him by the eye of faith; nor casting all his soul upon Him as able to save to the uttermost.

2) Again, He will bring forth the fruit of *hope*; or rather, God will bring it forth in him. The light shining into his soul making his evidences clear, bringing sweet manifestations of the love of God into his heart, applying His precious promises, and shedding abroad His favour – all these things, experimentally felt within, give him gospel hope, “an anchor to the soul, both sure and steadfast, and entering into that within the veil.” Others have no such hope. Their hope is the hope of the hypocrite that shall perish, the spider’s web spun out of his own fleshly bowels and vain hope; not a good hope through grace, anchoring in the blood, love and obedience of Jesus.

3) And he brings forth the fruits of *love*. There are times and seasons when he can say, “Thou knowest all things; Thou knowest that I love Thee.” He loves the Lord Jesus Christ; he loves the truth as it is in Jesus; he loves the people of God; he loves the work of grace wherever he sees that work manifest; and he feels a sweet union with the tried and tempted followers of the Lord Jesus Christ.

4) He brings forth also true *humility*. He has had a sight of himself; he knows what is in man and abhors himself. His heart is humbled by and before God.

5) He brings forth, or rather the Lord brings forth in him, the fruit of *repentance*. He sees what he is as a sinner and truly repents. He brings forth the fruit of godly sorrow; for seeing what his sins have cost the Lord Jesus Christ, he mourns over them with a repentance not to be repented of.

6) He brings forth *spiritual-mindedness*. In the place of a carnal embracing of mere doctrines, his affections are fixed upon the Lord Jesus Christ in sincerity and simplicity of heart. And this produces that spiritual-mindedness which is life and peace, and delights in Heavenly things.

II He not only brings forth these things in his heart, or rather, God brings them forth in him; but he brings them forth in his *lip*. When he speaks of the things of God, he speaks of them with real feeling, with real love in his soul and real grace in his breast; his heart teaching his mouth. If he be a Minister, he will speak with power; he will not deliver truth in a hardened, presumptuous, unfeeling manner; but having life and feeling in his soul, and an inward experience of the things of God, what he speaks will be uttered with unction, dew, savour and power. It will reach the heart, melt the spirit and bring forth life and feeling in the hearers.

And if he be a hearer, a private character, he will also bring forth fruit with his lips. His speech will be seasoned with salt. There will be a life and power in his conversation when he comes into the company of the people of God; the hearts of others will unite and melt as it were into his and find sweet union and mutual communion.

III Nay more, he brings forth fruit in his *life*. He is not a drunkard nor an adulterer. When hidden and covered by darkness, he knows that when no human eye sees him, God sees him. He will not be a slave to sin; God will deliver him. Sin shall not have dominion over him; he may be entangled from time to time in secret lusts that work in him, but he will beseech God to subdue them and bring him out of every snare.

He will sigh and cry to be delivered from sin in all its shapes and forms. He will not be a covetous, a proud, a worldly-minded, an oppressive man. If a master, he will not oppress his servant; if a servant, he will be sincere and upright towards his master. He will not be an unkind, cruel husband at home. Before his friends, his wife, his children, he will be the same – a Christian at home, as well as a Christian abroad. Thus he will bring forth fruit in his life as well as in his lip.

If there be no fruit in his life, depend upon it, there is no fruit in his heart; if there be no fruit in his heart, depend upon it, there will be no fruit in his life. Very few professors will bear following home; very few whose lives and conversation will bear looking into; very few who are not slaves, more or less, to some sin – drunkenness, pride, uncleanness, covetousness, worldly-mindedness, tricks in business, or some deceitful practices. The children of God will indeed be tempted, entangled and hampered, yea, fearfully hampered by sin in their soul's feelings.

But He, who has made their hearts inwardly honest, will make their lives outwardly honest. God, who has implanted His precious grace in their soul, causes the Word to take root in the heart and makes them to bring forth fruit, some a hundred fold (these indeed are rare), some sixty fold and some thirty fold. But if they bring forth no fruit whatever; if there be no fruit in their heart, lip or life, where shall we place them? If the preacher stands in God's counsel, he will be as God's mouth. I might have amused, entertained or deceived you and said, "If you believe the doctrines of grace, you are Christians." But I dare not say so; I should not be standing up in God's Name, nor be doing the work of a Minister uprightly, if I were to do so; my conscience, I hope, would not let me thus flatter and deceive you.

Then, where are the fruits? We profess to be Christians, profess to be children of God; but where are the fruits? Where are the fruits inwardly? Where are the fruits outwardly? If we have no fruits inwardly, no fruits outwardly, we may call ourselves what we please, but we shall not be what the Lord calls fruitful children, "trees of His right hand planting."

From: Sin and Salvation – Selections from J. C. Philpot
Edited by B. A. Ramsbottom



“THE PRINCE OF PEACE”

Isaiah 9:6

By **John Newton**

From: **Jewels from John Newton**

He shall be called “*the Prince of Peace,*” whose sovereign prerogative it is, to “*speak peace to His people;*” and there is no peace deserving the Name, but that which He bestows. The Scripture expressly declares, “*There is no peace to the wicked.*” By whatever name we call that thoughtless security and insensibility in which mankind generally live, while ignorant of God and of themselves, we cannot allow it to be peace. It is the effect of blindness and hardness of heart; it will neither bear reflection nor examination. Can they be said to possess peace, however fatally regardless they may be of futurity, who are at present under the dominion of restless, insatiable and inconsistent passions and appetites? But the Kingdom of MESSIAH is a Kingdom of peace and, in Him, His happy subjects enjoy “*a peace which passeth all understanding,*” such as the world can neither give nor take away. He has made “*peace by the blood of His cross,*” for all that come unto God by Him. Until they are in trouble and distress, until they feel the bitterness and fear the consequences of their sins and see the impossibility of helping themselves, they will not apply to Him; but whenever they do seek Him, thus “*weary and heavy laden,*” He hears their prayer. Their minds, for a season, are like the sea in a storm; they are distressed with guilt, fears and temptations; but when He reveals His mighty Name and boundless grace to their hearts and says, “*Peace, be still,*” there is a great calm. “*Being justified by faith, they have peace with God through our Lord Jesus Christ.*” He gives them peace likewise in a changing troublesome world, by inviting and enabling them to cast all their cares upon Him and to trust all their concerns in His hands, upon the assurance His word gives them, that He careth for them and will manage and over-rule everything for their good.

Messiah: Characters and Names of Messiah
Daily Readings from the Works of John Newton
Selected by Miller Ferrie



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