

CHRISTIAN WATCH

Issue No. 20

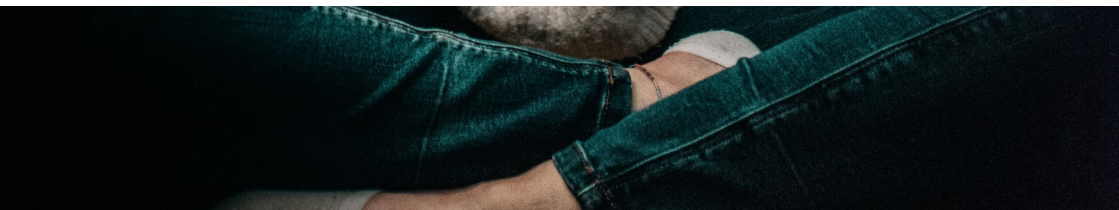
A Protestant Biblical Witness

Mar/Apr 2019



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

Mark 13:37



**Christian Watch Annual Subscription (2019),
including UK postage - £12**

DATES FOR YOUR DIARY:

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

SUBSCRIPTION RENEWAL REMINDER

Subscriptions for 2019 are now overdue for payment. If
you have not renewed already, please either renew online
www.christianwatch.org.uk

or send a cheque to

**Christian Watch
PO Box 6526, Leamington Spa, CV31 9NL**

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

IN THIS NEWSLETTER:

Letter from the Chairman	4
Appointment of New Chairman	6
Report on CRE North 2019 Exhibition <i>Marcus Brockes</i>	7
Nationhood and Controlled Borders: A Biblical Perspective <i>Pastor Peter Simpson</i>	8
The Real Christian Loves His Country <i>Ambrose Serle</i>	12
New Testament Churches <i>J. C. Philpot</i>	14
We Must Expect Opposition <i>Richard Sibbes</i>	17
News and Current Affairs	18
Daily Portion on Psalm 16:10 <i>J. C. Philpot</i>	23
That Marvellous Meeting <i>Rev. Edmund Clay</i>	24
Reality <i>A.K.</i>	27

Dear Friends,

Greetings once again in the precious Name of our Lord and Saviour, Jesus Christ.

It is with deep regret that, following on from the death of our Chairman David Crowter in January, I also now have to report the deaths of two retired Committee men of Christian Watch, Mr. Reg Jupp and Mr. Michael de Semlyen. Mr. Jupp was one of the founder members of Christian Watch and both men were faithful in their labours for the Lord. Please remember their wives and families at this sad time. *"Precious in the sight of the Lord is the death of His saints"* (Psalm 116:15).

29th March, 2019 – Brexit Day – has come and gone and Parliamentarians on both sides of the House continue to conspire to overthrow the democratic vote of the people. We are seeing lengthening shadows all around us – never was the approaching night more evident. The daily news indicates nothing but sin abounding – man's depravity is not something confined to distant pagan lands. No! the streets where once the Gospel message rang so clearly are now stained with the crimes of murder, abortion and immorality of ever darker hue. But do not despair – how good it is to read the words in Revelation 17:14 – *"The Lamb shall overcome them: for He is Lord of Lords, and King of Kings: and they that are with Him are called, and chosen, and faithful."*

It is comforting to know that even our political pygmies are working out the eternal purpose of the One Who sits upon the throne of the universe; the One Who *"worketh all things after the counsel of His Own will"* (Ephesians 1:11). Sir Winston Churchill once said: *'We have our own dream and our own task. We are with Europe, but not of it. We are linked but not combined. We are interested and associated, but not absorbed. If Britain must choose between Europe and the open sea, she must always choose the open sea.'* Michel Barnier – EU negotiator – says: *'I'll have done my job if, in the end, the exit terms are so bad that the British would rather stay in the EU.'*

We can't say we weren't warned! We do not want to be part of the federal European Roman Catholic super-State that is going to erode our rights and take away our democracy. This is Britain. We are not European. We have never been European. This is our land and we are taking it back. It is time to take up the spirit of Oliver Cromwell and reclaim what is rightfully ours.

LGBT - No escape from the Tories LGBT school agenda – Parents apparently have the right to remove their children from the first 10 minutes of lessons about gay sex, but they will have to return for the 30-minute discussion about gay relationships. 15 year olds will also be able to opt themselves back in, even if their parents decide to remove them. This is part of a new and disturbing re-appearance of a move towards the acceptance of 'children's' sexual rights by progressive liberals. The Judeo-Christian moral framework, which has existed in the West for 2000 years, teaches children to be responsible in their relationships, to value the family and to understand marriage as being between a man and a woman as an essential lifelong

commitment needed to bring up children. Rational thinking which sprang up out of the Christian tradition grounds us in knowledge based upon observable facts. Over the last 50 years, this framework of morality and reason has been systematically dismantled, with the result that society is in chaos. Far from understanding the roots of the chaos, the Governments of Cameron and May have aligned themselves with the Left and sought to pull down that framework entirely.

Rainbow colours – The rainbow is a sign given by Almighty God as a covenant between Noah and his seed and every living creature. The rainbow which the Lord made had seven colours – the number seven in Scripture declaring perfection and completeness. However, the rainbow flag contains only six colours, which, in Biblical terms, is the number of man as destitute of God, without God, without Christ and having no hope in the world. For the ‘gay movement’ to misuse the rainbow colours to suit their perverted ways is a terrible sin against the Lord and we should all bear in mind that it is written: “*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap*” (Galatians 6:7).

The BBC – did you know that the BBC had a Biblical foundation? The BBC’s broadcasting house in Central London was opened in 1932. Above the central archway in the entrance lobby was a large Latin inscription of the broadcasters’ values. It read as follows:

‘This Temple of the Arts and Muses is dedicated to Almighty God by the first Governors of broadcasting in the year 1931, Sir John Reith being Director-General. It is their prayer that good seed may bring forth a good harvest, that all things hostile to peace or purity may be banished from this house, and that the people, inclining their ear to whatsoever things are beautiful and honest and of good report, may tread the path of wisdom and uprightness.’

This inscription, which has reference to Philippians 4:8, remains in the same place today as it did in 1932, surviving the 2010 refurbishment. It shows the strong sense of Biblical values held by the founders and belief that the Corporation should be a force for good, for uprightness and honesty. It is said that Sir John approved of the sentiment but wasn’t sure if the BBC could live up to it. He was right. The BBC has failed in its standards of reporting honestly and accurately in regard to the truth and it is a sad reflection in our times that BBC too often stands for the British Biased Corporation.

Please continue to remember Christian Watch in your prayers, as we look to the Lord to guide and direct our ways in the days that lie ahead. If you have not yet renewed your annual subscription for the current year, please do so either on-line or by post (see page 2 for details). Finance, unfortunately, is an essential requisite to enable the work of Christian Watch to continue.

Yours in His service,

Ian Henderson

Ian R. Henderson (Chairman)

APPOINTMENT OF NEW CHAIRMAN

Following the death earlier this year of the Founder and Chairman of Christian Watch, Mr. David Crowter, the Committee have unanimously elected Mr. Ian Henderson as his successor.

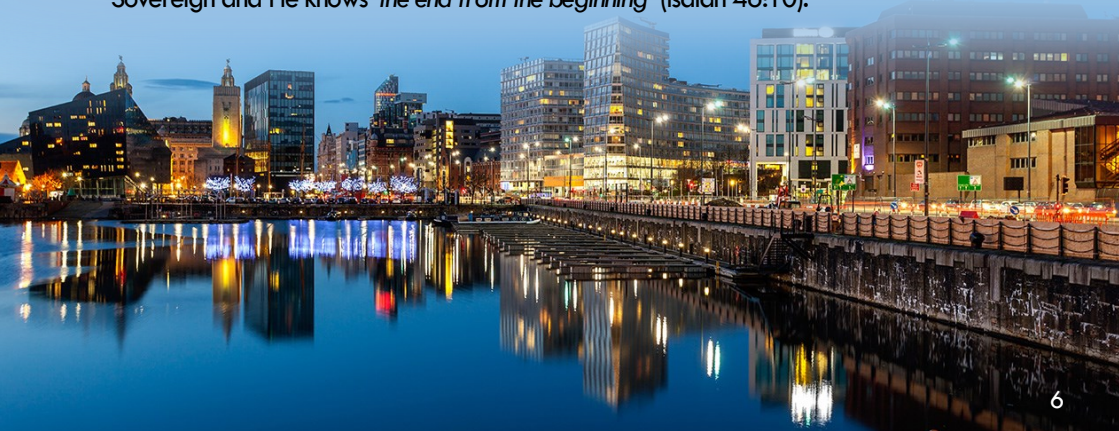
Mr. Henderson was brought up in a Protestant home in the city of Liverpool where his father was a Protestant Councillor on the Liverpool City Council and Leader of the Liverpool Protestant Party until the mid-1970s. Mr. Ian Henderson became the Treasurer of the Party and held that position until the change in Ward boundaries caused the Party to close. He subsequently formed - with others – the British Constitution Defence Committee and Protestant Volunteers in 1968 which organisation was active in England in opposing Ecumenism; supporting loyal Ulster throughout the years of IRA terrorism and campaigning for Britain's withdrawal from the Common Market (now the European Union), which we joined during the Premiership of Edward Heath.

Having come to faith in the Lord Jesus Christ at a young age, he attended the Protestant Reformers' Memorial Church in the north end of the city and served on the Church Committee for nearly 40 years, becoming Church Treasurer in 1982 when the Church joined the Free Presbyterian Church of Ulster (the denomination founded by Dr. Ian Paisley in 1951), the Liverpool congregation becoming the first Church of the denomination on the British mainland.

A school Governor for many years in Liverpool, he also chaired the Governing Bodies in both a Junior and a Senior School before moving to North Yorkshire in 2010.

Currently, Mr. Henderson is the Director/Secretary of the British Church Newspaper, Secretary/Treasurer of the United Protestant Council, Trustee and Founder member of the Christian Heritage Trust Exhibition based in Birmingham and owner of George Wise Publications, attending Rallies and Conventions selling Bibles and Christian literature.

He joined Christian Watch in 2002 and has chaired the meetings for a number of years during the absence through sickness of David Crowter. As the work continues, please remember the Committee in your prayers. We live in dark days, but our God is Sovereign and He knows *'the end from the beginning'* (Isaiah 46:10).



REPORT ON CRE NORTH 2019 EXHIBITION

at Manchester Event City, Stretford

By **Marcus Brockes**, CW Committee Member

The Christian Resources Exhibition in Manchester on 13th and 14th March was an opportunity for Christian Watch to witness for the truths of the Gospel and for our Protestant heritage - for the first time in the North-West of England - and many visitors to our stall expressed particular interest in the posters on display portraying Reformers of old - Luther, Huss, Latimer and Tyndale. How important it is that we remember these men who all played such a vital role in re-establishing a Gospel witness in our land.

Many profitable and Godly conversations took place throughout the two days and a large amount of literature was distributed to interested enquirers. We thank God for this open door of opportunity to take a stand for Him in these godless days in which we live and trust and pray that hearts will be challenged as a result of this witness. Many – if not most – of the visitors to the CRE are professing Christians but, in today's society, there is a tremendous ignorance of the Word of God and many have little or no knowledge of the way that God has blessed our nation over the years.

We are here '*for such a time as this*' (Esther 4:14) – please pray for us as we visit other Exhibitions throughout 2019 to witness for Him.



NATIONHOOD AND CONTROLLED BORDERS: A BIBLICAL PERSPECTIVE

Pastor Peter Simpson,

*Penn Free Methodist Church and CW
Committee Member*

It is the Lord Himself who has ordained the institutions of nationhood and controlled borders. In Deuteronomy 32:8 Moses tells us that, just as the Lord separated the nation of Israel, so He also ordained the independent existence of all the other nations: *"The most High divided to the nations their inheritance ... He set the bounds of the people"*.

So here is God's stamp upon the legitimacy of the nation state. This legitimacy is re-endorsed in the New Testament, where we read in Acts 17:26 : *"(God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined ... the bounds of their habitation"*.

Indeed, it needs to be emphasised that for 2000 years the Lord used the nationhood of Israel as a primary feature in the unfolding of His purposes of salvation for mankind. This, in itself, proves that there is nothing morally inferior about nationhood as opposed to supranational unions. Indeed, the origin of nationhood in God's purposes goes right back in time to Genesis chapter 10, where we read in verse 5, *"The isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations"*.

This chapter explains the situation which

prevailed after God's dispersion from a single region of all the inhabitants of the earth, following the building of the Tower of Babel (as described in chapter 11). The people led by Nimrod had desired to remain in a great union under a single government, rather than spread out across the earth (Genesis 11:4,6). They were thus putting their trust in their human solidarity, rather than in the Lord. Their rebellion led to His forced dispersion of them and their forming into separate language groups and nations.

The Tower at Babel, as well as being an emblem of human, God-rejecting pride, may also have been constructed in order to worship the heavenly bodies.

"Wilfully leaving the knowledge and worship of the true God and Creator, (Nimrod and his followers) began instead to worship the creation. This soon led to pantheism and polytheism and idolatry ... there is abundant evidence that all forms of paganism have come originally from the ancient Babylonian religion".

We thus learn that man's attempts at human unity and solidarity will tend also to embrace false religion and, as such, must be rejected by the one true Trinitarian God.

Is the creation of multicultural societies that which God is demanding of us today, as opposed to those which are more mono-cultural in character? Is it 'un-Christian' for a nation rigorously to control its borders?

Most contemporary approaches to these questions are fashioned by Cultural Marxism, which has created a ludicrous environment whereby it has become really difficult even to question the liberal, secularist viewpoint.

Even in churches, the attitude often seems to prevail that anybody anywhere in the world who desires a better standard of living should be allowed to come and live in the UK - and even to enter illegally. Those who dare to demur from such a view must, of necessity, be condemned as unpleasant racists and xenophobes. So goes secular establishment thinking, which has also tended to fashion how Christians think.

In response to such thinking, we firstly assert that it is the plain teaching of Scripture that all men are equal in the sight of God and that the Kingdom of God, the community of true believers in Christ, is made up of people of every tribe and tongue. Also, both as an obligation and as a delight, the Christian loves his neighbour, whoever he is and wherever he comes from. These are primary truths, which we resolutely uphold.

Many churches, however, have abused

these truths, using them to justify the abandonment of the very concept of nationhood. They have adopted the New Age, secularist and pagan idea that a melting pot, cosmopolitan world order is the ultimate virtue.

We accordingly need to assert some plain facts. The levels of immigration which the UK has experienced in recent decades are quite unsustainable in terms of the functioning of social services, the maintenance of infrastructure - including housing stock - and the conservation of the countryside, which will often comprise productive agricultural land. England especially is already very densely populated, without yet more migration continually taking place. High immigration levels have also led to wage depression in the lower paid sections of the economy. Many in middle class churches will perhaps not be on the sharp end of such developments.

Another problem with the nature of much of the immigration into Britain is that it does not lead to a seamless integration, but rather to the establishment of parallel communities, whereby people remain firmly lodged within their own cultural environments, speaking their own languages amongst themselves, and



whereby the interaction with the host community is the bare minimum compatible with economic necessity.

With respect to Muslim immigration (and we repeat, we love our Muslim neighbour), it is surely legitimate to observe on the basis of Islam's own teachings - and by the fact that it is a social and political system as well as a religion - that integration with a non-Muslim society is barely achievable, if Muslims are to remain faithful to their own doctrinal tenets. So the reality on the ground is that it is the host community which has to do the adapting by, for example, providing halal food in public institutions such as hospitals and schools and in numerous public eating places.

We see a similar development in the NHS's issuing of health advice in multiple languages. This can only mean that there is a realisation that many who have chosen to settle in this country will not in fact be proficient enough in English to read the communications sent to them and so it is the host community which again has to adapt to their presence.

The fundamental question is this : Does the open doors immigration policy so beloved of the liberal secular establishment, along with the concomitant embracing of 'diversity' and many cultures, constitute a conformity to God's purposes? If it does, then every other nation on earth i.e. those in Africa, Asia and the Middle East, should also be welcoming large-scale immigration as a moral imperative, not just the nations of Western Europe. Interestingly, however, these non-European countries are most definitely not arguing for their own

cultural dilution and for the scrapping of their border controls.

One of the pioneers of modern New Age thinking was Helena Blavatsky (1831-1891), who co-founded the Theosophical Society. She wrote,

"Mankind is essentially of one and the same essence, and that essence is one, whether we call it God or nature". She described the aims of the Theosophical Society as being *"to vindicate the importance of the Brahmanical, Buddhist and Zoroastrian philosophies ... (and) to form the nucleus of a universal brotherhood of humanity without distinction of race, colour or creed"*².

This quotation from a convinced occultist and pantheist shows that human oneness, leading to the dilution of nationhood, is not such a 'Christian' concept as many churches imagine. Modern cultural Marxists, along with the liberal churches, are often conforming themselves to Mrs. Blavatsky's multi-faith notions. Human solidarity has always been Satan's ultimate goal for the world, for such solidarity will inevitably be God-rejecting, since man, by nature, is fallen and alienated from His Maker.

There are a number of references in Scripture relating to Israel and 'strangers'. In these verses it is clearly taught that strangers, or foreigners, must be treated well. Any nation, in any age, will always find smallish numbers of foreign people in its midst and such should be afforded every courtesy and respect and equal treatment under the law.

The point of these Biblical injunctions re

the strangers, however, is that they are seen as vulnerable individuals, often being listed alongside the fatherless and widows. In the book of Deuteronomy alone, there are 11 references to all three categories considered together as a group. The focus is obviously upon their lone-ness and their resulting lack of resources.

To argue from these 'stranger' passages, however, that it is immoral so much as to question the arrival of incomers comprising tens and hundreds of thousands of people is, quite frankly, appalling exegesis. These verses simply cannot be used to justify the mass transfer from one continent to another of whole communities, who then carry on living within the cultural milieu of their countries of origin.

In further endorsement of nationhood, we observe that the Apostle Paul, after his conversion, never lost his sense of identity with his own people. He remained a Jew through and through. He declared, *"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*

that I have great heaviness and continual sorrow in my heart ... for my brethren, my kinsmen according to the flesh" (Romans 9:1-3).

So Paul poured out his heart to God in concern for his own countrymen. Jeremiah did the same thing. He cried, *"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"* (Jeremiah 9:1).

How Britain today needs Christians with a similar Spirit-given burden for their nation such as Paul and Jeremiah possessed.

Let us make no mistake - the Bible plainly teaches that God has ordained nationhood and clearly defined national boundaries. To reject this Divine ordinance, because of secular fashion, is to promote an anti-God, Tower of Babel, New Age world order - and Christians should surely not be doing that.

(1) *The Genesis Record*, Henry M. Morris, Baker Book House, p264.

(2) *The Key to Theosophy*, H.P. Blavatsky, Theosophical Heritage Classics, p24,25.



THE REAL CHRISTIAN LOVES HIS COUNTRY AND IS THEREFORE THE BEST OF PATRIOTS

By Ambrose Serle (1742 – 1812)

From '*The Christian Remembrancer*

Short Reflections upon the Faith, Life & Conduct of a Real Christian

Political hypocrisy hath made the laudable name of patriotism almost suspicious; but he that is sincere in the best things and walks as in the sight of God, will, of all men, be faithful in lower matters and carry a sterling integrity from religion into every duty of social life. On the other hand, he that regards not God, nor yet other men but as they are convenient to himself, may very justly be suspected in his fidelity to his country. Profit and vain glory, indeed, will carry some men very far, as they have done; but strip a worldly man of these and where are his motives for promoting the national welfare?

The Christian is not a mere showy patriot, for lucre or for fame; but he is, what none but a Christian can be, a patriot in spirit and in truth, pouring out his secret and earnest prayers before God for the true prosperity of the land. The world, indeed, hath a low opinion of this artillery of Heaven; but one, who is wiser than the world, hath told us, that the effectual, fervent prayer of a righteous man availeth much. And if one such person, like an Elias, can be instrumental in drawing down public blessings, what may not be hoped for from the prayers of legions of Christians throughout the nation? We may read what the prayers of such men have done in Hebrews 11:33,34.

The Christian patriot will rejoice in all the good done to his country; though other hands rather than his have been employed in the doing of it. That man deserves not the name of a patriot, to whom the peace, honour and



prosperity of his country are valuable only as they may contribute to his own. As the Christian's patriotism is founded upon the pure principles of religion, he is more desirous of his country's prosperity in true worth and virtue than in mere power and riches, which are often the dangerous fuel of luxury and pride both to States and individuals. He is no enemy to commerce, for a thousand reasons, but an utter enemy to commercial vices, for reasons infinite and eternal.

In wishing for his country all kinds of temporal blessings, he cannot forget to ask before God for a greater abundance of spiritual mercies. His heart's desire is, that the gospel and religion of Jesus Christ, happily countenanced and established by the laws, may for ever flourish through the land in all its genuine power and purity. Though he is not and cannot be an enemy to any man, yet he is a well-principled adversary to all wicked and blasphemous errors and opinions and to all profligacies of heart and life which flow from them and which have overrun the country with guilt and shame.

The Christian carries religion into his patriotism, but not his patriotism into religion. The things of God are too holy and sacred with him, either to be mixed with or truckle to the little low politics of men. He is the citizen of a better country and a pilgrim in all others, though a peculiar friend to that in which he was born.

As he can say with Samuel, God forbid that I should sin against the Lord, in ceasing to pray for this nation; so he would act upon all occasions, as Samuel did, and endeavour to promote the welfare of his country by being a good countryman. He will contribute fairly and cheerfully to her burdens, live in all godly quietness and honesty among his people and pray faithfully and earnestly for the whole public weal as a Christian. Were all the subjects such patriots, the nation, with God's blessing, would have but small reason to live in fear of the most mighty and numerous enemies.



NEW TESTAMENT CHURCHES

**“Ye received the Word of God...not as the word of men, but as it is in truth,
the Word of God.” 1 Thessalonians 2:13.**

If we examine the features of the New Testament Churches as reflected in the Inspired Page and seek to gather from that mode of internal evidence the spiritual condition of each, we shall find that, though in Christ Jesus all were one, yet in grace and gift, in state and standing, in knowledge and experience, in walk and conduct, they widely differed from one another. Thus, the Church of Rome seems to have been distinguished above her sister Churches for the strength of her faith. *“I thank my God,”* says the Apostle, *“through Jesus Christ for you all, that your faith is spoken of throughout the whole world”* (Romans 1:8). So conspicuous and eminent was the faith of the Roman believers, that they had become an object of universal mention and thankfulness among the Churches. And this seems to be one reason why the Apostle, in his Epistle to the Romans, dwells so fully and largely upon justification, they being able, above other Churches, to enter experimentally into the glorious doctrine of justification by faith in the righteousness of the Son of God. Thus, the whole Church, to the end of time, profits by the strength of their faith; for, had they been weak in faith, they could not have received an Epistle so fully declaring the way whereby a sinner stands justified before God, by the imputation of the obedience of Christ, without the works of the law.

The Corinthian Church was particularly favoured with the gifts of utterance and

knowledge, as the Apostle declares: *“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ”* (1 Corinthians 1:4-7). These gifts indeed had their attendant perils, for we find the Apostle warning them against being puffed up thereby and assuring them that they might speak with the tongues of men and of angels, have the gift of prophecy and understand all mysteries and all knowledge, and yet be nothing. (See 1 Corinthians 8:1, 13:2).

The Galatian Churches had, unhappily, become *“removed from Him that called”* them *“into the grace of Christ unto another gospel:”* which the Apostle declares was really *“not another,”* as not being worthy of the name of Gospel but was a perversion of the Gospel of Christ. (See Galatians 1:6,7). They had thus strayed from the green pastures and still waters of Gospel grace and got upon the barren heath of legal service; had left the warm sunshine of Mount Zion and become entangled in the smoke of Mount Sinai.

The Church at Philippi was suffering under persecution, for to it we read was *“given in the behalf of Christ, not only to believe on Him but also to suffer for His*

sake" (Phil. 1:29). There was also, in it, a great spirit of love and liberality; for no Church communicated with Paul, as concerning giving and receiving, but it only (see Philippians 4:15). The wealthy Corinthians allowed him to preach to them the Gospel of God, freely, suffering the poorer Church at Philippi to supply that which was lacking to him (see 2 Cor. 11:7-9); proving, as is often the case, the greater willingness of the poor, than of the rich, to give to the cause and servants of God.

The Churches of Ephesus and of Colosse seem to have been further advanced in knowledge and more fully and firmly established in the truth than most of the other New Testament Churches, the former especially having had the benefit of Paul's personal ministry for three years. They were, therefore, better qualified to receive those deep Epistles which were severally addressed to them, in which the grandest and most glorious mysteries of our most holy faith are unfolded with a wisdom and a power which seem to leave us ever learners, and never able to grasp them fully, to our satisfaction.

The Church at Thessalonica was inferior to that at Rome in faith, to that of Corinth in gifts, to that at Ephesus in knowledge, and yet was one of the most favoured in the New Testament. The two Epistles which Paul sent them were the first which ever issued from his pen and were written to them in the early days of their profession, about a year after the Gospel had come to them not "*in word only, but also in power, and in the Holy Ghost, and in much assurance.*" They had been much persecuted for righteousness'

sake and had "*received the word in much affliction, with joy of the Holy Ghost*" (1 Thess. 1:5,6). There was also one feature in their Christian character which shone forth with distinguished lustre – brotherly love – according to the Apostle's own testimony: "*But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another*" (1 Thess. 4:9). Blessed mark of Heavenly grace! The Apostle also seems to have been peculiarly attached to them, for he says: "*So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us*" (1 Thess. 2:8). The reason of his great love to them appears to have been, firstly, the power which he felt in his own soul in preaching to them the Word of life, for he calls to their mind, "*ye know what manner of men we were among you for your sake;*" and, secondly, the way in which they received the Word from his lips, which made him say: "*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy*" (1 Thess. 2:19,20).

When we look at the character of this eminent Apostle of the Gentiles, as drawn, as if unconsciously, by his own pen, what a pattern, what an example he sets for Christian ministers! How his whole soul was in the work! What ardent love to the souls of men! What singleness of eye to the glory of God! How delighted he was to find power attending the Gospel he preached and a harvest of living souls falling beneath the sickle of the Word, as he thrust it into the

crop! We may say that four things gladdened Paul's heart in finding the power of God resting so abundantly upon His Word:

- 1) The glory of God, which was, above all things dear to his soul;
- 2) The exaltation of the Lord Jesus Christ in His Person and work;
- 3) The rich harvest of souls gathered by his instrumentality; and
- 4) The seals and evidences afforded thereby of his being a servant of God, an Apostle of Jesus Christ.

O! that the Lord would raise up men after His own heart, upon whom some measure

of the spirit, that we see in Paul, might rest; men blessed with his simplicity and Godly sincerity, favoured with his singleness of eye to the glory of God and the exaltation of the Lord Jesus and, whose speech and preaching, like his, might be "*not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.*" Then, indeed, we should see that the faith of those who received their testimony would stand, not in the wisdom of men, but in the power of God. (See 1 Cor. 2:4,5).

Extract from a sermon by: **Mr. J. C. Philpot**

From '*Sidelights on Bible Characters*',
Edited by G. D. Buss

Ye souls, redeemed with blood,
And called by grace Divine,
Walk worthy of your God,
And let your conduct shine;
Keep Christ, your living Head, in view,
In all you say, in all you do.

Has Jesus made you free?
Then you are free indeed;
Ye sons of liberty,
Ye chosen royal seed,
Walk worthy of your Lord, and view
Your glorious Head, in all you do.

Shall sons of Heavenly birth
Their dignity debase?
Unite with sons of earth,
And take a servant's place,
The slaves to sin and Satan too?
Forget to keep their Lord in view?

Forbid it, mighty God!
Preserve us in Thy fear;
Uphold with staff and rod,
And guard from every snare;
Teach us to walk with Christ in view,
And honour Him in all we do.

Increase our faith and love,
And make us watch
and pray;
O fix our souls above,
Nor let us ever stray;
Dear Lord, do Thou our
strength renew,
And lead us on with
Christ in view.

(William Gadsby)



WE MUST EXPECT OPPOSITION

By **Richard Sibbes** (1577 - 1635)
From *'The Bruised Reed'*

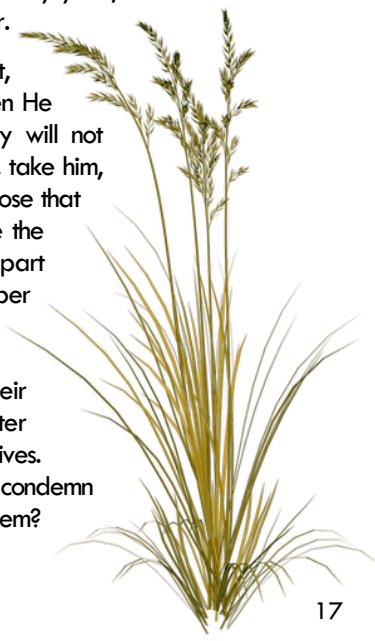
It is no sign of a good [spiritual] condition to find all quiet, with no opposition; for can we think that corruption, which is the older element in us, and Satan, the strong man who has many holds over us, will yield possession quietly? No, there is not so much as a thought of goodness discovered by him, but he joins with corruption to kill it in the birth. And as Pharaoh's cruelty was especially against the male children, so Satan's malice is especially against the most religious and manly resolutions.

This, then, we are always to expect, that wherever Christ comes there will be opposition. When Christ was born, all Jerusalem was troubled; so when Christ is born in any man, the soul is in an uproar and all because the heart is unwilling to yield up itself to Christ to rule it.

Wherever Christ comes He brings division, not only between man and Himself, but between man and man and between church and church; of which disturbance Christ is no more the cause than medicine is of trouble in a diseased body. Harmful agents are the real cause, for the purpose of medicine is to bring health. But Christ thinks it fit that the thoughts of men's hearts should be revealed and He is set for the fall as well as the rising of many in Israel (Luke 2:34).

Thus, the desperate madness of men is laid open, that they would rather be under the guidance of their own lusts and, in consequence of Satan himself, to their endless destruction, than put their feet into Christ's fetters and their necks under His yoke; though, indeed, Christ's service is the only true liberty. His yoke is an easy yoke, his burden but as the burden of wings to a bird which make her fly the higher.

Satan's government is rather a bondage than a government, to which Christ gives up those that shake off His own, for then He gives Satan and his agents power over them. Since they will not "*receive the love of the truth*" (2 Thess. 2:10), take him, Jesuit, take him, Satan, blind him and bind him and lead him to perdition. Those that take the most liberty to sin are the greatest slaves, because the most voluntary slaves. The will is either the best or the worst part in anything. The further men go on in a wilful course, the deeper they sink in rebellion; and the more they oppose Christ, doing what they will, the more they shall one day suffer what they would not. In the meantime, they are prisoners in their own souls, bound over in their consciences to the judgment after death of Him whose judgment they would not accept in their lives. And is it not just that they should find Him a severe judge to condemn them when they would not have Him as a mild judge to rule them?



News and Current Affairs

NHS abused with rainbow badges

Notes & Comments, English Churchman, 15/22 March 2019

Stonewall, the extreme diversity pressure group, has recruited The Evelina Children's Hospital, London, to encourage staff to wear an NHS badge with a rainbow flag background. It is argued that such people have problems that they otherwise don't feel comfortable talking about. It is as if the sight of a rainbow will relieve the agony! This is a pilot scheme that has already been extended to Guys and St. Thomas's. This type of nonsense is given more prominence than visiting information on the St. Thomas's website.

Approximately one third of the staff at the Evelina have decided to wear the badge as a sign that they are able and willing to be helpful, friendly and supportive toward patients with various types of irregular sexual preference and practice. It is not hard to envisage the harmful implications of such a strange policy.



First, the wearing of these badges is unnecessary because the great majority of NHS staff treat patients equally, regardless of any peculiarity that they may have. The badge causes unnecessary and harmful division.

Second, the wearing of such a badge is wrong because it throws the question of sex into the face of all patients, many of whom suffer enough distress in their sickness. They do not want a political message in their faces in such circumstances.

Third, the badge is wrong because it gives the appearance that the staff member wearing the badge is also gay, another matter which could upset patients who have no desire or need to know how staff behave in private and are hurt by having this information pushed in their faces.

Fourth, the badge is wrong because it discriminates against staff who do not wear it. It is very legitimate for NHS staff to be opposed to homosexuality and to believe that, rather than being a lifestyle choice or an inherent personality trait, homosexual desire is a sin which should be rejected and repented of. Such staff, especially the Christian ones, will nevertheless want to be particularly sensitive and helpful to any patients they may understand to have any unusual condition. Yet these staff will not want to be known for

not wearing a badge, as they might make them appear less qualified when in fact many of them are more qualified. Further, by not wearing a badge, Christians may be accused of hating particular people, whereas all they are against is certain sins.

We should be thankful that it is only a third of the staff who have decided to wear such a badge. One would have expected in these days that such staff would be frightened not to wear such a badge. Thankfully many of the NHS nurses, as well as doctors, are from countries such as the Philippines and from Africa where conservative and/or Christian views regarding this matter are strong enough to resist brainwashing.

With such harm being caused, it is a wonder that such badges are permitted in a hospital. No doubt the aim of Stonewall is to have not only more hospitals with staff wearing such badges but to have virtually everybody in the country wearing something bearing a rainbow sign.

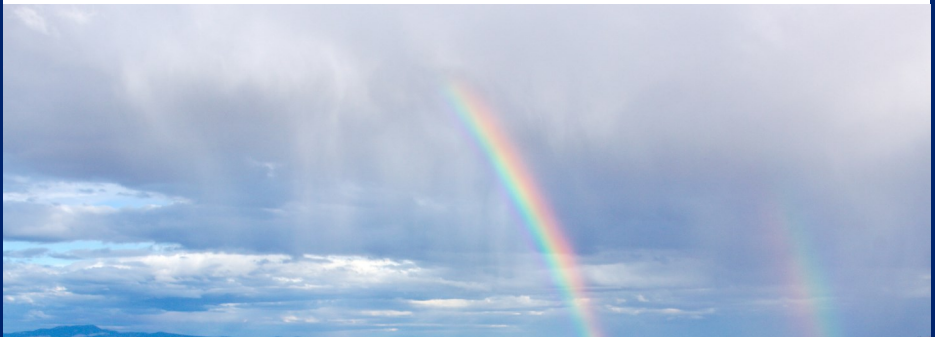
This move by Evelina Children's Hospital is most regrettable and our prayer is that such rainbow wearing is seen for the farce it is and does not multiply. As far as wearing outward signs, great care is needed. In China, churches are bulldozed by brutal authorities for displaying a cross, while such crosses are not warranted by Scripture.

Thankfully, as Christians, we don't need badges. We have been sufficiently clothed in the robe of righteousness of Jesus Christ. We go forth clothed with the whole armour of God. Such symbolism is in the heart, in the inner man and not by means of wearing some trinket or the superstitious imposition of ashes for Lent.

So while some Christians feel grieved that God's rainbow sign has been so perverted by its present use and has now become more famous than Noah, we can rest assured that there lies another rainbow to which the ungodly have no access. In the Book of Revelation chapter 4, verses 2 and 3, we have a vision of Heaven, protected from the presence and attacks of evildoers.

"And immediately I was in the spirit: and, behold, a throne was set in Heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

Abbreviated



Parliament conspires against the people

Editorial, British Church Newspaper, 29 March 2019

We remember soon after WW2, an American saying that you found the same basic opinions in British society wherever you looked. That is no longer so. Parliament now disregards the laws of Almighty God and the opinion of the electorate. As a consequence, there is no common ground, only the clash of irreconcilable opinions.

So the European Commission can mock us for not knowing what we want. It knows very well what it wants and looks like getting it.

Have we as Protestant, Bible Christians anything to offer which does not just add to the Babel of voices?

Our position is that there is a God who created this world and will judge it according to His laws. The European Commission rejects the God of the Bible and puts in His place the Pope and the laws of the world. So, Parliament is now choosing between God and man, between the Bible and worthless substitutes for it.

We have good reason to believe that once the unelected, Roman Catholic, EU Commission has gained its object it will seek to enforce its views and persecute those who disagree. Immigrant Islam will be a useful weapon against Christianity.

Here is a sample of what we may expect, reported by the Gatestone Institute:

“Marine Le Pen, the leader of France’s Rassemblement National (National Rally) party, posted tweets condemning the Islamic State terrorist group, including photos of their murdered victims. For this, she was charged with the crime of ‘disseminating violent images,’ and ordered by a court to undergo a psychiatric evaluation to determine whether she ‘is capable of understanding remarks and answering questions.’”

Gatestone describes this as being, “In the same vein as China’s ‘re-education camps’ or the former Soviet Union’s ‘rehabilitation centres’ that abused psychiatry for political purposes,” adding, “It is probably safe to say that the first victims of the EU’s media literacy policies will be diversity of opinion and free speech”.

Nevertheless, we pray that the God who would have spared Sodom for ten righteous persons will yet in mercy deliver us and raise us up a strong leader who will honour Him.

Whatever happens, we know that *“His kingdom is that which shall not be destroyed and His dominion shall be even unto the end”* Daniel 6:26. For *“There is no wisdom nor understanding nor counsel against the LORD”* Proverbs 21:30.



Secularists attack charity status for faith activities

Alex Williams, Premier, 18 March 2019

The 12,000 UK charities created to promote religion should lose charity status if they cannot prove another public benefit which is “tangible”, secularists have claimed.

The National Secular Society (NSS) said faith-based groups must have to demonstrate an “undeniable” benefit to the public – such as alleviating poverty, advancing human rights or protecting the environment.

NSS Chief Executive Stephen Evans said: “Under our proposed reforms, organisations that serve no charitable purpose aside from advancing a religion would no longer be able to be charities, meaning that they would have to pay tax like any other non-charitable organisation.

This change is overdue and in the public interest. It would help to restore public confidence in the charity system, restore money to the public purse, relieve the burden on charity regulators and give religious organisations greater independence from the State.

Advancing religion is not an unqualified good. In some cases it has no public benefit and, in others, it is actively harmful. Religious organisations that wish to be registered as Charities should be required to demonstrate that they serve a genuine public benefit under another charitable heading, for example because they alleviate poverty.”

The promotion of religion is among 13 charitable purposes set out in the Charities Act (2011). Charities benefit from tax relief and some grant-awarding bodies only give money to recognised charities.

The NSS claims some religious charities promote “harmful practices” such as so-called gay conversion therapy, infant circumcision and non-stun animal slaughter.

Abbreviated



Christian believers across China are facing intense persecution amidst ongoing attempts by the Government to regulate the Church

Christian Institute, 18 January 2019, www.christian.org.uk

Meeting places are being closed down, Pastors and church members are being imprisoned and the Chinese authorities are issuing a new State translation of the Bible to establish the “correct understanding” of Scripture. They ordered one Church to remove the first Commandment – “*Thou shalt have no other gods before me*” – from their wall, claiming that it contradicts the policy of China’s President, Xi Jinping.

The current approach has been deemed the worst religious persecution since Chairman Mao’s attempts to eradicate religion. Sunday Schools and Youth Ministries have been banned and members of underground Churches have been detained or gone into hiding. One Pastor said: “The Chinese Communist Party wants to be the God of China and the Chinese people; but, according to the Bible, only God is God.”

Writing for Christians Today, Revd. Mark Woods said, “Let’s be clear on what that action means. It says categorically that the State is supreme and not God.” He added that Chinese officials appear threatened by believers proclaiming the Lordship of Christ. “What we are saying in the 21st Century is what God’s people have seen for millennia. The Chinese State is Nebuchadnezzar, demanding Shadrach, Meshach and Abednego worship only him. It’s Caesar – any one of a number of Caesars – requiring Christians to choose between sacrificing to him and martyrdom,” he said.

Barnabas Fund estimate that there may be as many as 100 million believers in China. In December, 100 members of one Church were arrested, following the earlier arrest of their Pastor and his wife.

“Revd. Woods said: “Religious liberty – including the freedom not to believe – is foundational for all liberties. It is the ultimate assertion that the State does not control conscience and that no political system can claim our absolute allegiance.”



“For Thou wilt not leave My soul in Hell; neither wilt Thou suffer Thine Holy One to see corruption.” Psalm 16:10

By J.C. Philpot

From: *Through Baca's Vale – Daily Portions*

When the adorable Lord by a voluntary act laid down His life, the last words that He spoke were, *“Father, into Thy hands I commend My Spirit.”* By His *“Spirit”* we are to understand His human soul which at once went into paradise, into the immediate presence of God, as He intimated in the words, *“And now come I to Thee”* (John 17:13). Nor did He go thither that day alone. A trophy was soon to follow him; the soul of that repenting, believing malefactor, who, a partner with Him in suffering, had become by His sovereign grace a partner with Him in glory.

There was, then, an actual separation of the Redeemer's body and soul; but this did not destroy or affect the union of His Deity and His humanity. That union remained entire, as His holy soul went into paradise in union with His Deity – and thus He was still God-man as much in paradise as He was at the tomb of Lazarus or at the Last Supper. But His sacred body though, by the act of death, life was gone out of it, still remained as before *“that holy thing.”* Death did not taint that sacred body any more than sin did not taint it in the womb of the Virgin. The promise was, therefore, *“Thou wilt not leave My soul in Hell [rather, in Hades, or that paradise in which it was after death], nor suffer Thy Holy One to see corruption.”*

This holy body was essentially incorruptible, as being begotten of the Holy Ghost, by special and supernatural generation, of the flesh of the Virgin; but as in all other acts of the sacred Trinity, Father, Son and Holy Ghost were all engaged that no taint of corruption should in death assail it. The Father promised and, as a God that cannot lie, performed by His almighty, superintending power; the Son, by the same innate, active, divine energy by which He assumed that body in the womb of the Virgin, preserved it untainted, uncorrupted in the grave; and the Holy Ghost who formed that body in its first conception, breathed over it His holy influence to maintain it, in spite of death and the tomb, as pure and as incorruptible as when He first created it.

These things are indeed difficult to understand or indeed conceive; but they are heavenly mysteries, which faith receives and holds fast in spite of sense, reason and unbelief. For see the tremendous consequences of allowing any taint of corruption to assail that blessed body. Could a tainted body be resumed at the resurrection? Corruption would have marred it as it will mar ours; and how could a corrupt body have been again the habitation of the Son of God? We are often instrumentally preserved from error not only by knowing and feeling the sweetness and power of truth, but by seeing, as at a glance, the tremendous consequences which a denial of vital, fundamental truths involves.

THAT MARVELLOUS MEETING

By Rev. Edmund Clay of Brighton

“Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master”

John 20:15,16

Her eyes were full of tears, so that she did not recognise Him. From these first words of Jesus after His resurrection, we may gather some interesting thoughts. The conversation with the woman and the circumstances connected with it, are fruitful in suggestions. I will only, as time allows, touch upon one or two thoughts now.

Observe, it was to a woman that Christ manifested Himself after He had risen again—to a woman of an insignificant village and who was of questionable reputation, a sinner out of whom Christ had cast seven devils. If you are bound to glory and are not content to go with many a Mary Magdalene, you will not go at all. It was to Peter first of the disciples that Jesus appeared; to the poor, swearing fisherman who had thrice denied his Lord. I mention this because it magnifies His great tenderness, mercy and kindness. These two cases illustrate His own words, *“I came not to call the righteous, but sinners to repentance;”* not the self-righteous, the Pharisees, who washed their platters and tithed their mint and thought themselves so good; but to such as Mary Magdalene. *“The first shall be last and the last first.”*

These things are full of hope and encouragement to believers and to those who are yet in their sins; to you, believers, not only to stir up your admiration of Christ, to quicken your faith and hope, but also to encourage you not to despair of the worst. You are anxious for the souls of your friends; the believing husband for the wife, the believing wife for the husband; fathers and mothers for their children; you are anxious for your friends and acquaintances; perhaps you feel that they are not what they ought to be, that they are not what they may be. Never despair of the worst. Go on feeling and praying and working and testifying of Jesus. Tell these souls that help is laid on One that is mighty to save; that the blood of Christ, the Risen One, cleanseth from all sin; that

“There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plung'd beneath that flood
Lose all their guilty stains.” (W. Cowper)

The vilest sinner may find mercy. To that Fountain went such as Mary, Peter and the thief on the cross. To you who have not yet believed, who have no sure, settled peace, there is

encouragement, for you too may have peace in Christ. How often have you heard it said, *'Too Late!'* The words are true when death approaches the body; the skill of man is helpless; the physician may cure disease; but cannot overcome death. But Christ can cure the terrible disease of your souls. Call in the Great Physician, He can save you. Remember what He has done for sinners, for this woman, for the dying thief, for Saul of Tarsus; the Saviour plucked them as brands from the burning. He is the same today, able and *"willing to save to the uttermost all that come unto God by Him."* He said, *"Him that cometh to me, I will in no wise cast out."*

Another observation is that this woman was an earnest, patient, loving seeker after Christ. It was before it was light, the first hour of the first day of the week, that she went to the sepulchre. (Young people...with the early, Christ will be early. *"They that seek me early shall find me."* Men of business whose days are passed in worry...with the early, Christ will be early.) The first moments, the first quarter of an hour of the day, this is the time to be alone with God, the time for the soul to be calmed, strengthened and refreshed for the toil and turmoil of the day. How many defer seeking the Lord till the last hour or the last week of their lives!

This woman was a patient seeker. Peter and John, finding the tomb empty, went home perhaps in disappointed despondency; but Mary stood without at the sepulchre, weeping. And she was a loving seeker. The angels spoke tenderly to her, but they could not comfort her. If Christ be absent from you who love Him, no angel could comfort you. One is almost tempted to say she ought to have rejoiced and not wept at the sight of the empty tomb, for Christ had said that He should rise again. Her faith was weak, her knowledge defective; but her love was strong and that is best of all.

Do you know the secret of her tears? She was a saved sinner; she had known the degradation and misery of sin and that is the first step to Heaven. Out of that misery the blessed One had lifted her up and had said to her, *"Thy sins are forgiven thee;"* she believed the words and felt that she was made whole and realised that she had passed from death unto life. She had stood at the cross and heard those words of dreadful sorrow, *"My God, my God, why hast thou forsaken Me?"* and seen Him die. I believe it is a physical fact that He died of a broken heart: when He said *"It is finished,"* He dismissed His spirit.

At the cross Mary read her pardon and now she was come to the sepulchre and from love to Christ stood weeping. Did ever weeping souls seek Him in vain? Never. Though unseen, He was very near to her and He is still to each of us. He spoke to her and it seems gently rebuked her want of faith— *"Why weepest thou?"* And then He called her by her name, as He had done before He was crucified. He knows us all by name. Then she recognised Him at once and saying *"Rabboni," "Master,"* fell at His feet and worshipped Him.

This is the place for us, adoring the risen and exalted One, rejoicing in Him, praising His

love. We have the same cause for loving and seeking Him, for rejoicing in His resurrection. Our sins were a black catalogue before Jehovah, yet if we are believers, they are all blotted out; it was for them He died. Now His resurrection gives the assurance that His work is accepted of God. Do you know this risen One? If so, you delight in Him; you like to be where He is.

Mary showed courage and love when she brought her offering to Jesus. Don't say, 'I love Him a little; but my love is so poor and weak, my offerings are so miserable, I am afraid He cannot look upon me.' If you can say, like Peter, "*Lord, thou knowest that I love Thee,*" then that love is precious to the eyes of the Lord: what you do from love to Him is as sweet incense to Him. Your love is a part of Himself, a gift from Him. "*We love Him because He first loved us.*" If you have a little love to Him, it is the germ of fruit which He will bring to perfection. If you go to a beech tree in Spring and pluck off one of the little brown shells, you might think it was not worth notice; but if you open it, you will find packed closely in it a roll of what will be beautiful foliage and fruit; when the sunshine has rested on it and showers have watered it, the tiny spike will unfold in leaves and fruit for some of God's creatures. So, in Mary's heart there was a little germ of love, but true and put there by Christ. So in the love in the believer's heart are wrapped up faith and love and hope; and by the sunshine of the Saviour's presence and the dew of the Saviour's Spirit, this germ will grow and bear fruit to the glory and praise of God. And, when the great resurrection morning comes and the trumpet summons all from their graves, may we be called by the loving lips of Jesus – called by name – and respond, with loving hearts, "*Rabboni,*" "*Master.*"



What an oppressive burden is taken off a Christian's shoulders by his privilege of leaving all consequences - while in the path of duty - to God! He has done with 'How shall I bear this trouble?' 'How shall I remove this difficulty?' 'How shall I get through this deep water?' but leaves himself in the hand of God.

The Gospel Magazine, 1873

REALITY

By **A.K.** from the Gospel Standard, 1878

(Written by a young girl, who had been bed-ridden for 9 years,
to her friend and Minister on his asking her the questions:

"Is Jesus a reality? In Christ is every yearning still?").

And do you ask, my friend, of me,

"Is Jesus a reality?"

How can I e'er find words to tell
How real to those who in Him dwell?

His power is real; though we were dead,
He call'd and death and darkness fled;
How real the life and light He gave!
How real the Saviour's power to save!

A conquest real His Spirit wins
O'er all our idols and our sins;
Lo! At his stern command they flee;
This proves He ~~is~~ reality.

"In Christ is every yearning still?"
Yes; when He takes away my will,
And, trusting in His wise decree,
I cry, "Thy will be done in me."

Weary and sad, I yearn for rest;
He takes me gently to His breast;
And, O! How real the rest He gives!
Reality in Jesus lives.

I yearn for love, thou knowest well;
Words cannot these deep yearnings tell;
An eager craving, - "Give, O give!"
Love is my need; on love I'd live.

This need is real; and glad I view
Christ's own deep love as real too;
A river boundless, deep and wide;
I'd drink and then be satisfied.

He gives me faith to call Him mine,
With all His fulness, real, divine;
So yearnings only cords can be,
To draw me to **Reality**.



CHRISTIAN WATCH

PO Box 6526,
Leamington Spa, CV31 9NL

info@christianwatch.org.uk
www.christianwatch.org.uk