



CHRISTIAN WATCH

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A Protestant Biblical Witness

March/April 2026

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

Mark 13:37

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It argues more grace to grieve for the sins of others than for our own. We may grieve for our own out of fear of Hell, but to grieve for the sins of others is from a principle of love to God.

The saints are the walking pictures of God. If God be our Father, we shall love to see His picture of holiness in believers, shall pity them for their infirmities, but love them for their graces... It may justly be suspected that God is not Father of those who love not His children. Though they retain the communion of saints in their creed, they banish the communion of saints out of their company.

Love is not only full of benevolence, but beneficence. Love which enlarges the heart, never straitens the hand.

Thomas Watson

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March /April 2026

CHRISTIAN WATCH

Dear Friends,

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

We live in dark days – the Christian voice is not heard - the Church has lost its way (see the article on the new Archbishop in this Newsletter). However, as believers, we have many reasons to give God thanks and our greatest cause for thankfulness goes far beyond the material things of life. We were once dead in trespasses and sins, but He has quickened us together with Christ (see Ephesians 2 verses 1 and 5).

At one time, the Church of England and other mainstream churches represented the communities in which they were situated, but no longer. Over the past 50 years or so many working-class people no longer connect to the Church and, as a result, have become alienated from Christ. The Church has moved from preaching sin and salvation to lecturing on social injustices. Gender identity, multiculturalism, inter-faith, inclusion, civil 'marriage' and a whole range of 'woke' causes dominate the agenda. At the installation of the new Archbishop, the BBC gleefully declared that her first sermon was on safeguarding. Really! We are in the midst of spiritual warfare and only a return to the challenging and encouraging Gospel of the Lord Jesus Christ to the heartlands of Britain will make any change to the immoral society which is prevalent today.

Let me quote an extract from Sarah Mullally's letter to the Pope following her installation:

"Please be assured of my own prayers for Your Holiness, that the Lord

may sustain and strengthen you in your apostolic ministry. As you so beautifully recalled the example of Mary, the Mother of God, she remains ever before me – not only in her faithful obedience, as the servant of the Lord, but as a profound sign and image of the Church itself.”

So now we know where the Church of England stands today! If you are still in it, come out! *“Wherefore come out from among them, and be ye separate, saith the Lord”* (2 Corinthians 6:17).

Other news - it is reported that the Girl Guides have decided to obey the decision of the Supreme Court that boys – pretending to be girls – will no longer be accommodated in the country’s largest association catering for girls up to the age of 14 and specialising (in their own words) in building ‘teamwork and camping’. However, at the same time, these boys have been given until September to leave! In other words, they can enjoy another summer of sharing accommodation and tents with genuine teenage girls! Has the Guide Association never heard of the Boy Scouts?

Abortion Law/Assisted Suicide – the House of Lords has voted 185 to 148 to allow women in England and Wales to kill their unborn babies – up to birth! Is it not a tragic indictment upon our society today that life is no longer precious – not even in the womb. However, in Scotland, by a vote of 69 to 57, the Bill to legalise assisted suicide was rejected by the Scottish Parliament – a wonderful answer to the prayers of God’s people.

Yours in His service,

Ian Henderson

Ian R. Henderson,
Chairman

THE TSUNAMI OF EVIL AND GOD'S JUDGMENT

Mr D. P. Rowland

The Free Presbyterian Magazine, February, 2026

However one looks at it, the world situation at present is increasingly serious. There are wars, threats of war and uprisings across the globe. Many Governments appear weak, divided and indecisive, unsure which way to turn; some are forming alliances they hope will prove helpful; others seem strong and resolute, acting independently. Yet amid all the agitation and the resulting confusion, there is (sadly) no acknowledgement of God, no humbling of ourselves before the Most High – and no calls for days of prayer. As in the days of the Judges, everyone is doing what is right in his own eyes (see Judges 21:25), and hence the widespread alarm and turmoil among the nations that is currently so apparent.

From a spiritual perspective, the solemn situation in which we find ourselves should not be a surprise. We and the nations of the earth have repeatedly provoked the Lord by rejecting the Divine authority of His Word. We have despised the riches of His goodness, forbearance and long-suffering, forgetting that the many benefits we receive from Him should lead us to humble ourselves before Him in repentance. Instead, sadly, we have arrogantly hardened our hearts against Him in impenitence, clearly treasuring up for ourselves the wrath of God (see Rom. 2:4,5).

The times in which our lot is cast are especially evil; increasingly, wickedness abounds on every side – no longer so much in secret but blatantly publicised for all to see and hear. The forces of evil have, like a horrendous tsunami, flooded across our land and the other nations of the world, destructively sweeping away all that lies before them – especially if it has Christian roots. They have left nothing behind in their wake, but a disastrous, ruinous and murderous wasteland.

All the different forms of media we have access to seem to be explicitly designed to dredge up all that is unpleasant and regrettable. They seem to be designed to display them before us in as entertaining a manner as possible, to distract us and impress our minds and hearts with the baneful enticements of the evils of the world around us. Regrettably, for the most part, they do not inform us of what is wholesome and of profit, but of what will subtly and perniciously ensnare the spiritually unguarded with all the evil ways of the powers of darkness.

Until recently, such disturbing examples of human wickedness were almost unimaginable. However, today it is in these extremes of evil that so many rejoice and delight, rueing the fact that they are unable to obtain even greater and more overwhelming measures of these luxuriant vanities of the world. These poor men and women of all ages appear to have wholly lost, not only all sense of decency and propriety, but also all consciousness of distinguishing between right and wrong – and between truth and error; so hardened and callous are their consciences.

This apparent lack of any sense of God and truth is, however, only as things may appear outwardly. Deep down in the consciousness of every individual, however sinful they may be, and whether or not they profess to believe in God, there is something they cannot comprehend: a most perplexing conundrum and one that therefore is vexing and gnawing. They know the very reality of the being of Almighty God,



of His holiness and righteousness and of their individual and personal accountability to Him as their Judge; but rather than humbling them, this knowledge only enrages them into greater enmity against God and His truth. (See Rom. 1:18-32, particularly noting the last verse - “Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them”).

There is no question that, as individuals and as nations, we deserve the anger of God and we ought not therefore to be surprised at His anticipated judgments: “For the nation and Kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted” (Is. 60:12).

The people of God, though grieved and concerned by the ungodliness around them, are to continue in prayer, knowing that in these times of trouble, God is their refuge, their strength and their very-present help (see Ps. 46:1). They know that the Lord of Hosts is the Sovereign God of Heaven and earth, who, for the glory of His Name and the good of His Church, continuously oversees, in infinite detail, all the multitudinous affairs of His creation. “So shall they fear the Name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Is. 59:19).

Though the day is solemn, though evil abounds – and though we do not know what lies before us - we have the comfort and consolation of the Holy Scriptures and the many exceedingly great and precious promises contained in them, which assure us of the victory that the Church has in our Lord Jesus Christ, whose glory is yet to fill the whole earth, even as the waters cover the sea (see Hab. 2:14). This should encourage us all to persevere earnestly in praying, “Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in Heaven” (Matt. 6:9,10).

THE EXCELLENCY OF PRAYER

William Huntington

Prayer is the blessed means which God has appointed to bring every grace from Christ to the believer. The believer is to let his requests be made known unto God and, for his encouragement, God says that the prayer of the upright is His delight; yea, He says that He loves to hear it. "Let Me hear thy voice, let Me see thy face."

Prayer is pouring out the soul unto God and showing before Him our troubles. It is casting our cares upon Him who careth for us; and our burdens upon Him in whom we are to say - "I have righteousness and strength." It is opening the heart, the mind and the mouth to Him who hath said - "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." It is opening to Him who is the Well-beloved of His people and who has said - "Let Me hear thy voice, let Me see thy face; for sweet is thy voice and thy countenance is comely." It is besieging the everlasting Kingdom, moving the throne of grace and knocking importunately at the door of mercy, encouraged by the promise - "Knock, and it shall be opened unto you."

In prayer we must take no denial. If we have but a feeling sense of our wants, a Scripture warrant to go upon, or *one* promise to plead, we must sue, argue, reason, plead, supplicate, intercede, confess, acknowledge, thank, bless, praise, adore, repeat, importune, observe, take hold of and turn to advantage whatsoever may be of use to the soul. Sinners, sensible of their lost estate by nature, who feel their need and poverty, have many invitations, encouragements, precedents and promises. They have, under the teachings of the Holy Spirit, to plead and rely upon the covenant of Jehovah, the oath of God, the merits of Christ and all His covenant engagements, undertakings and performances; the covenant characters He sustains, His incarnation and near relationship to them – together with all the glorious train of

Divine perfections found in the proclamation of the Name of God to Moses (Exod.34.6,7) – for all these sweetly harmonise and brightly shine in Christ crucified, who has *never once yet disappointed* the hope of a penitent sinner, but has graciously said - “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” His promises, like Himself, are unchangeable - and this is one of them: “Him that cometh unto Me, I will in no wise cast out.”

Prayer has brought in countless providential mercies, as well as spiritual blessings. God could have granted them all without asking, but has condescended to honour this exercise by saying - “I will yet for this be enquired of by the house of Israel, to do it for them.”

Prayer is God’s appointment, the Spirit’s gift, the saints’ privilege and the scourge of Satan. Therefore, **prize it and use it.**

**“Prayer was appointed to convey
The blessing God designs to give.
Long as they live should Christians pray
For only while they pray they live.”**

J. Hart



WITNESSING

Edward Carr

The Lord declares His people are His witnesses (Is. 43:10) and they show forth His praise (Is. 43:21) by witnessing for Him.

1. The **requirements** essential to witness-bearing are chiefly three in number: First, there must be conviction of the truth; second, knowledge of the facts and third, personal experience. The witness borne must not be looked upon as hearsay. The Christian is called to bear witness:

2. **Before** the world – and so let his light shine that men may take knowledge of Him and glorify His Father in Heaven (Matt. 5:16). Before the Church, that his fellow-believers may be confirmed and strengthened. In his family, that they may be won by his Godly conduct to follow Jesus.

3. The **nature** of the Christian's witness is such that it must be according to God's Word, whilst the example of the Lord Jesus is the rule and obedience to the Divine Will revealed in the precepts, the authority. Thus the Christian bears testimony in lip and life:

4. To the truth of the Word, to his faith in the Lord Jesus, to his trust in God and to the wonderful providential dealings of Him who makes darkness light and crooked things straight. He witnesses against error and evil in every shape and form.

5. The **effects** of his witness-bearing are these: God is glorified; his testimony leaves men without excuse and he has the answer of a good conscience.

IF ANTI-MUSLIM HOSTILITY IS A CRIME, HOW ABOUT HATING CHRISTIANS?

Rev. Peter Simpson,
TCW website — 18 March, 2026

Recently, as I was preaching in the open air, I was confronted by a militant atheist who vigorously claimed that Christianity is a nasty religion which endorses slavery. He got very agitated at my refusal to accept his arguments and my defence of the Bible's authority. He then threw the contents of his can of orangeade in my face. I did not afterwards ring the police and say that I had been the victim of hate speech and 'Christianophobia'. This kind of interaction is all par for the course in taking the Gospel message into the public square.

The incident, however, leads me on to consideration of the Government's new Islamophobia definition, rebranding it as 'anti-Muslim hostility.'

The Ministry of Housing, Communities and Local Government's new definition is bound to influence all our public bodies, such as the police, Councils and educational institutions, museums and libraries. The business world and the media will also be affected. Indeed, the definition will inevitably permeate most layers of society. It includes the following:

'Anti-Muslim hostility is intentionally engaging in, assisting or encouraging criminal acts – including acts of violence, vandalism, harassment, or intimidation, whether physical, verbal, written or electronically.'

Acts of violence and intimidation are already crimes under existing legislation when directed towards any individual regardless of his identity and regardless of any social grouping which he belongs to. So why should Islam now have special additional treatment in terms of

the 'anti-Muslim' hostility concept?

In anticipation of this objection, the Ministry's statement affirms that *'creating a new definition of anti-Muslim hostility is not about granting special privileges, giving preferential treatment to particular communities, or protecting the religion of Islam.'* However, the legitimacy of these words must be disputed, because no parallel statement has been compiled to protect other major religious groupings.

The Government statements claims that Muslims in the UK are in particular a victim group, subject to distressing levels of discrimination and that many are living in fear. This seems a strange claim when one considers that many towns around the country have Muslim Mayors, including England's capital city - and the Home Secretary is herself a Muslim.

Furthermore, if many UK Muslims are subjected to discrimination and are living in fear, why does this country continue to be such a popular destination for migrants who are also Muslim? Why do Islamic 'asylum seekers' risk their lives by crossing the English Channel in dinghies to reach a country where the likelihood is that they will be the victims of anti-Muslim prejudice and hatred?

'Anti-Muslim hostility' is also defined by the Government as being 'the prejudicial stereotyping of Muslims, or people perceived to be Muslim including, because of their ethnic or racial backgrounds or their appearance, and treating them as a collective group defined by fixed and negative characteristics, with the intention of encouraging hatred against them, irrespective of their actual opinions, beliefs or actions as individuals.'

It is illogical to state that those who follow Islam with its holy book (the

Koran) and the collected sayings of Muhammad (the Hadith) cannot be treated as a 'collective group.' How is it humanly possible not to make generalisations about a religion which has specific doctrines and core holy texts, along with a vigorous, close-knit community identity? Surely many, if not the majority, of Muslims regard themselves as 'a collective group defined by fixed characteristics.'

Does the fact that there are Muslims who do not adhere to Islam's official teachings mean that no generalisation can ever be made about what Muslims believe based on the religion's holy texts?

The Government's statement further declares that *'hostility with the intention of encouraging hatred against others, because they are Muslim or perceived to be Muslim, is conduct [which the] Government is committed to challenging.'*

The problem with this is: who decides what the motivation of the heart is when someone strongly refutes Islamic teaching or practice? Who decides if the denunciation is a matter of sincere conviction and devoid of hateful intent, or if it is a malicious attempt to stir up hostility? Will not the anti-Muslim hostility definition induce an unhealthy lack of debate, whereby people simply keep quiet for fear of being accused of hate speech, even though they have no hateful intention?



If a Christian preacher says that Jesus Christ is the only way to salvation and that therefore there is no salvation in Islam – and that Allah is not the God whom Christians worship – and if he publicly questions the character of Muhammad or denounces the doctrine of jihad, will he be accused of stirring up anti-Muslim hostility? Will he be guilty of treating Muslims ‘as a collective group defined by negative characteristics’?

It is the duty of any Christian Minister to uphold Biblical teaching and to refute religious error. He, of course, does so out of love for his neighbour and never as an act of hatred.

In 1 John we read: “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist” (1 John 4:3).

John here speaks of the falsehood of denying that Jesus of Nazareth is God appearing on earth in human form, “in the flesh.” Yet in open-air preaching situations Muslims have often told me that the Lord Jesus is not God, and in any case God is one and so He could not possibly have a Son. This rejection of Christ’s true status, says the Apostle John, is “the spirit of antichrist.” In other words, it is an assault upon Christianity’s primary truth, namely the Divine and eternal Sonship of mankind’s Saviour. Yet I support the freedom of Muslims to offend me in this way – and indeed to make what I consider to be blasphemous statements about my Lord.

We repeat, as the disciples of the Lord Jesus Christ, we love our Muslim neighbour and always seek peaceful co-existence. Indeed, we seek the Muslim ‘s highest good, which is to know the Saviour – but we also assert that a Christ-rejecting world religion must not be afforded a special deference over and above the faith which is constituted by law in the United Kingdom...which precious faith has proven to be of such enormous civilisational blessing to us over many centuries.

THE BELIEVER'S HOPE

“Hope thou in God.”

Psalm 42:11

Pastor James Smith

However gloomy the day, however strange the trials, however distressing the visitation - “hope thou in God.” He is with you; He is your God; He has promised to befriend you; He is the faithful God. He will turn darkness into light, make crooked things straight and make all grace abound towards you, so that you, having all sufficiency, may abound to every good work. The changes that affect you, cannot affect Him. You cannot rely too simply upon Him or expect too much from Him. If all within or without seem to conspire to distress you, still say - “I will hope in God.” Expect Him to be to you all a gracious and powerful God can be; expect Him to do all a loving Father and infinite God can do. Hope for light in darkness, for relief in distress, for strength in weakness, for joy in sorrow, for deliverance when sinking beneath the waves – and for life in death. Hope for all you need and for all God has promised. “Hope thou in God” - and in God alone. Hope because God has spoken, because He is true and faithful – and you cannot hope in vain. The foundation of your hope is laid in the blood of Jesus and the oath of God.

*Hope in the Lord, whose mighty hand
Can all thy woes remove;
For thou shalt yet before Him stand,
And sing restoring love.*

From: *Daily Remembrancer – Pastor's Morning and Evening Visits*



A new Archbishop of Canterbury is installed – but representing which faith?

Voice for Justice UK Newsletter, 26 March, 2026.

(newsletter@vfjuk.org.uk)

To coverage that, ahead of the event, was distinctly low key, Dame Sarah Mullally has today (25 March) been consecrated as the 106th Archbishop of Canterbury – the first woman to be appointed leader of the Anglican Communion; but exactly what faith is it that Dame Sarah represents, because, at first glance, it would seem no longer to be Christianity?

For example, the Bible clearly prohibits all sex outside marriage, which includes homosexual relationships, whether between man and man or woman and woman, masturbation, all forms of perversion and incest. On top of that, the Bible has no concept of gender choice; but had the possibility of sex change existed in ancient Israel, it is certain it would have disapproved of in the strongest possible terms, because the Bible teaches that all are fearfully and wonderfully made by, and in, the image of God (Gen. 1:27; Ps. 139:4), who knows us from before our conception (Jer. 1:5) and who does not ‘make mistakes’ (Deut. 32:4).

Sarah Mullally, however, seemingly takes issue with all these doctrines. As Bishop of London, she led the infamous *Living in Love and Faith* group, which oversaw the production of resources to help congregations support people of what were termed ‘different perspectives and life-experiences’ and that went on to introduce prayers for same-sex couples, paving the way for their ‘marriage’ in church. So controversial has the 500 page Report proved that it has for the moment been withdrawn, while the Bishops seemingly consider

their next options; but, in explaining the seeming volte face, they have nevertheless expressed support for ‘broad sexual inclusivity’ and remain committed in their support for LGBTQ+ affirmation and inclusion. So it would appear to be a case, not so much of reconsideration, but rather regrouping in order to drive through the attack.

In tandem with this, there has been no hint of censure from the Archbishop’s office at various multi-faith initiatives, which all too clearly contravene the first Commandment, as given to Moses - “Ye shall have no other gods before me” (Ex. 20:3). These have included prayers led by Imams within Christian places of worship – and even the recent hosting of an Iftar meal for Muslims inside Bristol Cathedral, with the Islamic call to prayer made from the Cathedral steps. There have also been a stream of complaints that Church of England schools include teaching for Primary age school children on how to pray to Allah, alongside generalised approval for the inclusion in church services of messages of encouragement from leaders of other faiths. All of which would seem to be approved by our new Archbishop, who sent a message of warmest greetings and support to our Muslim friends at the beginning of Ramadan. No doubt because ‘we all worship the same god’...which perhaps, in the case of the Church of England, is true; but it is not true of Christianity.

The sad truth is that the Church of England has become an apostate church, more committed to what it sees as ‘cultural relevance’ than God. Recent reports in the Press hailed a statement by Prince William saying that he was keen to build a ‘strong and meaningful bond’ with the church – and he admitted to a quiet, personal and sincere faith of his own. Along with his wife, he took tea with the new Archbishop ahead of the installation and reportedly said he wanted ‘to uphold tradition, while speaking to a modern Britain.’ From which we can only conclude that the future Supreme Governor of the Church of England similarly lacks a basic understanding of Christian belief

and exactly what traditions he is seeking to uphold.

Despite the current parlous state of the Anglican Church, however, it is a fact that officially Britain remains a Christian country, with our laws, society and culture all alike founded on the Bible. That Prince William says he is committed to maintaining the Christian character and historic faith of the UK is to be commended – but this will not be achieved by uphold the LGBTQ+, multi-faith and inclusive values of our new Archbishop, which can only deepen division, both within these shores and within the worldwide Anglican Communion and drive all of us further into chaos.

To survive these turbulent and unsettling times, it is imperative we re-discover the real values and faith on which our nation has been built, but that can only happen if and when the church re-discovers its call and becomes once again the guardian of truth – the bright beacon and moral compass by which the ship of State is guided through the storms and rocks that threaten on all sides.



Finnish Christian MP convicted of ‘crimes against humanity’

The Christian Institute, 20 March, 2026 (www.christian.org.uk)

A Christian politician in Finland has been convicted of ‘hate speech’ for expressing her views on sexual ethics in a pamphlet she published for her church in 2004.

In the Finnish Supreme Court’s narrow 3-2 decision, Päivi Räsänen was found guilty of publicly making and keeping available ‘*opinions that insult homosexuals as a group on the basis of their sexual orientation.*’ This offence is listed under a chapter of criminal code entitled ‘*war crimes and crimes against humanity.*’ The Court, however, unanimously vindicated her for sharing similar views in a 2019 tweet. Two lower Courts have previously acquitted her on all charges – and she hopes to appeal her conviction at the European Court of Human Rights.

The Court ordered a fine of several thousand euros and ruled that the Church pamphlet, which she shared online in 2019 and 2020, must be ‘*removed from public access and destroyed.*’ Lutheran Bishop Juhana Pohjola was also convicted for his involvement with the booklet. It was acknowledged that because the ‘*text forming the basis for the conviction did not contain incitement to violence or comparable threat-like fomenting of hatred*’ their conduct was therefore deemed ‘*not particularly serious in terms of the nature of the offence.*’

In response to the Evangelical Lutheran Church in Finland’s decision to sponsor a local LGBT pride event in 2019, Räsänen posted a tweet of her Bible open at Romans 1:24-27. The Court determined that this failed to meet the offence of incitement because she ‘*justified her opinion by citing a Biblical text.*’

Following the judgment, Räsänen stated: ‘I am shocked and profoundly disappointed that the Court has failed to recognise my basic human right to freedom of expression. I stand by the teachings of my Christian faith and will continue to defend my and every

person's right to share their convictions in the public square.'

'I am taking legal advice on a possible appeal to the European Court of Human Rights. This is not about my free speech alone, but that of every person in Finland. A positive ruling would help to prevent other innocent people from experiencing the same ordeal for simply sharing their beliefs.'

Paul Coleman, Executive Direct of religious liberty group *Alliance Defending Freedom International*, which is supporting the case, added: 'Freedom of speech is a cornerstone of democracy. It is right that the Court has acquitted Päivi Räsänen for her 2019 Bible verse tweet. However, the conviction for a simple church pamphlet published decades ago – before the law under which she has been convicted was even passed – is an outrageous example of State censorship. This decision will create a severe chilling effect for everyone's right to speak freely.'

Abbreviated

New Banknote Designs – Comment by CW Chairman

There has been much controversy recently over the decision by the Bank of England to remove pictures of prominent people from the back of banknotes and replace them by pictures of nature. Much has been made of the fact that Sir Winston Churchill will disappear from the £5 note - and this is certainly to be greatly regretted - but there are also three other prominent people involved. Those on the £10 and £20 notes are the author Jane Austen and the artist JMW Turner, but the £50 note features Alan Turing - a brilliant scientist who played an important role in vital code-breaking during World War 2 - but was also a known and admitted homosexual - a highly unsuitable person to be pictured on national banknotes. Maybe the idea of replacing famous people is therefore not such a bad idea after all!

THE LAMB'S WIFE

J. C. Philpot

“Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready” (Revelation 19:7).

What a mercy - a mercy beyond all expression and indeed all conception - it is to have a religion which will take us to Heaven; which will not leave us in the agony of death, but will be with us in that solemn hour, carry us in peace through the dark and gloomy valley - dark and gloomy to the flesh - and land us safe in the glorious presence of God. Now no religion either can or will do this but that which is wrought in the soul by the power of God Himself. We want two things to take us to Heaven: a title to it and a meetness for it.

Our only title to Heaven is the blood and righteousness of the Son of God - that blood which “cleanseth from all sin” - and that righteousness which “justifies us from all things from which we could not be justified by the law of Moses.” Nothing unclean or defiled can enter Heaven. This is God’s own testimony: “There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (see Rev. 21:27). How clearly do we see from this testimony who shall not and who shall enter the holy Jerusalem, that Heavenly city which the glory of God lightens and of which the Lamb is the everlasting light. No defiled persons can enter there-in - and none but those whose names are written in the Lamb’s book of life, for these He has “washed from their sins in His own blood and made them Kings and priests unto God and His Father” (see Rev. 1:5-6). Therefore they are “without fault before the throne of God” (see Rev. 14:5).

But besides this their title, there must be also a meetness for this Heavenly city, according to the words of the Apostle: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (see Col. 1:12). Whilst here below, then, we must learn to sing some notes of that joyous anthem, which will issue in full, uninterrupted harmony from the hearts and lips of the redeemed in the realms above, when that glorious company will ever cry - "Alleluia; Salvation, and glory, and honour, and power unto the Lord our God." O what a voice will that be - "the voice of a great multitude and as the voice of many waters and as the voice of mighty thunderings, saying - "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready" (see Rev.19:6-7). If then we are to sit down among those blessed ones who are called unto the marriage supper of the Lamb, not only must we be "arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints" (see Rev. 19:8) but we must have had the "Kingdom of God, which is righteousness and peace and joy in the Holy Ghost" (see Rom. 14:17) set up in our hearts. This, then, is what I mean when I speak of a religion which will take us to Heaven. It consists, as I have said, in two things - 1. A title to Heaven and 2. A meetness for Heaven. Without a title we could not possess it; without a meetness we could not enjoy it. The one is from the work of the Son of God in His flesh; the other from the work of God the Holy Ghost on our heart.

But now view the subject in a somewhat different light – and yet still bearing upon the same grand truth. At the close of what is called "The Sermon on the Mount," the Lord describes two different characters. The one He likens to a wise man who built his house upon a rock and the other to a foolish man who built his house upon the sand. The man who built upon a rock built for eternity; so that when "the rain descended, and the floods came and the winds blew and beat upon that house," it fell not. And why? For this simple reason: "It

was founded upon a rock.” But how different was the case of the foolish man, who built his house upon the sand, upon the quicksand of human merit. When “the rains descended, and the floods came, and the winds blew, and beat upon that house, it fell, and great was the fall of it.” The two houses, as long as the weather was fine and fair, might look equally well and seem to stand equally strong; but the storm tried each by trying the foundation on which each was built. In that storm the one stood as firm as adamant; the other fell into a shapeless ruin of which the very fragments were swept away by the rushing floods. See then to the foundation of your house; whether you are building upon Christ or upon self; are founding your hopes upon the rock, or are rearing them upon the sand.

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



HAPPINESS

Happiness, thou lovely name,
Where's thy seat, O tell me, where?
Learning, pleasure, wealth, and fame,
All cry out, "It is not here."

Not the wisdom of the wise
Can inform me where it lies;
Not the grandeur of the great
Can the bliss I seek create.

Object of my first desire,
Jesus, crucified for me;
All to happiness aspire,
Only to be found in Thee.

Thee to praise and Thee to know,
Constitute our bliss below;
Thee to see and Thee to love,
Constitute our bliss above.

Lord it is not life to live,
If Thy presence Thou deny;
Lord, if Thou Thy presence give,
'Tis no longer death to die.

Source and giver of repose,
Singly from Thy smile it flows;
Happiness complete is Thine;
Mine it is, if Thou art mine.

Augustus Toplady



THE LOVE OF GOD

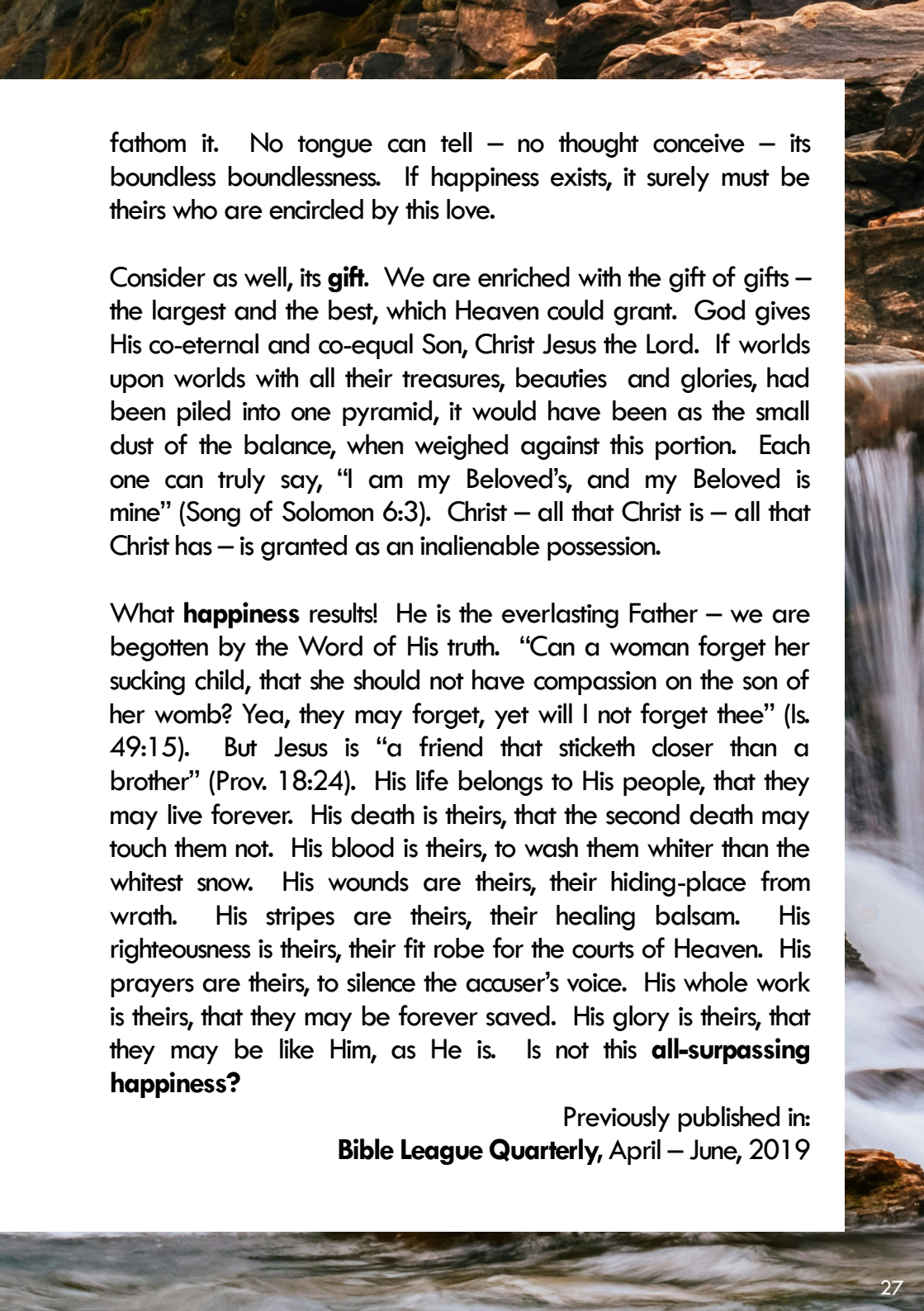
By: **Henry Law**

God's children share His **everlasting love**. Oh! That the love of God was shed abroad more abundantly in our hearts by the Holy Spirit, which is given unto us (Rom. 5:5). Its origin and duration should be pondered. It began before the birth of time. It will be fresh, when time shall be no more. "I have loved thee with an everlasting love" (Jer. 31:3). "The love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). "God is love." It is the very essence of His being. If it could expire, where would God exist?

Consider also, its **freeness**. God loves not for anything seen or foreseen – known or foreknown – given or designed – destined or pledged. There neither is, nor can be, a moving cause independent of Himself. He loves, because He will love. The actuating motive, so to speak, is His own heart. This statement leaves nothing to be added.

Mark also, its **never-varying** brightness. It knows no mutability. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). "With whom is no variableness, neither shadow of turning" (James 1:17). Man is fickle, as the restless wind. The prince's smile may be a frown tomorrow. The summer friend may freeze into a winter foe. Our perceptions of God's love may indeed differ. A passing cloud may hide the sun; but its reality is the same "yesterday, and today, and forever."

Its **infinitude** is an amazing thought. The heavens are high – but God's love is higher. The ocean has vast depths, but it is deeper. Far is east from west, but its length has no horizon. We have no measure with which to estimate – no scales to weigh – no line to



fathom it. No tongue can tell – no thought conceive – its boundless boundlessness. If happiness exists, it surely must be theirs who are encircled by this love.

Consider as well, its **gift**. We are enriched with the gift of gifts – the largest and the best, which Heaven could grant. God gives His co-eternal and co-equal Son, Christ Jesus the Lord. If worlds upon worlds with all their treasures, beauties and glories, had been piled into one pyramid, it would have been as the small dust of the balance, when weighed against this portion. Each one can truly say, “I am my Beloved’s, and my Beloved is mine” (Song of Solomon 6:3). Christ – all that Christ is – all that Christ has – is granted as an inalienable possession.

What **happiness** results! He is the everlasting Father – we are begotten by the Word of His truth. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee” (Is. 49:15). But Jesus is “a friend that sticketh closer than a brother” (Prov. 18:24). His life belongs to His people, that they may live forever. His death is theirs, that the second death may touch them not. His blood is theirs, to wash them whiter than the whitest snow. His wounds are theirs, their hiding-place from wrath. His stripes are theirs, their healing balsam. His righteousness is theirs, their fit robe for the courts of Heaven. His prayers are theirs, to silence the accuser’s voice. His whole work is theirs, that they may be forever saved. His glory is theirs, that they may be like Him, as He is. Is not this **all-surpassing happiness?**

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