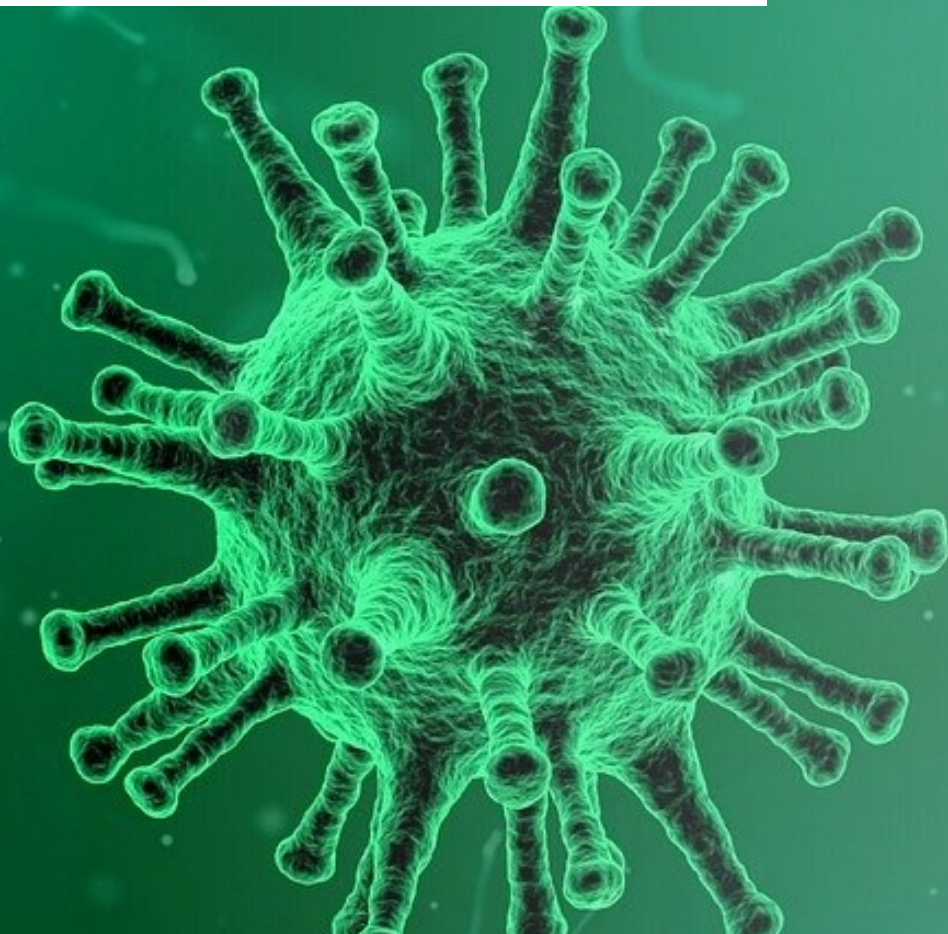


CHRISTIAN WATCH

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A Protestant Biblical Witness

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

Mark 13:37

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"The least seed of grace that is planted in us is under His eye and care, to preserve, water and cherish it. He takes notice of the least endeavours of grace in the heart against the power of sin; He perceives the principle and actings of grace in that very sorrow and trouble wherewith the soul is overwhelmed in apprehension of the want of it; He knows that much of a soul's trouble for want of grace is from grace; He sees the love that works in trouble for want of faith; and the faith that works in trouble for want of holiness. These things He takes care of. How small soever that grace be which He discerns in the soul of His children, He accepts of it and takes care for its preservation and increase."

John Owen

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"The Lord opened the heart of Lydia as a man openeth the stock to graft in the scions – and the Word was let into her soul - and so the Word and her heart cemented and became one."

John Bunyan

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

Dear Friends,

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

We are living in dark days – who would ever have imagined that the world would be brought to a standstill in such a short space of time; who would have imagined that men's idols of football, night clubs, restaurants, bars etc. would all be closed down; but Psalm 2 gives the answer. In days such as these, when man has turned his back on God, we see in verses 1-3 man's rebellion against God – and this is quickly followed in verses 4-6 by God's re-action to man's rebellion. He laughs at the follies of men. Verses 7-9 then announce that God IS going to reign, before the Psalm closes with God's recommendation – *"Blessed are all they that put their trust in Him."*

In the *Trumpet Sounds for Britain*, Gardner saw judgement on Britain as imminent. He analyses how so many in our country – in a nation singularly blessed by God – have 'shut their ears to Him' and, as a result, incurred His judgement. He sees the rot which, as the late Dr. Ian Paisley often stressed, as having begun in the pulpit and then spread to Parliament. We only need to consider what Parliament has done in recent days. It has gone against the nation's own Constitution by placing on the Statute Book laws which make legal things which the Bible expressly declares are an abomination in the sight of the Lord and which provoke Him to anger. Our Westminster Parliament has legalised sin (as indeed has the Western world) and has put itself on a direct collision course with God. Parliament needs to be hosed clean – as our freedoms and democracy are being destroyed.

Rejecting God has a dramatic effect on the understanding and affections – and impacts outwardly on life and conduct. The understanding and ability to reason are entirely blind and darkened in relation to God and Heaven (See 1 Corinthians 1:21) and this leads to a deeper darkness in the understanding than even that which they have by nature.

Think on these things:

Those who reject God's knowledge live without purpose (*Isaiah 55:2*).

Those who reject God's knowledge live corrupted lives (*1 Corinthians 2:14*).

Those who reject God's knowledge live with diminishing knowledge (*Romans 1:20*).

Those who reject God's knowledge live with hardened hearts (*Romans 1:28*).

The sin of rejecting God and His truth is a very real threat to our culture. To be delivered from the darkening influence of sin is what this nation needs – it needs to learn Christ (*Ephesians 4:20*).

God's people must set the example – 2 Chronicles 7:14 – *'If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their*

wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land.'

Is there such a thing as national guilt?

Moses interceded for the nation after their sin in worshipping the golden calf (Exodus 32:11-14).

Ezra led the nation in repentance ((Ezra 9:6-10).

Nehemiah repented for the nation (Nehemiah 1:3-4).

Jeremiah repented on behalf of the nation (Jeremiah 3:25 and 14:20).

Daniel repented on behalf of his nation (Daniel 9:4-19).

Our problem today is SIN. We have violated the laws of God.

God says – Thou shalt not kill; but abortion is murder.

God says – Thou shalt not commit adultery; but our Government has legalised same-sex marriage and living in sin and thousands of families have been split apart by divorce and re-marriage.

God says – Thou shalt not steal; but scams, fraud, extortion etc. are commonplace. We could go on.

Sin is very specific – it is a violation of the laws of God; but in Leviticus 26 we read of God's commandments and warnings to a nation –

'Ye shall make you no idols.'

'Ye shall keep my Sabbaths.'

'If ye walk in My statutes....I will give peace in the land.'

So, there are blessings for obedience – but there are also curses for disobedience. Leviticus 26:14-46 spells out some of the catastrophic consequences of violating God's commands.

It is time for us to look again at God's law and His Word to our nation. We must not only repent – feel sorry for our failings and weaknesses – but we must also adhere to Biblical repentance, which involves conviction of sin, contrition, a change of mind, heart and life.

As you are currently isolated in your own home, why not put pen to paper? Write to your MP – demand action against abortion. Demand action against same-sex marriage. Express your concern over the divorce laws and the break-up of the family. Ask your MP to seek the Lord before it is too late (Isaiah 55:6-7).

May God continue to have mercy upon us as a nation.

Yours in His service,

Ian Henderson

Ian R. Henderson
(Chairman)

CORONAVIRUS: WHAT IS GOD SAYING TO THE NATION?

Not even viruses occur outside of the providence of God.

Regarding the national and indeed worldwide calamity of the coronavirus, this pandemic must be viewed as a call to the nation to humble itself before the Trinitarian God who controls the advent of all diseases. We must, as a people, cry out to the Lord in prayer, for He is able to deliver us, both on an individual and a national level.

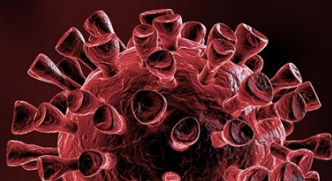
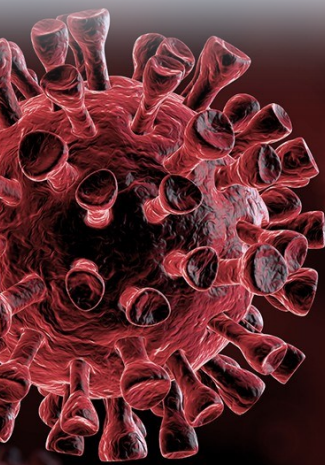
Believers in Christ experience God's special protection in their physical and material affairs, as well as in matters of the soul. This is clearly taught in Matthew 6:33 - and in Psalm 91:1 we are told that believers:

"dwell in the secret place of the most High ... (and) abide under the shadow of the Almighty".

The 'secret place' and 'the shadow' speak of the special protection which the Lord is

able to grant to those who honour Him, even in times of common calamity. This, of course, is not to say that Christians will not contract diseases or suffer the negative effects of a widespread affliction along with all other people – we all live in the same fallen world – but the difference is that believers always remain under God's special providential care. This gives them a security and a peace of mind which those outside of God's Kingdom simply do not possess.

The Bible deals specifically with the issue of plagues and nationwide medical emergencies, for example in Leviticus 26:15-16 and Deuteronomy 28:15, 21-22. These passages teach us that if a nation carries on ignoring God's laws, He will withdraw His protecting hand in respect of that nation's health and general medical well-being; He will also remove from a people who reject Him their economic prosperity. So the Bible establishes a distinct connection between



common calamities such as epidemics and national righteousness.

Major outbreaks of disease are not a judgement upon individuals and anyone may become a victim of them, but they are a warning to nations to seek the face of the God who controls all men's circumstances. How we need, in this nation, to humble ourselves before the one true God who has revealed Himself in Jesus Christ, because there are many aspects of our national life which are an offence to God.

Yes, of course, in the midst of an epidemic we care for the sick and the vulnerable and must take all the necessary medical precautions, but we must, above all else, seek the Lord Jesus Christ and cry out for mercy as a nation which has failed to honour God.

Dealing with sickness was a major factor in the earthly ministry of our Lord Jesus Christ. He clearly taught that His healing of a

variety of medical conditions represented the need for all to be healed from the plague of sin. He thus declared when healing a paralysed man:

"That ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy) ... Arise, and take up thy bed, and go thy way into thine house" (Mark 2:10–11).

So a nation afflicted by plague and sickness is a nation which needs to examine its relationship to the holy God and to come in repentance and faith to the only Saviour of men, the Lord Jesus Christ, He who is well able to remove the coronavirus from a humbled people who seek Him.

"Bless the LORD, O my soul ... Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:2–3).

By: **Pastor Peter Simpson**

(Penn Free Methodist Church and CW
Committee Member)

THIS MAN SHALL BE THE PEACE

Micah 5:5, Ephesians 2:14

Peace by His cross has Jesus made;
The Church's everlasting Head
O'er Hell and sin has victory won,
And, with a shout, to glory gone.

When o'er thy head the billows roll,
And shades of sin obscure thy soul;
When thou canst no deliverance see,
Yet still this Man thy Peace shall be.

In tribulation's thorny maze,
Or on the mount of sovereign grace,
Or in the fire, or through the sea,
This glorious Man thy Peace shall be.

Yea, when thy eye of faith is dim,
Rest thou on Jesus, sink or swim,
And at His footstool bow the knee,
For Israel's God thy Peace shall be.

John Kent

WHAT IF THE CORONAVIRUS COMES TO YOUR HOME?

From: **Reformation Scotland** website, www.reformationscotland.org.

It's hard to avoid being at least unsettled by the constant focus on Coronavirus and its progress. It has been estimated that 40 – 70% of the world's population will contract the virus this year. Whether or not, the impact in many other ways is likely to be significant. Suddenly, even praying for our daily bread can seem a far more immediate concern. We should, of course, be concerned to preserve the life and health of ourselves and others carefully and lawfully. This is part of what the sixth Commandment requires. What should be our response in a climate of panic and alarm when we don't know what the future may hold? Perhaps we are inclined to shrug it off as hype and exaggeration; but neither panic nor carelessness are the right response. How do we express a confident trust in God's sovereign care in a way that is not merely glib?

Christians have been in similar situations before. It is important to recognise that Coronavirus is nothing like as devastating as the plague. We can still learn, however, from how Christians responded to it. Jeremiah Burroughs was one of the Members of the Westminster Assembly. He lived through various outbreaks of the plague. In 1625, 41,313 died in London and between 1640 and 1646 there were 11,000 deaths. During those years he preached a series of sermons from Philippians 4:11 on the subject of attaining contentment. He speaks of how contentment is possible, even in times of prevailing plague panic. These sermons were later published and have been valued by many as the book *The Rare Jewel of Christian Contentment*.



What did he mean by contentment? “Christian contentment is that sweet, inward, quiet, gracious frame of spirit, which freely submits to and delights in God’s wise and fatherly disposal in every condition.” Such contentment is active trust, not frozen fatalistic resignation. It does not mean mere passivity; we can use means in a way that follows God’s providence. The key matter is to submit to God’s will in such a way that “our wills are melted into the will of God”. “One drop of the sweetness of Heaven is enough to take away all the sourness and bitterness of all the afflictions in the world.” He said that “a murmuring spirit is a greater evil than any affliction, whatever the affliction.”

Burroughs identifies the plague as the saddest affliction of all. When it visited your home, it meant almost certainly that the family would all be taken. What could possibly make up for so great an affliction? Burroughs tells us in this updated extract that God’s Covenant and its promises are enough in such circumstances.

1. LOOK FOR GOD’S PROMISES

There is no condition that a godly man or woman can be in, but there is some promise or other in the Scripture to help him in that condition. Contentment goes out to the promises and can fetch from the promise that which will supply its needs. This is the most real thing in the world to a gracious heart. When they find a lack of contentment, they go to the promises and the Covenant. They plead the promises that God has made.

I will only mention one situation that is the saddest affliction of all; the plague visiting the home. In other afflictions they might have their friends and other things to comfort them; but in this they cannot have their friends come to them or other comforts because of the plague. Psalm 91:10 is a promise regarding the plague and also Psalm 91:5-6. It is a portion of Scripture for those in danger of the plague. But you will say “this is a promise that the plague shall not come near to them.” But notice that it also speaks of no evil coming on them, in other words the evil of it shall not come near you.

But you will say - “It does come to many godly people and how can they make use of this portion of Scripture? It is rather a Scripture that would trouble them, because it is a promise that it will not come near them and yet it has. What good is there in such a promise?” You are under the protection of God more than others, but you also have this comfort, that the evil of it shall be taken from you. If God will make use of this affliction for other purposes, He will do it in such a way as He will make it up to you in some other way. Perhaps you have given your children something, but afterwards you need it back. So you say - “I will make it up to you some other way.” Your child does not think that your love is in any whit less to them. So it is when God, by His promises, give you His protection; yet something happens. It is only as if a father should say - “I gave you that indeed, but let me have it and I will make it up to you some other way that will be as good.” God says - “let me have your health and liberty and life and it shall be made up to you some other way.”

2. LOOK FOR GOD'S PURPOSES

When the plague comes to those that have such a promise, it is for some special and notable reason. God requires them to search and examine His purpose in a special way. There is so much to be learned in the promise that God has made concerning this particular evil that the people of God may come to calm their hearts in this affliction. They can say - "I read in this Psalm that God has made a promise to His people to deliver them from the plague. Yet I find it has come. It may be I have not made use of my faith in this promise before now. If God brings afflictions on me, yet God will make it up some other way. God made a promise to deliver me or at least to deliver me from all the evil of it.

Now if this thing does afflict me and yet I have a promise from God, certainly the evil of it is taken away. This promise tells me that, if it does happen to me, it is for some notable purpose. God has the use of my life and intends to bring about His glory some way that I do not know of. If He comes in fatherly chastisement, I will be satisfied. So a Christian heart, by reasoning out of the Word, comes to satisfy their soul in the midst of the hand of God being so heavily on them and being in such a distressed condition as that.

Ungodly hearts do not find the same healing power in the Word to heal their worries and troubles of spirit, but when those that are godly come to the Word, they find a plaster for all their wounds. So they come to have ease and contentment in such conditions that are very grievous and miserable to others.

3. LOOK TO GOD'S COVENANT

In 2 Samuel 23:5 David says that although he does not find his house to be in every way as he would wish, he has contentment. It is in the fact that God has made with him an everlasting Covenant. This is what helps everything. I am not so with God, nor is my house and family as I hoped it might be with God. Perhaps there is this or that affliction on my house. Suppose you would have the plague come into your house and your house is not safe. You do not have that outward comfort in your house as formerly you had. But can you read this portion of Scripture and say the following?

"Although my house is not so blessed with health as other people's houses are. Although my house is not so, yet He has made with me an everlasting Covenant. I am still one in covenant with God. The Lord has made an everlasting Covenant with me. As for things in this world, I see they are but momentary, they are not everlasting. I see that in a family when all was well only a week ago, everything is down now and the plague has swept away a great many of them. The rest are left in sadness and mourning. We see there is no rest in the things of this world, yet the Lord has made with me an everlasting Covenant ordered in all things. I find disorder in my heart and in my family; but the everlasting covenant is ordered in all things. Yes, and that is sure. There is nothing sure in these earthly things. I can be sure of nothing here, especially in these times."

We know that we can be sure of little that we have. Who can be sure of what they possess? Some have lived well and comfortably, all was well, yet within a day or two all was taken away. There is no sureness in the things of this world; but the Covenant is sure. Notice what follows - "this is all my salvation." Why, David, do you not want salvation from your enemies and outward dangers, from pestilence and plague? "The frame of his spirit is quietened, as if he said "if that plague comes, well and good, I shall praise God for it, but what I have in the Covenant, that is my salvation; I look on that as enough." "This is all my salvation; and all my desire." Why, David, is there not something else you want besides this Covenant? "No", he says, "it is all involved in this." Surely those who have all they desire must live contented lives. This holy man says, "this is all my desire." Even if God does not make my house to grow, I have all my desires.

Thus, you see how a godly heart finds contentment in the Covenant. Many of you speak of the Covenant of God and of the Covenant of grace, but have you found it so effectual for your souls? Have you sucked this sweetness from the Covenant and contentment to your hearts in your sad conditions? It is a special sign of true grace in any soul that, when any affliction comes to them, they naturally go to the Covenant - just like a child goes to their mother or father as soon as it is in danger. So, as soon as a gracious heart is in any trouble or affliction, their new nature carries them immediately to the Covenant. There they find ease and rest. If you find your heart running to the Covenant, it is an excellent sign of the reality of grace.

CONCLUSION

Burroughs points us to the promises of God in times of trouble. There are various promises for the heart to find contentment in in times of affliction such as Isaiah 43:2, Isaiah 54:17 and Joshua 1:5 (Hebrews 13:5 shows this applies to us as well as Joshua). Burroughs says that every time a godly person reads the Scriptures and encounters a promise, they ought to put their hand on it and say - "this is part of my heritage; it's mine - and I am to live upon it." This will make you to be contented. Other promises include Psalm 34:10, Psalm 37:6, Isaiah 58:10. We have to learn this lesson of contentment, as Paul did (Philippians 4:1) and we can only do it by grace. Burroughs says - "the Lord teach you thoroughly by His Spirit these lessons of contentment." Here is some vital counsel for helping to quieten our hearts and strengthen our faith in troublous and uncertain times.



GOD BLESS OUR HOME
and all who enter

CORONAVIRUS: THE QUEEN'S SPEECH EXAMINED IN THE LIGHT OF SCRIPTURE

We respect and honour Her Majesty the Queen, but we feel that her broadcast to the nation given on April 5th, 2020 involved some unhelpful elements and regrettable omissions.

Her Majesty said, "The pride in who we are is not a part of our past". We courteously refute this statement. Every generation only builds upon the ones which have gone before. We cannot just ignore what we used to be. In particular, we cannot cast aside as belonging to the past the enormous benefit which Biblical Christianity has brought to our history, culture and civilisation. In this context it is pertinent to remember Deuteronomy 32:7,

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee" (Deuteronomy 32:7).

The Queen stated, "If we remain united and resolute, then we will overcome (the crisis)". This is an appeal to human solidarity as the ultimate solution to the pandemic. This is theologically erroneous.

The Bible makes it plain that human solidarity usually results in a rejection of the one true God, and nowhere is this more explicit than in the Tower of Babel account as recorded in Genesis 11. That project represented multi-faith humanity joining arm-in-arm with each other for what they deemed to be the common good, but it was in fact a direct repudiation of what God had instructed them to do.

This statement by her Majesty that human unity and resolution are the key to dealing with the pandemic is also, in effect, a call to put our trust in men, or in what the Bible calls "an arm of flesh". Human togetherness,

however, will not remove this virus; only the sovereign power of God can accomplish that. As King Hezekiah once said to Judah when the nation was about to fall to Assyria, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him ... With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles" (2 Chronicles 32:7–8).

This appeal by the Queen to human togetherness and a common resolve further excludes from the equation the vital issue of the providence of God. Even viruses occur within His providence, and that is precisely what our secularised society does not understand. Yes, we use all the appropriate medical means available to us, but it is to the Lord that the nation must turn at a time like this, humbly seeking His aid and deliverance.

We read in Leviticus 26, "If ye walk in my statutes, and keep my commandments ... ye shall eat your bread to the full, and dwell in your land safely" (Leviticus 26:3, 5). That this promise includes protection from plague and disease is seen further on in the same passage, in verse 16, which speaks of various medical afflictions, which occur in God's providence and which can be removed in His providence.

And just as man shall not live by bread alone (Matthew 4:4), so he shall not live by medical precautions alone. Yes, the precautions are vital, and we support them, but above all else the nation must humble itself before the Trinitarian God, who has the ultimate power over all disease.

The Queen stated that "many people of all faiths and none are discovering that (the pandemic) presents an opportunity to slow

down, pause and reflect in prayer or meditation”.

Here her Majesty, despite the distinct place of Biblical Christianity within our constitution, is putting non-Christian meditation techniques, prayer to other gods, and atheistic reflections on suffering on a par with prayer to the one true God.

Yes, the Queen is monarch over many in society who indeed practice meditation, or who are atheists, or who are of other faiths, but it is the Christian's duty of love to his neighbour to declare that the ultimate solution to the current malaise can only be a resort to the God who manifests Himself in Jesus Christ, He who proved by His earthly ministry that He has control over all sickness.

Yes of course, we love and respect our neighbour, whether he be of other faiths or of none, but we must also reject the notion that Britain, in the interests of multiculturalism and liberal secularism, must abandon its public and national adherence to the faith of Christ, which historically has been the source of all its national blessings.

It is very disappointing that in this broadcast the Queen did not emulate the actions of her father, who on various occasions during World War 2, called the nation to earnest and heartfelt prayer to the Trinitarian God.

For example, on D-Day on June 5th, 1944, the King addressed our country saying,

“I desire solemnly to call my people to prayer and dedication. We are not unmindful of our shortcomings, past and present. We shall not ask that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our nation and Empire as an instrument for fulfilling His high purpose”.

The King then proceeded to quote from Psalm 29 :

“The LORD will give strength unto his people; the



LORD will bless his people with peace” (Psalm 29:11).

The promises of this Psalm still stand, even in the midst of a frightening epidemic, if we today do not put our trust in men, but as a nation humble ourselves in repentance and faith before the God and Father of our Lord Jesus Christ, and cry out to Him in prayer.



A TRIBUTE TO PASTOR F. J. HARRIS

We, at Christian Watch, would like to pay tribute to Francis Harris (known affectionately as Mick) who went to be with the Lord on 23rd December, 2019.

Mr. Harris was first and foremost a Pastor. At his funeral it was said about him that he made those to whom he spoke, especially in a pastoral context, feel that they were the absolute object of his attention and prayerful concern. He had a wonderful relationship with his wife, Jean, who was an amazing support to him throughout his ministry. We commend her to your prayers at this difficult time.

In 2012, Mr. Harris wrote a booklet called ***“Whatever Happened to the Old Evangelicalism”***, which Christian Watch was pleased to publish. It came out of an address he gave at the Salisbury Conference in 2010 at Emmanuel Church, Salisbury¹. As a tribute to Mr. Harris we would like to summarise the points he made which are as relevant today as they were at the time he gave them (if not more so as the departure from the old paths of evangelicalism continues apace).

Mr. Harris began his address with four verses warning against departing from the old paths: Proverbs 22:28, Psalm 11:3, Jeremiah 6:16 and Jeremiah 18:15.

He then reminisced on the state of evangelicalism in the 1950's writing:

“Let me take you back 60 years. When the Lord saved me in 1950, it was in a Mission Hall which was superintended by a godly London City Missionary. In those days you could have gone to any London City Mission Hall – or indeed to any other Mission Hall – and you would have heard the Gospel preached, the Authorised Version of Scripture read and a company of zealous and prayerful people assembled. Of course, the Authorised Version was virtually the only Bible available but it was read, loved and memorised by ordinary Christians and without the difficulties which so many seem to find today.”

He reflected that this was the position in many non-conformist and some Anglican

¹<http://www.sermonaudio.com/playpopup.asp?SID=103101011357>

churches before *“the pernicious and soul-destroying teachings of liberalism were affecting an increasing number.”*

He went on to make the point that, in those days, *“the services would have been structured and conducted with reverence and God would never have been addressed in prayer in any other way than as ‘Thee and Thou’”*. There was a thriving Sunday School with many children growing up with Scripture in the Authorised Version lodged in their memories. Everywhere there was an understanding that Rome was a false church, although her erroneous doctrines were not always understood. He went on to list the weaknesses of these churches:

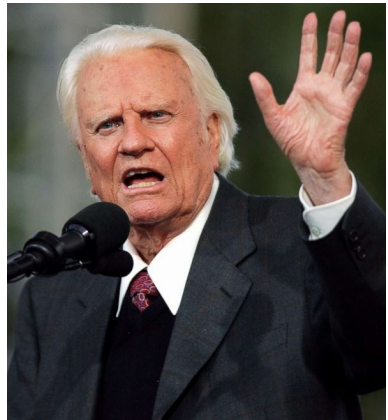
1. There was not a strong doctrinal emphasis and expository preaching was virtually unknown. The great Confessions of the 17th Century had been replaced by a brief summary of fundamentals in many churches.
2. Superficial sanctification was taught focussing on externals which tended towards legalism by discouraging women to wear make-up and earrings which were considered worldly and frowning upon cinema-going and dancing. Heart religion was not emphasised.
3. The regulative principle of worship was virtually unheard of, opening the way to questionable methods of evangelism including films, soloists, choirs, testimonies by “celebrities”, crusades, appeals and so on.
4. As well as a lack of understanding of the errors of Rome, there was ignorance about the cults.
5. There was widespread ignorance about the textual debates that undergirded the modern versions so that many ministers and most believers were unable to justify, including the many verses excluded by the modern versions.
6. There was little understanding and practice of Biblical separation from those denying fundamental evangelical belief - leading to associations with liberal churches.
7. There was no doctrine of the church in the Mission Halls and little understanding of Biblical church government.

Mr. Harris emphasised that not all ministries were weakened as he had described and mentioned Westminster Chapel under Dr. Martyn Lloyd-Jones. He mentioned the series of Bible studies on major doctrines between 1952-1955 which gave rise to his three-volume book on the great doctrines of the Bible. Under his influence, Reformed truth and expository preaching were re-discovered. Many younger ministers embraced Reformed truth under his ministry but, sadly, as they got older, they ceased to be reformed in their practice, so that many churches became shadows of their former selves.

Mr. Harris then went on to list factors that contributed to the decline of the relatively healthy situations in the churches:

1. **The rise of New Evangelicalism in the US.** Billy Graham led the way in having

fellowship with those who denied fundamental doctrines of the faith. He cited Harold Okenga as one of the architects of this Movement, with its repudiation of separatism along with a summons to social involvement. Love and unity were exalted above faithfulness to the fundamental doctrines leading Billy Graham to say, in 1957, that “the one badge of Christian discipleship is not orthodoxy, but love”. Mr. Harris drew attention to the context in which John wrote about love - which was truth; and that the Apostle of love nevertheless warned about antichrists (whom he called liars, seducers and deceivers). Concerning false teachers he cited the clear warnings in Scripture to: “mark them... avoid them” (Romans 16:17); “Be ye not unequally yoked together with” (2 Corinthians 6:14); “Have no fellowship with” (Ephesians 5:11); “Come out from among” (2 Corinthians 6:17); “withdraw thyself” (1 Timothy 6:5); “shun” (2 Timothy 2:16); “from such turn away” (2 Timothy 3:5); “reject” (Titus 3:10). Separation from error was the first landmark to be removed. He warned against accommodating false teachers, pointing out that Paul described them variously as dogs, evil workers, accursed, evil men and seducers, fools etc. He quoted from J.C. Ryle:



Billy Graham

“From the liberality which says that everybody is right; from the Charity which forbids to say that anybody is wrong; from the Peace which is bought at the expense of Truth; may the good Lord deliver us.”

The second landmark that was removed was the verbal inspiration and consequent inerrancy of Scripture. There were six ways in which this was achieved:

- i) Falsely distinguishing between human and Divine aspects of Scripture so that, because sinful human beings were involved in writing Scripture, it was possible for error to creep in, yet it was the Holy Spirit who spake through the prophets (1 Peter 1:10-11).
- ii) Undermining inspiration by distinguishing the cultural, historical and scientific aspects of Scripture from the theological; questioning the former while affirming the truth of redemption. If this is the case, how do we know which part is inspired and trustworthy?
- iii) Undermining inspiration by claiming God's thoughts are too great to be contained infallibly in a book written in human words - despite human language being created by God and the individual words of Scripture being chosen by God, so that Scripture contains the deep things of God and the mind of Christ (1 Corinthians 2:10).
- iv) Undermining inspiration by claiming that to be bound by the letter of Scripture is legalism and Bibliolatry; yet God magnified His Word above even His Name

(Psalm 138:2). They forget that it is the devil himself who has always questioned God's word.

- v) Undermining Scripture by claiming that this doctrine was the product of 19th century Presbyterians, especially Charles Hodge and B.B. Warfield; yet the 17th Century Confessions of Faith could not have been clearer when they stated: "the Old Testament in Hebrew... and the New Testament in Greek... being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the Church is finally to appeal unto them."
- vi) Undermining inspiration by making concessions to science regarding the creation of the universe, the creation of man, the existence of a world-wide flood and other supernatural events.

2. The shift of attitude towards liberals, Anglo-Catholics and Rome within the Church of England.

Mr. Harris drew attention to the compromises made by John Stott at Keele in 1967 and 1977 when the first two National Evangelical Anglican Congresses (NEAC) convened under his leadership. Archbishop Michael Ramsey opened the first Conference despite, only ten years before, describing evangelicals as heretical and sectarian and that he expected to meet atheists in Heaven. John Stott lamented that *"Evangelicals have acquired a reputation for narrow partisanship and obstructionism"*. At NEAC in 1977, David Watson



John Stott

deplored the division of the Church at the Reformation and spoke of the *"profound grief that God must feel at the separation of His Body"*. The statement issued at the end of the Conference repenting of attitudes seeming to deny that Roman Catholics are fellow Christians and renewing their commitment to seek the truth of God and the unity God wills. Mr. Harris reminded us how Paul viewed such unity: "Shall I then take the members of Christ, and make them the members of an harlot? God forbid!" 1 Corinthians 6:15.

3. The rise of the Charismatic Movement, which greatly accelerated the Ecumenical Movement; together with the increasingly informal and irreverent styles of worship. Mr. Harris lamented the legacy of the Charismatic Movement in breaking down the doctrinal barriers with Rome by bringing unity based on the experience of the baptism of the Holy Spirit rather than doctrine. Informal worship styles also brought worldly standards of conduct and dress, placing primacy on permitting whatever would bring in outsiders. Preaching lost its importance and enjoyment rather than truth became the predominant focus.

4. The rise of New Covenant Theology - which is theoretical antinomianism - and its removal of the 4th commandment and the observance of the Lord's Day. Mr. Harris saw

a connection between the informal style of worship and the resulting lack of reverence and the disobedience to God's moral law. While historic reformed theology has always maintained that the moral law, summarised in the Ten Commandments, as the Christian's rule of life, New Covenant theology fails to identify what the moral law is. Reformed Theology affirms the 4th Commandment (affirming the Lord Jesus when He said "The Sabbath was made for *man*" and not just the Jews) while New Covenant Theology denies it.

Mr. Harris concluded with two quotes. First from James Thornwell, a staunch Old School Presbyterian preacher, who fought against theological modernism in the 19th century:

"To employ soft words in discussing questions of everlasting importance: to deal with errors that strike at the foundations of all human hope as if they were harmless mistakes; to bless where God disapproves and to make apologies where He calls us to stand up like men; though it may be the easiest method of securing popular applause in a weak minded age, it is cruelty to man and treachery to Heaven. It is not defending the citadel of truth, but betraying it into the hands of its enemies."

Secondly he quoted from Dr. Lloyd-Jones, speaking at the Annual Meeting of the Evangelical Library: *"It is more than likely that the times will get worse and worse and that there will be a great searching even amongst us who are called evangelical. We will be driven back to certain foundations and we may become a very small company."*

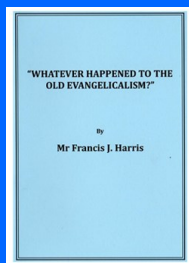
Mr. Harris nevertheless reminded us of Gideon's 300 and the "sword of the Lord". He said, *"Remember Jeremiah, remember Daniel, remember the Lord Who is great and mighty. If God be for us, who can be against us"*.

Mr. Harris closed with the following scriptural exhortations:

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (1 Corinthians 15:58); "Stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Philippians 1:27).

"Prove all things; hold fast that which is good" (1 Thessalonians 5:21). Amen.

Pastor Mark Mullins



WHATEVER HAPPENED TO THE OLD EVANGELICALISM?

by Mr Francis J. Harris

£2.25 including p&p.

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News and Current Affairs



Letter to an MP — Letter by Mr. D. J. Lawson (CW Committee Member and Deacon at Clifton Chapel) to Ms. Nadine Dorries, MP, regarding the Coronavirus – 24 March, 2020

Dear Ms. Dorries,

Having a responsibility for the above Place of Worship in Clifton, I would like to bring to your attention the concerns of our church and congregation.

The reason for my letter is that there appears to be no acknowledgment in Government of the reason this virus is upon us. We, as Christian people, see this as a God-sent judgement on a sinful nation; a nation which has forgotten God and His many mercies and favours to this country in years past.

We have forgotten to keep the Sabbath Day as a day of rest, as we are instructed in the 4th Commandment. Sunday has now become a day of trade and commerce like any other day of the working week. We have seen placed on our Statute Book many laws which are abominable in the sight of a Holy God.



The number of needless abortions taking place is an utter disgrace to our nation. To think that one in four babies due to be born in this country is destroyed before birth. What judgement will be upon us for such an act as this, God alone knows.

Our moral values, based on the Word of God, have been a shining example to the rest of the world for many years. These now seem to be replaced with a habit of gambling and, in many cases, taking to drink, drugs and violence on our streets.

It has been our practice at our services over the years to remember our Queen, our Prime Minister and Ministers of State in our prayers for the nation. We believe we have much to be thankful to the Lord for. We enjoy our freedom; our Queen has been spared to us to a great age; it is good to see we have a stable Government and now find ourselves once more to be a sovereign nation and able to control our own laws. In

addition, we have many favours we enjoy in our beautiful countryside and we are well supplied with our many needs; but amidst all these favours, we have sadly departed from the Word of God upon which our laws for many years have rested.

I would ask you to bring these things before the House of Commons that the Right Honourable and Honourable Members might give some thought to them. We need to see a spirit of repentance and a call to the Lord God Almighty that there might be Divine intervention to rid our Nation of this great virus, which is causing so much illness, death and the destruction of our economy.

Thanking you for your help as our Member of Parliament,

Yours sincerely,
David J. Lawson

What the Word of God says to us:

"We have all sinned, and come short of the glory of God" (Rom. 3:23)

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. (Ps. 130:3,4 KJV).

Slightly Abbreviated

Church of England launches first LGBTI chaplaincy service

Gabriella Swerling, Social & Religions Affairs Editor, The Telegraph, 27 March, 2020

The Church of England's first LGBTI chaplaincy service has been launched in a bid to make Christianity a "safe space for everyone". The chaplaincy service, based in the Diocese of Oxford, features eight voluntary chaplains offering support to members of the LGBTI community in the form of a cup of coffee, a walk, or just someone to confide in so as to "serve people who have not been well-served by the Church". The scheme, backed by the Bishop of Oxford, was launched two months ago and also offers special monthly services for lesbian, gay, bisexual and transgender congregants at Christchurch Cathedral. Since the coronavirus pandemic took hold, these services are now offered in podcast form.

Abbreviated

Comments on the above article by Rev. Ivan Foster:

In the midst of a world-wide plague which can only indicate the Lord's anger with the nations and serves to illustrate the words of the prophet Jeremiah: *"But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation"* (Jer. 10:10), we have this utterly wicked act of stupid defiance on the part of the Church of England leadership.

I have no doubt that these men have little conception of the wickedness of their action. I say that to their shame and seek to underscore that the 'national' church is led by those

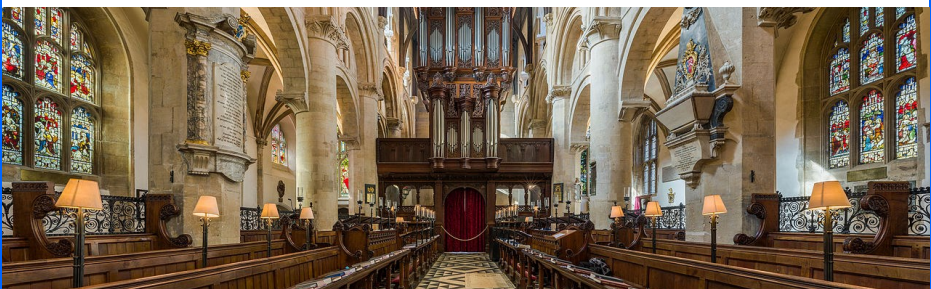
who are altogether illiterate concerning the true God. This spiritual obtuseness has afflicted the Church of England leadership for many generations now and grows ever worse. The Saviour disclaimed against His critics on one occasion: *"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"* (Matt.6:23).

Matthew Poole said of these words: "So if your hearts be set right, if you have a right and sound judgement, a true and sanctified affection, they will influence and guide all your actions; your whole conversation will be regular and holy; but if that inward eye be evil, through covetousness, too much adherence to the earth, or through envy, (both which are called evil eyes in Scripture), or through the prevalence of any other lusts or passions, your darkness will be exceeding great, you will not be able to set one step right; for out of the abundance of the heart the mouth speaketh and according to the dictates and affections of the heart the hand and the whole man acts."

The C of E is a true reflection of the spiritual state of the nation for it - above all agencies - has led it into its present state of dark apostasy. This latest act but deepens that darkness. Paul exhorted the Christians in Ephesus with these words: *"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness"* (Eph. 4:17-19). May we not rightly say of the C of E leaders and those that follow them, that they *"walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."*

The foolish actions of many who act and live in utter disregard of the danger posed by the Coronavirus have been widely reported and that with words of derision and mockery in the daily Press. It is hard to understand or explain such stupidity! Harder still to comprehend the actions of those who shake their fist in the face of God!

The 'safe space' the C of E is providing those given over to perversion is a place in the eternal fires of Hell! There is no madness so great as that of sin and we see it displayed nationwide under the direction of the false shepherds of apostate religion!



Evil doesn't sleep

Update – Voice for Justice UK, Newsletter (newsletter@vfjuk.org.uk). 30 March, 2020

It is with great sadness we have to announce that the Government, under pressure from abortion providers Marie Stopes and BPAS, has announced that, for the duration of the COVID-19 crisis, women seeking an abortion will be able to speak to a doctor over the phone or online and be able to take both sets of medical abortion pills at home.

The argument that apparently proved persuasive was that the enforced home isolation of couples, combined with restricted access to contraception, would result in soaring numbers of unplanned and unwanted pregnancies. To alleviate anxiety and minimise pressure on the NHS, the Government therefore decided that, for a period of two years, or until the coronavirus crisis is ended, women will be able to arrange for termination over the phone or online. Updated guidance is expected shortly.

The move has predictably been applauded by abortion provider Marie Stopes, but VfJUK condemns the decision as irresponsible, displaying a cavalier and ill-thought-out attitude towards the unborn, who cannot, by definition, claim their right to life and defend themselves.

In the last three months, abortion world-wide has accounted for over 9,000,000 deaths – a staggering figure equal in size to the entire population of somewhere like Austria or Belarus. As of March 30, for the same period, there have been approaching 36,000 reported deaths from the coronavirus COVID-19. Over the coming weeks and months, both numbers will undoubtedly rise.

Are there not enough deaths already, without our adding to the numbers for no reason other than that people are apparently incapable of practising restraint? Of perhaps even more concern, however, is the danger that this temporary measure will be said by some to have established a precedent, which, once it has occurred, campaigners will want to be made permanent.

Only a few days ago the Government said that such a move presented too radical and important a change to existing law to allow it simply to slide through as an amendment tacked on to emergency legislation. They were right. Yet that is precisely what they have now done. Shame on them, for caving into pressure and allowing those with an agenda to force through their schemes without opportunity for protest and/or debate.

Please write to your MP today, saying that such a move risks permanently and radically undermining current law relating to abortion.



Coronavirus: The European Union Unravels - Highlights from a report by Soeren Kern, The Gatestone Institute, New York, 27 March, 2020

Faced with an existential threat, EU member States, far from joining together to confront the pandemic as a unified bloc, instinctively are returning to pursuing the national interest. After years of criticising U.S. President Donald Trump for pushing an “America First” policy, European leaders are reverting to the very nationalism they have publicly claimed to despise.

Ever since the threat posed by coronavirus came into focus, Europeans have displayed precious little of the high-minded multilateral solidarity that for decades has been sold to the rest of the world as a bedrock of European unity. The EU’s unique brand of soft power, said to be a model for post-national world order, has been shown to be an empty fiction.

In recent weeks, EU member States have closed their borders, banned exports of critical supplies and withheld humanitarian aid. The European Central Bank, the guarantor of the European single currency, has treated with unparalleled disdain the eurozone’s third-largest economy, Italy, in its singular hour of need. The Member States worst affected by the pandemic – Italy and Spain – have been left by the other member States to fend for themselves.

The EU, seven decades in the making, is now unravelling in real time – in weeks.



Advice – Pastor’s Blog (Pastor T. J. Parish, Jireh Particular Baptist Chapel, Attleborough www.jirehchapel.squarespace.com) - 27 March, 2020

During the past few weeks, we have received daily updates from our Prime Minister, and/or various expert advisors setting out guidance and recommendations for the country as the Covid-19 epidemic spreads through the UK. We are thankful for the way in which the Government has tried to support businesses and individuals with financial help and the support given to the NHS and others in frontline services. The Lord bless the steps taken and the Lord continue to help those in the care profession and be pleased to

send us a deliverance from this virus.

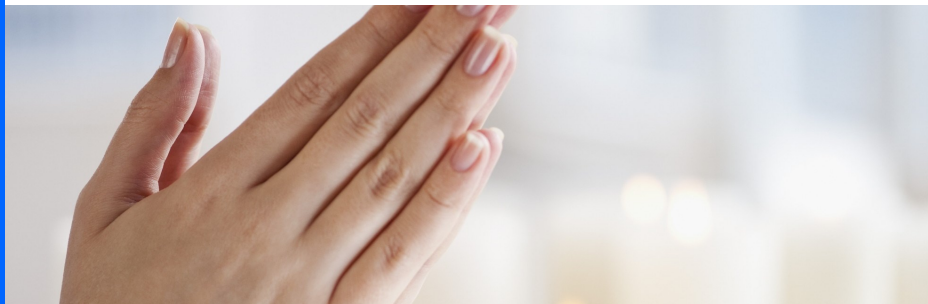
It is, however, a great disappointment that neither our Queen nor our Prime Minister have mentioned 'prayer' or 'God' in any of their statements. There has been plenty of advice, statements of intent, such as 'we will get through this', assurances like 'we will win', 'we will come out of this stronger', but where is the foundation for this 'optimism'? None of the experts knew this was coming and none of them know how to cure it – but still they seek to assure us.

Job said *"But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living"* (Job 28:12,13). True wisdom and understanding is not found in man, but is found with God. *"God understandeth the way thereof, and He knoweth the place thereof"* v. 23. *"And unto man He said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding"* v 28.

The wisest man that ever lived wrote *"For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding"* (Prov. 2:6). In the New Testament, James encourages us with these words - *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"* (James 1:5). He then says *"But let him ask in faith, nothing wavering..."* v. 6. We pray that in these difficult times many will be blessed with faith and made to pray to God; that they will see their need as sinners and that Christ will be revealed to them as their Saviour.

There is a reason for all that is coming upon us. There is an underlying condition in each one of us – and that is sin. These things are the effects of sin. The Lord has brought judgements upon people, sometimes upon a whole nation, but this time it appears to be most of the earth. These things are warnings, these things sound an alarm, but who will hear it? Do we?

We see at present what the Lord Jesus spoke of – *"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of Heaven shall be shaken."* Luke 21:26. May it please God to turn the fearful people into prayerful people! *"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (1 John 1:9). The Lord have mercy on us and give us peace with God.



THE BLESSED HOPE

'Behold, He cometh with clouds.' Revelation 1:7

According to the Apostle Paul, the blessed hope of the church is the return in glory of our great God and Saviour Jesus Christ (Titus 2:13). The passage of time has not dimmed that expectation. Jesus is coming again. That is the constant promise of Scripture.

Christ's coming is to be personal, physical and actual. The promise cannot be spiritualised or idealised. It has not yet been fulfilled but remains before God's people as the fixed point toward which all the Bible's prophecies of the end time are irresistibly moving. Satan and sinners may mock this truth. They may sneer, "*Where is the promise of his coming?*" (2 Peter 3:4), but they cannot alter the glorious truth that Jesus is coming again. God's prophetic programme that leads to that glorious appearing is right on track and on time.

The Scripture uses this truth to stimulate us to be holy. It is impossible to hold this hope before us without living pure and holy lives (1 John 3:3). The blessed hope is not indulgence in wild prophetic fancies that put the brain in a fever and lower the temperature of spiritual life. It is intensely practical and leads us to live in such a way that we will not be ashamed before Christ at His coming.

The promise of the Lord's return also brings comfort amid our sufferings and afflictions. It directs a bright beam from glory into the darkness of bereavement (1 Thess. 4:13-18). It gives us strength to face death and overcome its terror (1 Cor. 15:52-58). It assures us that these bodies in which we have so much limitation and trouble will soon be made like the glorious body of our Saviour. No more sickness, no more suffering, no more sadness, no more sin – this is the glorious expectation of the people of God. With John we eagerly cry, "*Even so, come, Lord Jesus*" (Rev. 22:20).

Rev. Alan Cairns,

From: **Eagles Wings**, edited by Alan Cairns

If I do not gaze with rapture on Christ in meditation and prayer, I deceive myself if
I profess to be eager to see Him coming again.

Alexander Simpson

Prayer by AMBROSE SERLE

(1742 – 1812)

as he reflected on his conduct to others in this world

My Heavenly Father, when I calmly look back upon my conduct to others in this world and consider how sadly I have failed in all my known duties to men, against Thy Holy Word and against the peace of my soul, I am humbled to the dust before Thee. I have nothing to say for myself but, with Thy prophet, Unclean! Unclean!

I have not loved my country as I ought, because I have not prayed for its best welfare as I ought. Intent enough I have been upon its vain glory, its outward pomp, its carnal dignity and its carnal prosperity; but O how little have I been earnest with Thee for the greatest of all blessings – that religion and piety might flourish in the land, without which no true happiness or welfare can be found.

I humbly implore Thy blessing upon my sovereign, the Royal family and the Government; beseeching Thee to grant, with all outward good, the inward mercies of Thy grace and, in Thy due time, the life for evermore. Pardon me also for any failures of my duty on this account.

In obeying those whom Thy providence hath set over me, O teach me to see how I may best obey Thee and glorify Thy goodness for a just Government, good laws and all the liberties I enjoy. If those in authority seem to fall into errors, (for what man is he that sinneth not), keep my tongue from reviling and direct my heart into praying for them, that Thy wisdom may rectify what human ability could not apprehend or foresee. Deliver me from sedition and selfishness; from all the evils of political passion and resentment; and give peace, I beseech Thee, in my time, O Lord!

Enable me to conduct myself towards Thy Church, Thy Ministers and all who profess to know Thee, so as to give no just cause of offence in anything to any man. I pray Thee to heal all divisions among Thy children, which may bring sad and deep reproach on Thy Gospel or lay dismal snares and stumbling blocks in the ways of men. O that they might love and pity each

other, considering what infinitely tender pity and love Thou has manifested for them.

Help, O help me to fill up all my relations in life to Thy honour and glory and forgive me in the numberless instances wherein I have failed. Let the blood of Jesus cleanse me from all my sins to others; and do Thou forgive as Thou has enabled me to forgive, all their transgressions against myself. Grant me larger measures of grace in the days to come, that I may praise Thee more and more throughout my whole life and conversation and thus live and die to the edification of others and, above all, to Thy glory.

Keep me from all unreasonable and faithless grief, when Thou art pleased, with equal wisdom and goodness, to remove the friends of my heart, or the outward comforts of my life. Enable me to give them up without reserve to Thee, knowing that no good thing shall be lost either for them or myself, but that all things shall work together for our mutual, our real, our everlasting good.

Having these hopes, help me to be more and more purified from all uncleanness of flesh and spirit and to endeavour even to perfect holiness in Thy faith and fear. Lord, I am a feeble worm and of mine own self can do nothing that is good. O do Thou, therefore, work in me to will and to do of Thy good pleasure, that I may neither be barren or unfruitful in Thy Word or work among the children of men. Help me to bear wrongs patiently, to speak every truth meekly, to carry as much as possible my whole conduct unblameably, with respect to others, that Thy Holy Name may be exalted and they themselves be encouraged to seek the way of Thy salvation.

O Lord, I give up myself, all I have and all I am, into Thy blessed protection; beseeching Thee to do for me and for mine, in all respects and at all times, exceeding abundantly above all that I can ask or think, for the sake of Christ Jesus, my Lord and my God; to whom, with Thee, O Father, and Thee, O blessed Spirit, three persons in one and the same Jehovah, be all honour, grace and glory ascribed, both now and for evermore. **Amen.**

(Slightly updated)

From: *The Christian Remembrancer*

By: Ambrose Serle



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