



CHRISTIAN WATCH

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

Mark 13:37

Christian Watch Annual Subscription (2021), including UK postage - £12

Justification is free (John 4:10)

Sanctification is costly (Luke 14:25-33)

Justification is instantaneous (John 3:8)

Sanctification is a life-long process (John 8:31)

Justification is by faith (Ephesians 2:8)

Sanctification is by faithfulness (1 Corinthians 4:2)

Justification is not of works (Ephesians 2:9)

Sanctification is of works (Ephesians 2:10)

Justification involves Christ's love for me (John 3:16)

Sanctification involves my love for Christ (1 John 4:19)

Justification concerns Christ's righteousness (2 Cor.5:21)

Sanctification concerns my righteousness (Luke 14:25-33)

Justification involves my position in Christ (Col. 2:11-14)

Sanctification involves my practice (Col. 3:1-11)

Justification considers what God has done (1 Cor. 15:3-4)

Sanctification considers what I am doing (Luke 14:25-33)

Justification is God's commitment to me (1 Jn. 5:9-13)

Sanctification is my commitment to God (Jn. 14:15)

Justification requires obedience to one command: to believe the Gospel (Acts 6:7)

Sanctification requires obedience to all Christ's commands (Matthew 28:19-20)

Justification focuses on the cross which Jesus took up once and for all (1 Corinthians 1:18)

Sanctification focuses on the cross which I am to take up daily (Luke 9:53)

Justification is finished at the moment of faith (John 5:24)

Sanctification is not finished until I go to be with the Lord (1 Cor. 9:24-26)

Author Unknown

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(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.

As the Covid-19 pandemic still ravages our nation, albeit showing signs of lessening, we are constantly being told how man is overcoming the problem. Many people believe that Covid-19 is a judgment upon our land because of its sin – and, indeed, continuing sin – against Almighty God, but instead of seeking the Lord in repentance and believing that Almighty God is Sovereign, there is a turning to mere man to resolve the crisis. I am reminded of King Asa in 2 Chronicles 16:12 where we are told – *“yet in his disease he sought not to the Lord, but to the physicians.”* Psalm 118:8 states – *“It is better to trust in the Lord than to put confidence in man.”* Now we are not saying that we should not heed doctors’ advice, but we are saying that our Sovereign God is in control - and whether it be a doctor - or a scientist – or anyone else for that matter - we need to be careful in whom we place our trust. An article by Pastor Peter Simpson in this Newsletter discusses Covid-19 and society’s response to it – ‘Society needs theology, not just science’ - and is well worth your consideration.

On another subject, Britain needs to make a clean break from the European Union. We rejoice as a nation that Brexit has eventually come to pass – even though it took over 4 years to implement – but the Northern Ireland Protocol is pushing Northern Ireland further away from Britain and towards a United Ireland. Ulster is British – and in this 100th Anniversary year of the establishment of Northern Ireland in 1921 – we must leave the European Union completely – with no sovereignty-denying strings attached – and not kow-tow to the unelected bureaucrats in Brussels who are predominantly Roman Catholic, both in sympathy and in practice. The Irish Sea border is outrageous and, however one describes it, Northern Ireland is being treated differently from the rest of the UK. The single market – with all its rules and regulations – is under the jurisdiction of the European Union, over which neither the Stormont Parliament nor Westminster have any control.

Northern Ireland is also being treated differently from the United Kingdom in the flying of the Union flag. It is high time that Sinn Fein politicians are told with clarity that Ulster is British and that this 100th Anniversary is a time for celebration and thanksgiving and that, in spite of their terror campaigns covering many years, Ulster is not for sale.

Our society is always in a hurry. Time-saving technology means we can do more in a day than ever before; but some things – usually the most important things – take time and require more thought and consideration. Nowhere is this more important than in the life of a believer. Spiritual growth and the pursuit of holiness takes time. Sanctification doesn't happen in an instant but requires time and life-long effort.

As a believer, the devil will attack you. Much time can be spent in trying to conquer sinful practices, overcoming temptation and developing Godly maturity. As a means of encouragement, we have included in this Newsletter twelve comparisons between justification and sanctification (with relevant Bible texts alongside) and we trust that as you study these, they will be a blessing to your heart.

Although much of the news seems today to be negative and disappointing and too many of the laws of our land that are approved by our politicians at Westminster are in opposition to the Word of God, we have received the following note from one of our friends in the House of Lords:

'Thank you for the Newsletter. I would like to remind our friends that both Houses of Parliament start every session with prayers, including the Lord's Prayer, and it is important that this continues in the face of all that is happening.'

We ask for your prayers that this practice may be preserved and continued.

Yours in His service,

Ian Henderson

Ian Henderson
(Chairman)



P.S. Christian Watch extends its sincere condolences to Her Majesty, Queen Elizabeth II and the Royal family on the passing of Prince Philip, Duke of Edinburgh. We continue to uphold the Queen and her family at the Throne of Grace and pray that they will know the comfort that the Lord alone can give. So teach us to number our days, that we may apply our hearts unto wisdom. (Psalm 90:12).

THE HAND THAT JUDGES

When a nation that has known the blessings of the Protestant Reformation and has experienced mighty workings of God's Spirit in revival turns its back on God and His law and enacts legislation directly contrary to His will, that nation is ripe for God's punishment. God's judgment can come in various ways. He can use the forces of nature as His instrument of punishment. When Israel crossed the Red Sea, escaping from Pharaoh's army, Moses and the people sang: "*Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters*" (Exodus 15:10). The Psalmist spoke of "*fire, and hail; snow, and vapours; stormy wind fulfilling His word*" (Psalm 148:8).

God can also use sinister forces as His rod to effect punishment. He did so when the people of Judah persisted in their sinful disobedience, using wicked and godless nations like Assyria and Babylon for that purpose. Assyria he described as "*the rod of mine anger*" (Isaiah 10:5) and, before His people were taken into captivity in Babylon, the Lord referred to Nebuchadnezzar as "*my servant*" (Jeremiah 27:6). We need to pause and ask what kind of rod of judgment God is using today. He is the same as He was in the days of Isaiah and Jeremiah; the Lord is the unchanging God.

Temporal judgments from the "*hand of God*" are but foretastes of an infinitely greater judgment that shall come at the end of time. God may seem to be silent now and his judgments may not be recognised for what they are, but every judgment that God brings upon nations and individuals in time is an unmistakeable warning of the coming cataclysmic judgment, when God will speak for the last time in history.

*Extract from 'The Hand of God'
by Frederick S Leahy*

“O LORD, REVIVE THY WORK.”

Habakkuk 3:2

No-one can revive the Lord's work but Himself. He began it. He must carry it on. He will complete it; but He does so by means - and one of the means He employs is prayer. He convinces us that we need a revival. He stirs us up to seek it. He makes us sensible of our insufficiency.

He may perhaps keep us waiting at His throne for a time. The delay may cause us pain and perplexity. If sanctified, it will make us more earnest for the blessing; and then we shall cry out with one of old, *“Wilt Thou not revive us again: that Thy people may rejoice in Thee?”*

When the Lord revives His work, He strengthens our faith, invigorates our hope, inflames our love, deepens our humility, animates our zeal and stirs us up to seek the promotion of His cause. Then prayer becomes pleasant, praise sweet, ordinances profitable, the Sabbath a delight and the sanctuary amiable. The church resembles a lovely garden, in which we walk with peculiar satisfaction; the Gospel is a feast, most suitable and costly; and we look forward to Heaven as our country and our home.

The Lord revives His work in us by His Spirit, by His providence and by His holy ordinances. His power is unlimited. His grace is omnipotent. His mercy is free. Let nothing satisfy us but a revival.

*O! for His all-reviving grace,
The quickening power Divine,
The deadness from my soul to chase,
That I may rise and shine.*

By: James Smith
From the: Daily Remembrancer

COVID-19: SOCIETY NEEDS THEOLOGY, NOT JUST SCIENCE

By: **Pastor Peter Simpson**,
Penn Free Methodist Church and CW
Committee Member

Today's secularist needs reminding that the founding fathers of modern science believed in a Creator God. The reality of a Divine Creator made these pioneers of the scientific method realise that there must be order in nature; so faith itself became the motivation for scientific enquiry into the characteristics of that orderly creation. The Reformation in the 16th century in particular gave impetus to such enquiry.

For example, Peter Harrison, who has held the posts of Professor of History and Philosophy at Bond University in Queensland, Australia, and also Professor of Science and Religion at Oxford, has stated how the new approach in the 16th century to Scripture as being literally true and authoritative was a major factor in the development of the modern scientific method. Rather than allegorising the Bible to conform to pre-conceived philosophical concepts, the new approach to Scripture as an utterly dependable historical narrative stimulated empirical and observational study of the world which God had made.

Covid-19, and society's response to it, have brought into sharp focus Britain's abandonment of the Christian faith. A society devoid of faith in the Creator has been reduced to disproportionate levels of fear. Indeed, the manner in which the

arrival of vaccines to deal with the virus has been received has particularly exposed the spiritual malaise in the nation. Fixed in this writer's mind is the Daily Telegraph headline in November last year which included the exuberant words 'A great day for humanity'. The vaccines have been hailed as nothing less than the nation's, and indeed the world's, saviour, and the impression is given that, in comparison, the existence of our God-given immune systems is of no consequence whatsoever. This is hardly a balanced approach.

It must be emphasised that this writer is expressing no view whatsoever on whether people should or should not take the Covid-19 vaccine: that is an intensely personal matter, and it is up to each one to make their own choice. Nor would he dream of questioning any individual's decision. It should not, however, be within the State's domain to arbitrate upon people's decisions; nor should the need for a privately thought-through individual choice be compromised by unnecessary social pressures to conform to mainstream thinking.

Man is a religious being. He always has to believe in something, some higher force or system of values. In the case of the modern western world, having lost all understanding of God's providence – the doctrine that the Trinitarian God governs the affairs of men and nations – it has



replaced it with the worship of science, and science's co-deity, 'Mother Nature' or 'the Planet'.

This is why there is so much anxiety about alleged climate change in our society, and it is why Governments are vigorously embracing the green agenda in order to 'save the planet'. Such actions are a form of religious virtue signalling, akin to the way in which the Pharisees in the New Testament made their piety publicly known by making it obvious to all around them that they were engaged in acts of fasting (Matthew 6:16). Likewise, taking the vaccine is being afforded by a secular society the status of a religious duty, whereby not to comply is an heretical act showing that one does not love one's neighbour. Indeed, we have witnessed the same kind of attitude even in respect of mask-wearing.

Lest anyone should be tempted to think otherwise, one is not saying that there is no place for science-based solutions to disease; of course, there is. As we have stated, Christianity is the friend of scientific endeavour, but it must be carried out in the context of the providence of God, which includes a recognition that in a fallen world, which is no longer the paradise of Eden, viruses will never be totally eradicated.

Medical research to improve the lot of man is much to be desired, but what must be opposed is a God-rejecting society's granting to science an authority and veneration which it does not merit. The 'science will win' approach to Covid-19 has most certainly become a kind of national religion, but it is highly deficient, because it leaves God out of the picture altogether. It

ignores His ordaining of man as frail, subject to sickness and mortal. It ignores the essential theology at the heart of the Christian gospel, namely that man is a fallen creature because of his sin and must seek his deliverance in Christ.

You see, the same Bible which stimulated the methodology of the great pioneers of modern science, like Francis Bacon and Isaac Newton, also teaches the historical reality of man's rebellion against God and his on-going susceptibility to disease. Science can make noble efforts to deal with disease, but it is utterly incapable of explaining why there is sickness in the first place. In other words, the world needs theology as well as science, and that is a truth which contemporary secularist Britain just cannot grasp.

An appropriate Bible verse with which to conclude concerns the death of King Asa of Judah. We read in 2 Chronicles 16:12, "*Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians*".

This verse is not teaching that the King should not have turned to the physicians at all, but simply that he should not have made them his absolute trust to the exclusion of God. The physicians of his day are equivalent to today's scientists and medical researchers. Yes, of course, they have a vital role, but not to the exclusion of the hard reality that science is incapable of eradicating all the effects of the Fall. Only the Lord Jesus Christ can make men immortal. Science must be kept in its place.

A romantic scene of a bride and groom embracing outdoors. The bride is on the left, wearing a white lace wedding dress and holding a bouquet of pink and white roses. The groom is on the right, wearing a dark suit and a light-colored shirt. They are both looking at each other. The background is a soft-focus view of green trees with bright sunlight filtering through the leaves, creating a bokeh effect.

THE CHURCH MUST REPENT AND REGAIN ITS VOICE. TIME TO CHOOSE: WHOSE SIDE ARE YOU ON?

Despite the position seemingly taken by many church leaders of all denominations these days, **a little bit of sin** is not okay and love is not demonstrated by affirming what has traditionally – and with good cause – been classified as wrong. What am I talking about? Well, examples such as turning a blind eye to sex before marriage; easy access to divorce and approval of ‘serialised’ marriage; fear of offending those who have undergone abortion, or engage in non-traditional sexual practices... All spring to mind, though there are doubtless many more; but what all alike have in common is that they reference behaviours prohibited in the Bible and, despite what some maintain, this classification is not the result of some cultural and anachronistic aberration, but derives from the fact that such behaviours, individually and collectively, breach the order that best supports humankind’s personal happiness and fulfilment, causing damage to the individual, undermining ‘family’ and harming society at large.

The truth is that, since the 1960’s, the UK has been witness to a

moral slide that is leading inexorably to societal disintegration. Promiscuity, for example, is now not simply acknowledged, but taught to children as an accepted pattern of behaviour to be indulged in as soon as they feel 'ready', which for some can start as early as puberty, or even before! And the broader idea of morality is hinged not around ideas of righteousness, goodness, duty and responsibility towards others, but rather round the idea that all have the *right* – or even duty – to have sex whenever, wherever and with whomsoever they choose, without the need for commitment – and free of consequence.

The result, bizarre as it may seem, is that in this brave new world, sex has become surgically separated from the notion of relationship and has become an end in itself; and it is this view that the Church, by implication if not action, is mindlessly endorsing – by muzzling, for instance, those who speak out against abortion, for fear of upsetting women in their dwindling congregations who might have undergone the procedure for themselves; or by its grovelling and increasingly frequent apology for having in the past dared to support the Biblical doctrine that sex should be between one man and one woman within the confines of marriage.

As a society we have not just accepted, but actively embraced and celebrated a narrative designed by the Devil for humanity's destruction; a narrative that has been quite startlingly successful and which has left vast swathes of the population insecure, vulnerable and even mentally ill – cast adrift on a sea of uncertainty, where there are no longer any discernible moral boundaries to provide safe harbour and the promise of rest. Contrary to modern re-branding, it is not sex that is the be-all and end-all of life – the one thing that brings ultimate satisfaction and without which none of us can live. No, it is still relationship and love – that deep down we all crave and without which we are bereft; because relationship is God's gift to humanity, providing the basis for family life and for the maintenance of order and peace in an otherwise vicious and chaos-filling, fallen world.

Small wonder then that relationship should be under such vicious attack; but it was precisely to deliver us from this chaos that Christ died, in a head-to-head confrontation with Satan on the cross, from which He emerged as victor and thereby freed humanity from bondage to sin and death. But, just as in WW2, in the gap between the D-Day landings and the final liberation of Europe some ten months later, until the Lord's return in glory, bringing final judgment, the enemy at this time remains free to spread his poison and destroy; and, like a cornered rat who knows the end is in sight, the Devil has been fighting bitterly to re-assert control.

Since Christ's ascension into Heaven, the mission of the Church, as we await His return, has been to take the message of victory and salvation to a fallen world – that all might have the opportunity, before that final judgment, to repent their allegiance to Satan and be saved; but, in recent years, the Church has abandoned this call. In a misguided attempt to stay culturally 'relevant', it has stepped back from condemning sin, espousing instead a message of tolerance and inclusivity, meaning that, in today's Gospel, pretty much anything goes – provided it doesn't promote sexual restraint - or support murder outside abortion.

In all of this the Church has been derelict in its duty and is no longer fit for purpose. It is no longer the Church of God, but has become instead a mouthpiece for cultural re-branding; a tool for the Devil.

A little bit of sin is not alright

Sin is the disease that separates us from God. It includes things such as vanity, envy, bitterness, resentment, anger, self-regard, gossip, hatred....as well as more specific things such as murder, theft, fraud, gambling, promiscuity, adultery, unnatural relations, incest.....but all have the one thing in common. They separate us from God, enslaving and locking us into bondage from which, by ourselves, we cannot break free. In fact, only God can set us free, which, again, is why Christ died on the cross, offering liberty, healing, wholeness and restoration to all who truly repent.

Let us never forget that we are all sinners and all alike stand in need of forgiveness; but evil cannot co-exist with goodness – we cannot take our little bit of sin into Heaven.

For the present the battle still rages, meaning we have to choose. It is for this reason that it is vital the Church re-discovers its vision and calling and speaks out in love to defend those who, for whatever reason, cannot defend themselves. It must become again a light in this dark world, illuminating the path to salvation; but it can do this only by rejecting compromise – which, however well intentioned, can only lead to more suffering in this world - and damnation in the next.

For the sake of fallen humanity, it is urgent that the Church of all denominations repents, regains its voice and recovers the courage to proclaim and defend the Gospel.

From: **Voice for Justice UK Newsletter**
11 March, 2021 www.vfjuk.org.uk

WHAT IT MEANS TO BE IN THE WORLD BUT NOT OF IT

Reformation Scotland website

(www.reformationscotland.co.uk), 4 February, 2021

The words are simple in themselves, but it still seems hard for many Christians to understand how their daily lives should be *“in the world but not of it.”* They have heard the phrase so often and on face value it seems simple; but how does it apply in practice? Many seem genuinely confused by the constant dilemma between engaging with the world and fleeing from it. They have a calling to follow in this world in which they can glorify God and this means they cannot retreat from life. They need to be distinctively salt and light. Although the words are simple, it is difficult - and so some want to limit its impact. They try to re-interpret it or define only specific things as *“of the world.”* The phrase belongs to Christ and in using it He shows us we have to imitate Him in applying it (John:14). Let us find out how.

Much could be and needs to be said about how to apply this truth but, first of all, we need to have a better grasp of its meaning. We need to have a deeper sense of the spiritual principle being revealed in these words before we start putting them into practice. There is an attitude here that we need to embrace before we can start thinking about what it means in the details of life. Anthony Burgess¹ helps us understand what this phrase means in the following updated extract.

He defines what *“of the world”* means. It means to partake of the life and lifestyle of the world, to have the spirit of the world in us as opposed to the Spirit of God and Heavenly things. If we are of the world, both the inward inclination and outward behaviour are wholly worldly. As Christ says, those who are of the earth are earthly (John 3:31). A soul



that is controlled by worldly principles sets its mind only on earthly things (Phil. 3:19). To be in the world is a different thing to being of it. Christ and the disciples were in the world, but not of it. Burgess illustrates it like this. A person may be in the water for a good reason, but fish are properly of the water because that is their element. Having considered this we can address what it is not to be of the world.

1. THOSE WHO ARE NOT OF THE WORLD BELIEVE HEAVENLY TRUTHS

Those who are not of the world receive those Heavenly truths that the world cannot grasp, but rather scorns and derides. Peter had not received the truth about Christ from flesh and blood but from Heaven (Matt. 16:16-17). There is a worldly religion and worldly doctrines which are suited to the principles and interests of the world and these are readily embraced. The world loves such preachers and doctrines; those who are of the world hear them (1 John 4:6). The Spirit of the world and the Spirit of God are completely opposed. It is only by the Holy Spirit we come to know the things that God has given us (1 Cor. 2:12). When God enlightens our minds by faith to assuredly believe those truths God has revealed in His Word, we are clearly not of the world. We are so persuaded that neither corrupt reason nor the opinions of the greatest or the greatest influence will make us go against it. It is because people are so worldly in their understanding that their lives are also so worldly. When this is the case, they receive their religion not as it is revealed by God, but so far as they can use it for their corrupt objectives.

2. THOSE WHO ARE NOT OF THE WORLD HAVE BEEN BORN AGAIN

We must have another nature (qualitatively) than that with which we come into the world (1 Peter 1:4). A person must be born again, or from above, and made a new creature; old things have passed away (John 3:3; 2 Cor. 5:17). This is to be above the world, not of the world, and indeed seeing the soul is not naturally of the world but created by God, why willingly debase it to serve every worldly object? Why love the world, delight in it and be ensnared by it? Pray for this new nature and regeneration, otherwise you are as earthly as a worm because your love, heart and thoughts are nothing but earthly.

3. THOSE WHO ARE NOT OF THE WORLD HAVE THEIR HEARTS IN HEAVEN

You are to live as one whose heart is with Christ already in Heaven. It is not enough to be born again; the progress of our lives must be spent on Heavenly motives and considerations. The birds of the air light on the ground to eat their food, but immediately fly up again. Thus it is with the Godly, although they take the lawful comforts of this world, yet their hearts are presently off ascending to God (Phil. 3:20). Because we are risen with Christ, we set our affections on things above (Col. 3:1-2). Christ was not of the world and He showed that by the way He lived; it was His food and drink to do His

Father's will. He was always either praying to God or preaching to the people. Although you are in your family, in your employment and calling, yet do not be of the world. The best part of yourself is from God. Say what are all these things compared to the favour of God?

4. THOSE WHO ARE NOT OF THE WORLD HAVE OTHER JOYS

They have other comforts than the world knows about and other joys. Therefore, it has not even entered into the heart of man to conceive of this (1 Cor. 2:9). It is called "*joy unspeakable*" (1 Peter 1:8). David acknowledged that God had put more joy in his heart than worldly men could have in all their abundance (Ps. 4:7). What is carnal joy and delight compared to that admirable and unspeakable joy which the Godly find in God? This is a joy that will continue in trials and death itself, when in such a drought the wicked man's stream is completely dried up.

5. THOSE WHO ARE NOT OF THE WORLD HAVE A DIFFERENT LIFESTYLE

They are not conformed to this world (Rom. 12:2). They go in opposite directions. Their words and language are different, their actions are contrary. What the righteous love, the wicked abominate and what the wicked love the Godly abhor. The Godly move quickly towards Heaven, while the wicked make as much haste to Hell.

6. THOSE WHO ARE NOT OF THE WORLD HAVE THEIR TREASURE IN HEAVEN

Remember you are not of the world, therefore, beware of worldly affections and worldly hearts – where your treasure is, there your heart will be also. If it is in God and Heaven your heart will be there; if in earth and earthly things it will be there. If you are not of the world, the troubles of the world cannot hurt you, the losses of the world will not grieve you, the vexations of the world will not disquiet you; but, because part of us (remaining sin) is still of the world, we are not completely and perfectly free from



disquiet and so we remain in the midst of combat and conflict so that Heaven may be the sweeter.

7. THOSE WHO ARE NOT OF THE WORLD ARE CHRIST-LIKE

They are not of the world as He is not. He who is the God of all the earth and has all things at His command, came to be in the world to be hated, scorned and at last crucified. Christ adds *“as I am not of the world.”* He does this to forewarn us that we will experience from the world the same hatred, misery and trouble He grappled with. It also brings much comfort that, however bad it is with us, it was worse with Christ.

We must imitate Christ and resemble Him in our lives. We must endeavour to live as He lived. It is impossible for us to do what He did as God, yet in those things which He did as being under the law, we are to be conformed to His example. We are to be humble, meek and patient as He was. We are to do God's will and seek God's glory as He did (Phil. 2:5). Paul urges them to be followers of him as he was of Christ (Phil. 3:17). Stop yourself when you are impatient, discontented and grumbling at what you suffer and say, *“did Christ do this?”*

It was necessary for Christ to suffer and then enter into glory. It is necessary for every Godly person to go into the Kingdom of Heaven through many tribulations. As Christ had a crown of thorns before a crown of glory, as He had to drink of the brook and then lift up His head, so it must be with all His disciples. This should bring us comfort even though it is grievous to flesh and blood.

We may be loved of God even though we are greatly afflicted in this world. Christ (though dearly beloved of His Father) was still delivered up to the cruel mocking and rage of men. We read of only one Son of God who was without sin, but we do not read of any who are without chastisement, even Christ Himself drank deep of that cup. Christ was a man of sorrows and yet God from Heaven said, *“This is my well-beloved Son in whom I am well pleased.”*

No trial will separate God and us, for Christ has undergone these conflicts as our Head. He has taken the sting out of all of them. They are not judgments to destroy. He was afflicted and troubled to sanctify these things to us. If no troubles or afflictions could overcome Him, neither can they overcome us. He is able to help and pity us (Heb. 4:15). Consider it an honour to be made like Christ in His sufferings. Be like Christ in His graces as you are like Him in His trials and you will be like Him in glory.

CONCLUSION

Perhaps we can see that not being of the world goes deeper than avoiding certain practices; it reaches into our attitudes, goals, thoughts and words. How far are we influenced by the world in these things and how far are we in conformity with Christ?

¹ Anthony Burgess, a Nonconformist English Minister, a Member of the Westminster Assembly, who died in 1664.

STEADFASTNESS

These are 22 questions the members of the Holy Club, to which John Wesley belonged, asked themselves each day as a part of their daily devotions.

- 1) Am I consciously or unconsciously creating the impression that I am better than I really am?
- 2) Am I honest in all my acts and words, or do I exaggerate?
- 3) Do I confidentially pass on to another what was told to me in confidence?
- 4) Can I be trusted?
- 5) Am I a slave to dress, friends, work or habits?
- 6) Am I self-conscious, self-pitying or self-justifying?
- 7) Did the Bible live in me today?
- 8) Do I give it time to speak to me every day?
- 9) Am I enjoying prayer?
- 10) When did I last speak to someone else about my faith?
- 11) Do I pray about the money I spend?
- 12) Do I get to bed on time and get up on time?
- 13) Do I disobey God in anything?
- 14) Do I insist upon doing something about which my conscience is uneasy?
- 15) Am I defeated in any part of my life?
- 16) Am I jealous, impure, critical, irritable, touchy or distrustful?
- 17) How do I spend my spare time?
- 18) Am I proud?
- 19) Do I thank God that I am not as other people, especially as the Pharisee who despised the publican?
- 20) Is there anyone whom I fear, dislike, disown, criticise, hold a resentment toward or disregard?
- 21) Do I grumble or complain constantly?
- 22) Is Christ real to me?

Recently appeared in: **'Herald of His Coming'**
Nov./Dec. 2020

News and Current Affairs



Wokery and the lessons of 1789 – by Peter Mullen on the Conservative Woman website (www.conservativewoman.co.uk)

The disturbance arising from *That Interview* is only a tiny part – an emblem or a snapshot – of what is going on. The woke are the new revolutionaries and their aim, in their own phrase, is a ‘Great Reset’.

If we wish to understand this, we must look for a historical example of a similar upheaval – and, fortunately, there is one to hand. The French Revolution of 1789 was a time very like our own. Those calling themselves ‘enlightened’ and ‘progressive’ were avid for change – not a little tinkering at the edges but the abolition of the old order and its replacement by something new: depending whose side you are on, a new civilisation or a new barbarism.

The Revolution in France began under the tutelage of incompetent political philosophers such as Rousseau and Locke and flashy self-publicists, including Voltaire. Its slogans were *Liberté, égalité, fraternité* and the fictitious notion of natural rights. Fictitious because ‘a rite’ necessarily involves someone else in a responsibility: so one man’s freedom becomes another’s yoke.

Everything – literally *everything* – was to be swept away: not only the Catholic Church, but Christianity in all its forms. The old measurements were discarded and replaced by the artificiality of the metric system in which, preposterously, idiotically, a metre was



defined as one ten-millionth of the distance between the Equator and the North Pole. Feet and inches measure man better than a metre can; but the human scale was not good enough for the *illuminati* who decreed that people must live by abstractions. Even the names of the months were changed.

Needless to say, those 18th century Romantics and wishful thinkers all over Europe loved it. Silly Willie Wordsworth wandered lonely as a clot by the side of Derwent Water singing, 'Bliss was it in that dawn to be alive, and to be young was very Heaven!' Wandering Willie soon changed his mind once the Reign of Terror got going in 1793. In effect this State-sponsored terrorism, perpetrated on its own people, said: 'Accept our new dogmas about equality and brotherly love, or we'll kill you!' They did, too. It wasn't just a few noble heads which rolled in Paris: Madame Guillotine went on the Tour de France and altogether 40,000 people were summarily executed. (These are accurate figures, for one thing that bureaucrats of all times and places can do superbly is keep records.) Then the Revolution provided a bonus by enabling the rise of the tyrant Napoleon. Europe was convulsed by the results of all this sweetness and light and the jumped-up Corsican's hash was not settled until the Duke of Wellington came calling in 1815.

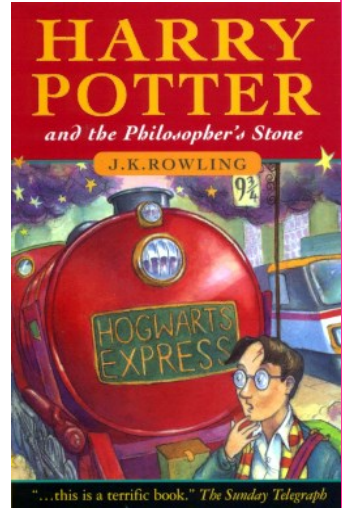
'Wake' is only a useful bit of slang and the 'Great Reset' a metaphor acquired through too much peering into our electronic gadgets. It would be more accurate to describe our present state as ideological hegemony – a set of secular dogmas which circumscribe every aspect of our lives. Let me give just a few examples...

Our libraries and national institutions are moving the statues of those they newly disapprove and – if not quite, or not yet – burning our history books, they are re-writing them. There is a slavish obedience to the perverted opinions about race relations preached by the looters and arsonists in the Black Lives Matter (BLM) Movement. Justin



Welby, the fatuous Archbishop of Canterbury, has publicly 'taken the knee' to show his solidarity with these thugs – as have footballers, cricketers and those employed in what are laughably called 'the arts' – but which are mainly showbiz and pop music, personality cults and other trivia mediated by an endless proliferation of ever-slicker electronic gadgets.

Our revolution is nothing if not pervasive. Christian teachers who refuse to teach the perverted LGBT+ agenda lose their jobs. J. K. Rowling's once avid fans have ditched her and her Harry Potter books because that sane woman has said she doesn't believe men can have babies. Our homegrown totalitarianism – though it infects the whole of the western world – has its slogans and shibboleths such as *Equality and Diversity* and, like all religions, it has its all-enclosing mythology: in this case the pagan superstition of global warming. The previous and equally fatuous Archbishop Rowan Williams notoriously marched through central London – in his anti-Covid mask – to express his allegiance to the hooligans in Extinction Rebellion who hold up the traffic, deface public buildings and prevent the publication of newspapers – thus denying to others the freedom of speech which they themselves so conspicuously enjoy.



I was lying awake in the night thinking about how the chess match – the realm – is not lost until the King has been rendered impotent. (In our case the Queen, of course). The enemy has captured all the other pieces (institutions) and remade them in its own image: the rooks/castles (armed forces); the knights (the landed gentry); the Church of England, symbolised and represented by the Bishops has committed suicide; the pawns (the plebs) drugged out of their minds with junk TV and anti-social meejah. They will not be happy until they have destroyed the monarch.

And, under the cover of wokery, this is the revolutionary task in which the Queen's enemies – that is *our* enemies – are far advanced, while the keepers of the Queen's peace look on and cheer the mob.



Dear Sirs,

The latest scandalous announcement by the UK Government to force Northern Ireland to speed up abortion services is a gross travesty of justice. Blasé politicians at Westminster seem to have no qualms in foisting heinous laws on the NI Assembly that will result in the cruel deaths of thousands of unborn babies. That is what abortion does; it kills babies.

It is clearly evident that the raging pandemic that has claimed many lives and brought the nation to a virtual standstill has not brought lawless lawmakers to their senses. By continuing to deny the sanctity of life, they dare to spit in God's face.

It seems that Mr. Brandon Lewis, the Secretary of State for NI, has no conscience when he chillingly says, 'I welcome a renewed focus on the NI Executive securing the abortion services that women and girls are legally and morally entitled to...it is a human right to be able to access quality healthcare.'

We remind Mr. Lewis that abortion is not a human right or healthcare. A human right to abortion does not and cannot exist, because the right to life of every person is widely recognised in international law as being the most fundamental and unalienable right upon which all other rights are built - chief among them being life itself. The right to life for every precious unborn baby must always be respected and upheld.

Neither is abortion, healthcare. The term 'healthcare' implies that someone is being healed or that doctors will do what they can to save a person's life. Tearing a child limb from limb while inside their mother's womb is not 'quality healthcare' - killing is not healing. Nobody has the right to kill an innocent unborn human being and call it 'healthcare'.

It is a damning indictment on Westminster to think they can, at a whim, railroad a law that is the exclusive responsibility of the devolved NI Assembly, one which they already voted against at Stormont and also rejected when it was wickedly imposed on them 2 years ago.

While the DUP have said they will 'vigorously oppose' any new abortion law forced upon them, the time has also come to make a firmer stand. If Martin McGuinness can walk out of Stormont over a couple of lifeless boilers, then our pro-life politicians should be able to walk out when the lives of thousands of unborn babies are at stake.

Yours...

Need we panic?

Editorial, British Church Newsletter, 12 March, 2021

So we have a new Bishop for the environment who is charged to lead 'bold, deliberate, collaborative action across the Church to tackle the grave existential crises of climate change and bio-diversity loss'.

Our immediate reaction was: 'Would to God it was an appointment to preach the Gospel to a nation rushing to judgment?'

Does the environment matter? Yes, it does. Very Much. God made the environment for man. It is therefore not only very good but vitally important.

What are we to do? Eat vegetables, protect the oceans, reduce our families, switch fuels and plant trees? These do not carry any certainty of success. It is just that the best antidote to panic is activity and so they have us running around. To tell the truth, the pundits have no idea which way the climate is going, to burning heat or another ice age, or what.

Does the Bible help? It does indeed. We are assured that the present state of affairs will continue until Christ returns *"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark...so shall also the coming of the Son of man be"* (Matt. 24:37,38) - that is very reassuring.

Yet our universe is not designed to last for ever. One day, *"the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"* (2 Peter 3:10).

We must co-operate with Government to preserve the creation around us from the depredations of sinful man, but there are no grounds for panic. After all, there has been a continuous loss of bio-diversity from geological time and tremendous climate changes too; but life goes on and we have the Bible's assurances that it will be so until Christ's return: *"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"* (Gen. 8:22).

So let us enjoy the creation, thank Him for His provision, marvel at His handiwork and allow it to lead us to worship Him. Meanwhile we must do what we can to protect nature, while being thankful that whatever man may do, Christ is *"Upholding all things by the word of His power"* (Heb. 1:3).

The world is in good hands.

GOD ALL-SUFFICIENT

Dr. D.A. Doudney

“But my God shall supply all your need according to His riches in glory by Christ Jesus” (Philippians 4:19).

What a rich and exceedingly full promise is this! Just like the Almighty God, and so suitable to the creature; for who could supply all our need, both for body and soul, but He to whom all things belong, whose also is the power, the riches, and the glory? Should not the children of God take encouragement from such a sweet word as this and believe that all their *real* need will be supplied? Yes, sure we ought; and no doubt this promise has been precious to many, while others, perhaps, fear to claim it as theirs, or as spoken to them, because of its greatness, or because they think their need to be so different from others; but that which is impossible with men is possible with God, for the need of all nations cannot exceed the fullness there is in Christ.

But what is our need – our present pressing trial? Is it the want of strength, bodily strength, to fill our position in life? Then the Lord graciously says, “As thy days, so shall thy strength be” (Deut 33:25). Looking to Him each morning for the help and strength needed through the day, we shall realise that He will supply this need; though, perhaps, like our dear Master, we may only have strength enough, and none to spare. Is it guidance we need? Are we perplexed and know not which way to take? Let us then wait upon the Lord in prayer, and watch His hand towards us. He has said, “I will instruct thee and teach thee in the way which thou shalt go.” (Psalm 32:8); and if, like Gideon, we are fearful of taking a wrong step, He will in mercy condescend to our low estate, and confirm us in the right way, in answer to prayer; although it is more God-glorifying, perhaps, if we can, when first assured of the Lord’s will, go forward, relying on His word, as Peter did (Acts 10:20).

Some time ago, I noticed a little girl playing at her garden gate, when all of a sudden she opened it and ran out, afterwards returning with her father. The words came into my mind, “Like as a father pitieth his children, so the Lord pitieth them that fear Him;” (Ps.103:13) and I longed thus to run and meet my Heavenly Father, at the sound of His voice or footstep. “Draw me; we will run after Thee” (Song 1:4). But how far superior is the one to the other! “That little girl,” I thought, “may lose her father by death, and perhaps very suddenly; but not so the child of God. He is the Everlasting Father, Husband, Brother, Friend, and death will be the very means of bringing us more fully to know and love Him.”

Or, perhaps, our pressing trial may be straitened circumstances, for many of the Lord's people, who are not really poor, may feel this; but the Lord says He will supply all our need. Will He take care of the sparrows and neglect His own dear children, when He says the very hairs of your head are all numbered? Never! Never! He loves them too well. He may *try* them, but never *forget* them. And oh, with what gratitude do they partake of a meal which seems to have come direct from Heaven, and in answer to prayer! We may safely conclude their asking a blessing at such a time is no form, though, perhaps:

“Their lips will only tremble
With the thanks they cannot speak.”

Thus the Lord gets glory to His dear Name by the gratitude of His tried people.

Is it wisdom we want? The Lord can supply this need, as He says in James 1:5. He will deign to listen to us if we ask His gracious Majesty about the most trifling things. As the poet says:

“Our life's minutest circumstance
Is subject to His eye.”

His exalted state in glory does not make Him less willing to aid His people than when He was on earth.

Is it sorrow that presses us down – perhaps heavy family trials? The Lord says - “I know their sorrows” (Exod. 3:7); and, if He knows them, He also feels them, and will deliver, as He did in the case of Israel of old, though perhaps not so quickly as we should like. But we may pour out our hearts before Him, and sometimes even the very act of doing this brings relief.

Or, it may be, we are misunderstood. David knew this (2 Sam.10), and also David's Lord; therefore He can sympathise with His dear people. How exceedingly painful this must have been to our dear Lord the three-and-thirty years He was on earth; for not only was He misunderstood by the world, but it seems also by His disciples (Matt. 16: 21 – 23); and if sometimes we tread the same path, may we prove it is in sympathy with our once suffering Head; and, if this trial should quicken us in prayer, bringing us more often to the throne of grace, it will be amongst the “all things” that are working for our good.

If we feel to need a broken heart, or tender conscience, or meekness, love,

gratitude, and humility, the Lord can supply us with these things. “Ask, and ye shall receive.” He gives a new heart and a new spirit (Ezek. 36:26); and oh, how blessed are those who have the Holy Spirit within, the Spirit of the Lord Jesus Christ, which is a holy-making Spirit (Gal. 5:22,23).

And, if the Lord supplies all our need in body and soul, through life, we must surely believe He will be with us at death, for that must be included in the “all”. Oh, yes, the Lord will help His dear children then, and give strength when it is needed: “The thing of a day in his day, as the matter shall require” (1 Kings 8:59, margin). Now we require grace to live with; at death we shall require grace to die with, and the Lord has promised both. The Apostle says, “But my God shall supply all your need,” not according to what I may wish for you, or you may wish for yourselves, for the Lord often gives exceeding abundantly above all that we can ask or think, but “according to His riches in glory by Christ Jesus” (Phil. 4:19), and His riches are “unsearchable” (Eph. 3:8).

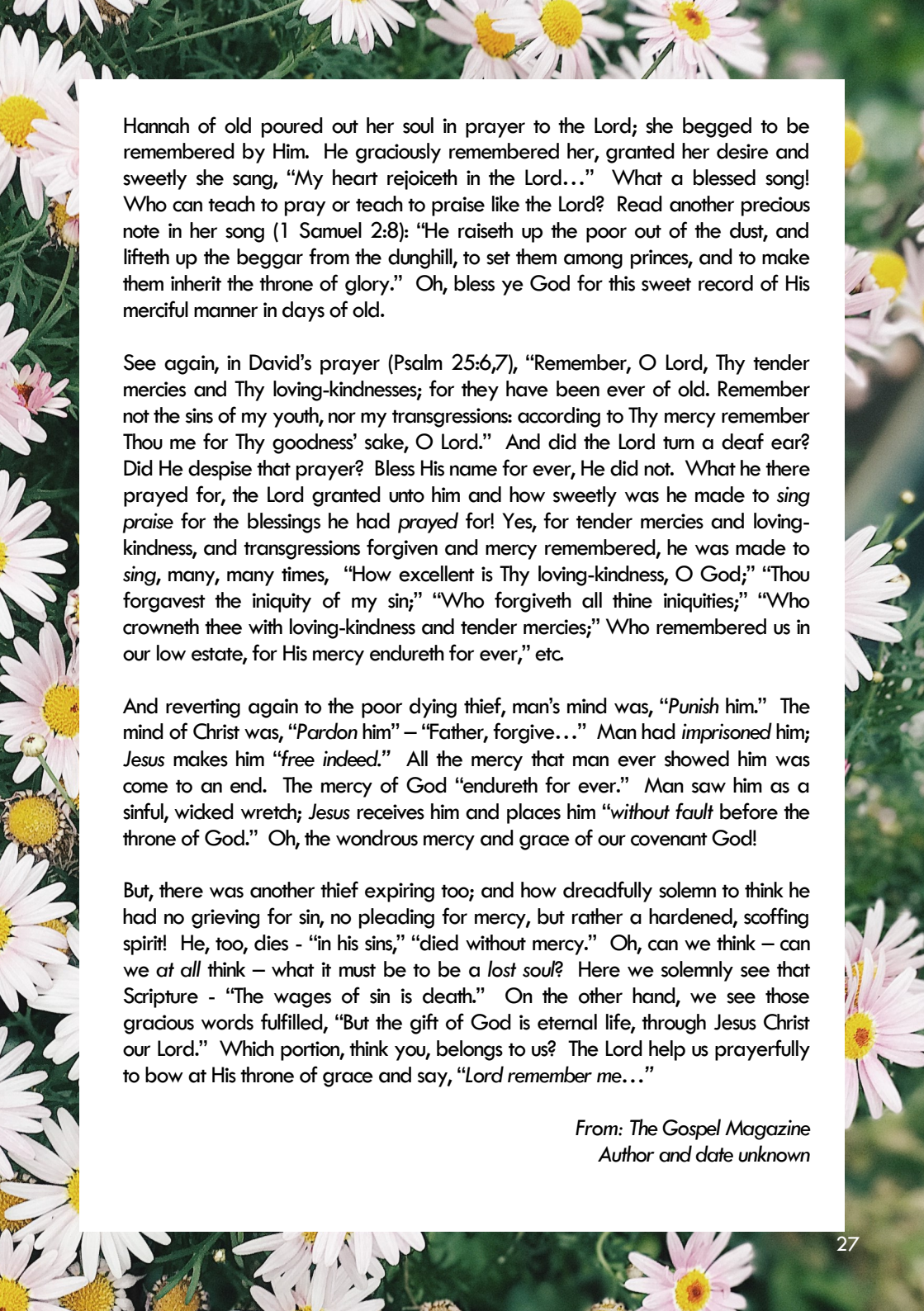
“LORD REMEMBER ME”

“And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise” Luke 23:42,43.

Oh, what a precious Saviour is Jesus! Here was a poor dying man, a guilty man, a miserable thief. He had been caught, was found guilty, was imprisoned and now crucified. It seems he keenly felt his solemn condition – just about to pass out of time into eternity. Oh, “where shall the ungodly and the sinner appear?” Who could befriend him now? To whom could he look? What could he do? How can we but adore the great and gracious God, who poured out upon him “the Spirit of grace and supplication”? His eyes were opened, whereas those about him were blind and saw “no beauty in Jesus that they should desire Him;” but this poor thief, he saw Him in His glorious saving power and, oh, how he desired to be mercifully remembered! *“Lord, remember me.”* Others saw Him and despised and derided Him; but this poor thief saw Him as the glorious King of grace, coming to a Kingdom. “He was despised and rejected of men, a Man of Sorrows, and acquainted with grief;” but this poor man saw Him as *“Lord over all; rich unto all that call upon Him.”* Man, as it were, said of this poor man, *“Let him die.”* But oh, how different was the mind of Jesus! His gracious answer to the poor man’s petition bespeaks His loving heart – *“Let him live for ever.”* Man said, “He is not fit to live with us;” but Jesus as much as said, “I will take him to live with Me.” Man as much as said, “Let him die, and his name rot;” but Jesus will graciously remember him for ever.

The poor man’s prayer was short; its answer is everlasting life, everlasting joy. Hung upon the cross, who can help him now? But the poor man’s Saviour was there, his Lord and his God was there, his atoning Priest was there, his sin-cleansing Fountain was there. Oh, what will not a God of grace do for praying souls? “The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.”

Are we better than this man? He was counted a thief by men; we have robbed God. Have we loved Him with all our heart and mind and soul and strength, which is His right? Nay, we have *not*. We have not “rendered to God the things which be God’s.” We, then, are thieves. We have sinned. There is no hope but in Jesus. He was crucified. “He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors.” In Him is our only hope; and oh, the mercy. He is the same Jesus today! He listens to poor petitioners still. He loves to hear their prayer. May His gracious dealings with others encourage us more and more to come to His feet with all our sins and sorrows, pleading for mercy there.

A background image of pink daisies with yellow centers, some in sharp focus and others blurred, creating a soft, natural setting for the text.

Hannah of old poured out her soul in prayer to the Lord; she begged to be remembered by Him. He graciously remembered her, granted her desire and sweetly she sang, "My heart rejoiceth in the Lord..." What a blessed song! Who can teach to pray or teach to praise like the Lord? Read another precious note in her song (1 Samuel 2:8): "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Oh, bless ye God for this sweet record of His merciful manner in days of old.

See again, in David's prayer (Psalm 25:6,7), "Remember, O Lord, Thy tender mercies and Thy loving-kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord." And did the Lord turn a deaf ear? Did He despise that prayer? Bless His name for ever, He did not. What he there prayed for, the Lord granted unto him and how sweetly was he made to *sing* praise for the blessings he had *prayed* for! Yes, for tender mercies and loving-kindness, and transgressions forgiven and mercy remembered, he was made to *sing*, many, many times, "How excellent is Thy loving-kindness, O God;" "Thou forgavest the iniquity of my sin;" "Who forgiveth all thine iniquities;" "Who crowneth thee with loving-kindness and tender mercies;" Who remembered us in our low estate, for His mercy endureth for ever," etc.

And reverting again to the poor dying thief, man's mind was, "*Punish him.*" The mind of Christ was, "*Pardon him*" – "Father, forgive..." Man had *imprisoned* him; Jesus makes him "*free indeed.*" All the mercy that man ever showed him was come to an end. The mercy of God "*endureth for ever.*" Man saw him as a sinful, wicked wretch; Jesus receives him and places him "*without fault* before the throne of God." Oh, the wondrous mercy and grace of our covenant God!

But, there was another thief expiring too; and how dreadfully solemn to think he had no grieving for sin, no pleading for mercy, but rather a hardened, scoffing spirit! He, too, dies - "in his sins," "died without mercy." Oh, can we think – can we *at all* think – what it must be to be a *lost soul*? Here we solemnly see that Scripture - "The wages of sin is death." On the other hand, we see those gracious words fulfilled, "But the gift of God is eternal life, through Jesus Christ our Lord." Which portion, think you, belongs to us? The Lord help us prayerfully to bow at His throne of grace and say, "*Lord remember me...*"

From: The Gospel Magazine
Author and date unknown

Dear Lord, remember me,
A sinner weak and vile,
Full of impiety,
And fraught with sin and guile,
I cannot hope but in Thy blood;
Remember me, O Lord, for good.

Unable to depend
On nature-strength and power,
Jesus, my soul befriend;
Teach me to trust Thee more;
Save me from sin and all its smart;
O save me from my treacherous heart!

Upon Thy oath I rest;
My feeble soul secure;
By sin I am oppressed,
But Thy salvation's sure;
Though like a bottle in the smoke,
I know Thy vessels can't be broke.

'Tis true, dear Lord, I am
A sinner vile indeed!
Yet hoping in the Lamb,
Who deigned for such to bleed;
And while the Spirit seals my heart,
My soul believes we ne'er shall part.

Christ ever will defend
The people of His choice;
He loves them without end,
And in them does rejoice;
For them He shed His precious blood,
And will present them all to God.

Gadsby Hymn 214

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