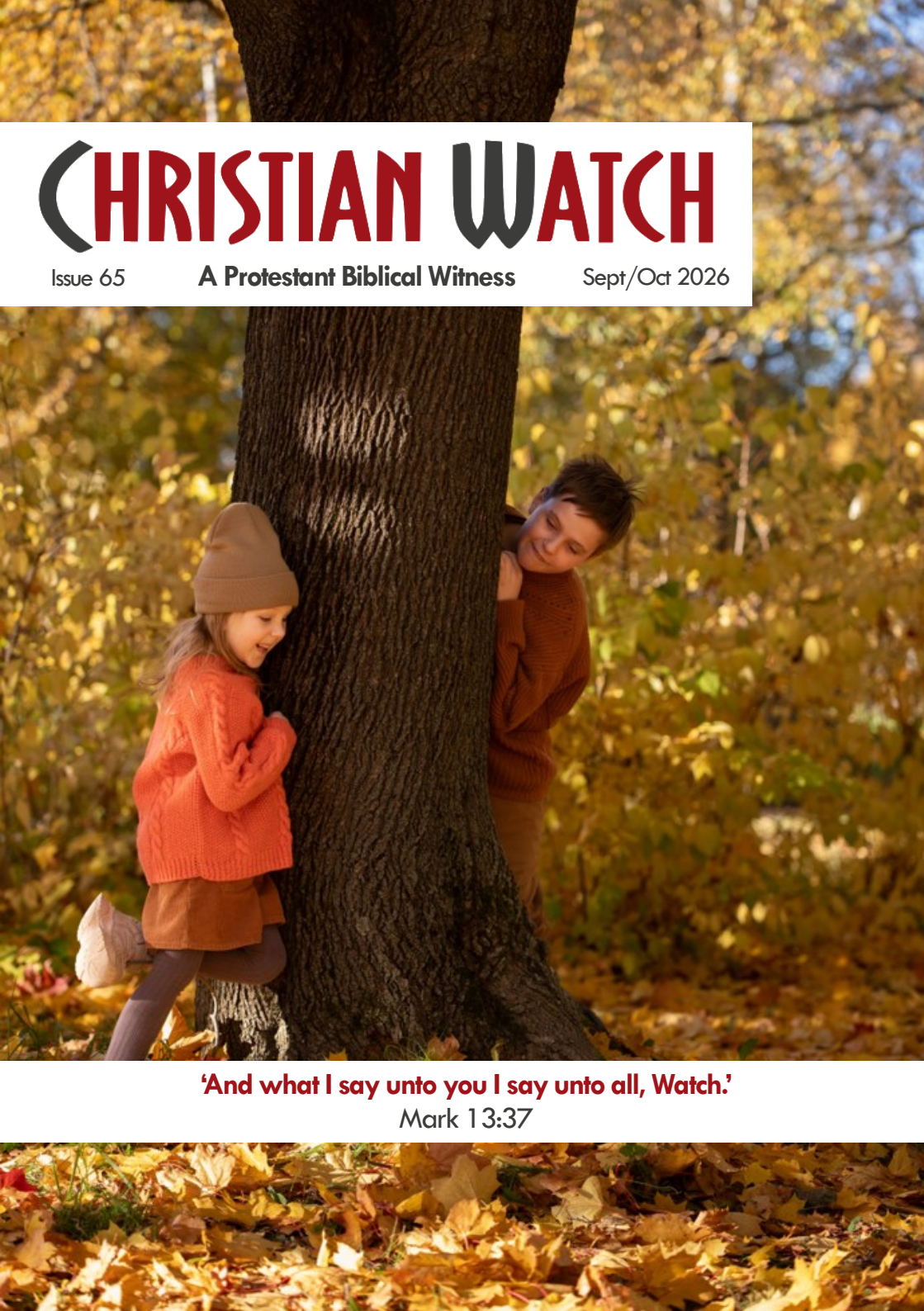




CHRISTIAN WATCH

Issue 65

A Protestant Biblical Witness

Sept/Oct 2026

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

Mark 13:37

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Let me tell thee (and this is the gladdest note that is in my heart tonight), let me tell thee it will be altogether to thine advantage to be at peace with God. It will be for thy present happiness; it will be for thy eternal welfare. A soul at war with God is also opposed to its own best interests, but a heart that has yielded to Divine love, that has cast down its weapons, that has closed in with Divine mercy, is a soul at peace, at rest, a soul that is ready for joy on earth, and for bliss unspeakable above. Were there no hereafter, it is profitable even for this present life to have God for our friend; but when we think of the eternal future, even the most superficial consideration suffices to convince us of the urgent necessity of being reconciled to God. Be wise and consider then, take advice and do that which will be most gainful to thee – namely, seek peace and yield to Christ Who is Lord of all. Meanwhile, my heart's desire and prayer for thee is that thou mayest be saved; and to that end, may the Holy Ghost visit thee, soften thy heart, guide thy judgement and direct thy Will, so that Jesus may henceforth be thine and be at peace.

Charles H. Spurgeon



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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 and a very warm welcome to our new readers from the Church Resources Exhibition in Sandown, Esher.

Do you take your Bible seriously? There is no other Book like the Bible. The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are Holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practise it to be Holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here is paradise restored, Heaven opened and the gates of Hell disclosed. Christ is its grand subject, our good is its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given in life, will be opened at the judgment and be remembered forever. It involves the highest responsibility, will reward the greatest labour and condemn all who trifle with its sacred contents.

The evangelist in the 21st century is under threat from those who insist that the ministry of the Word is insufficient. Some believe that an emphasis upon preaching will not keep our young people, nor attract the visitor. There must be something else, something extra to make the church more relevant. More lively music and song in the church – food banks – and suchlike are new innovations, but where the motivation is driven by the thought that the ministry of the Word must be supplemented, Christ is being replaced by something inferior of our own making. Christ can ONLY be manifested through the ministry of the Word. That must continue to be our focus, whatever other Christians introduce, because He alone is sufficient. In Colossians, we discover that:

- He is sufficient in His Redemption (Colossians 1:12-13)
- He is sufficient in His Deity (Colossians 1:15)
- He is sufficient in His glory (Colossians 1:16-17)
- He is sufficient in His Headship (Colossians 1:18)
- He is sufficient in His humanity (Colossians 1:19 and 2:3&9)
- He is sufficient in His reconciliation (Colossians 1:20) and
- He is sufficient in His assurance (Colossians 3:1-4).

What a tragedy it is that in the UK today, churches are being closed (some even being converted into mosques) and new applications are being put forward to build or extend mosques every week. It is alleged that there are already 1,885 mosques in England alone. In this anniversary year of William Tyndale, who was martyred in pursuit of his vision for the Bible to be translated into the language of the people, we must get the message out that the Gospel and the Gospel alone is the Good News of salvation for every one of us.

When danger looms, the speed and clarity of the warning can make all the difference. The Gospel is that urgent message of hope. In 1588, when the Spanish Armada threatened our shores, the safety of the nation depended on how quickly the warning could be spread. Across the hills wooden beacons stood ready. When danger was spotted on the horizon, the first flame was lit – then another – and another – until the country was roused and prepared. The cascade of fire swept through the land, calling people to action. This image of urgent warning is echoed in Ezekiel 33 where God appoints a watchman on the wall. When danger approaches, the watchman must sound the trumpet. If he stays silent, the consequences are devastating, but if he speaks, lives may be saved. This ancient picture speaks powerfully into our present reality. The UK is not facing invading ships, but it is facing something far more serious – the Holy judgment of God. God is calling His people to be watchful, faithful and courageous – to carry a message of hope and truth to those who have yet to hear it. Will you stand with us in these difficult days?

Yours in His service,

Ian Henderson

Ian R. Henderson (Chairman)

GOD IN EVERYTHING

Charles H. Mackintosh (1820 – 1896)

Nothing so helps the Christian to endure the trials of his path as the habit of seeing **God in everything**. There is no circumstance, be it ever so trivial or ever so commonplace, which may not be regarded as a messenger from God, if only the ear be circumsised to hear and the mind spiritual to understand the message. If we lose sight of this valuable truth, life, in many instances at least, will be but a dull monotony, presenting nothing beyond the most ordinary circumstances. On the other hand, if we could but remember, as we start each day on our course, that the hand of our Father can be traced in every scene – if we could see in the smallest, as well as in the most weighty circumstances, traces of the Divine presence, how full of deep interest would each day's history be found!

The book of Jonah illustrates this truth in a very marked way. There we learn, what we need so much to remember, that **there is nothing ordinary to the Christian**; everything is extraordinary. The most commonplace things, the simplest circumstances, exhibit, in the history of Jonah, the evidences of special interference. To see this instructive feature, it is not needful to enter upon the detailed exposition of the Book of Jonah; we only require to notice one expression, which occurs in it again and again: viz, **"The Lord prepared."**



In chapter 1, the Lord sends out a great wind into the sea and this wind had in it a solemn voice for the prophet's ear, had he been wakeful to hear it. Jonah was the one who needed to be taught; for him the messenger was sent forth. The poor pagan mariners, no doubt, had often encountered a storm; to them it was nothing new, nothing special, nothing but what fell to the common lot of seamen; yet, it was special and extraordinary for one individual on board, though that one was asleep in the sides of the ship. In vain did the sailors seek to counteract the storm; nothing would avail until the Lord's message had reached the ears of him to whom it was sent.

Following Jonah a little further, we perceive another instance of what we may term, **God in everything**. He is brought into new circumstances, yet he is not beyond the reach of the messengers of God. The Christian can never find himself in a position in which his Father's voice cannot reach his ear, or his Father's hand meet his view; for His voice can be heard, His hand seen in everything. Thus, when Jonah had been cast forth into the sea, "*The Lord had prepared a great fish.*" Here, too, we see that there is nothing ordinary to the child of God. A great fish was nothing uncommon; there are many such in the sea; yet the Lord **prepared** one for Jonah, in order that it might be the messenger of God to his soul.

Again, in chapter 4 we find the prophet sitting on the east side of the city of Nineveh, in sullenness and impatience, grieved because the city had not been overthrown – and entreating the Lord to take away his life. He would seem to have forgotten the lesson learned during his three days' sojourn in the deep and he, therefore, needed a fresh message from God: "**And the Lord God prepared a gourd.**" This is very instructive. There was surely nothing uncommon in the mere circumstances of a gourd; other men might see a thousand gourds and, moreover, might sit beneath their shade – and yet see nothing extraordinary in them; but Jonah's gourd exhibited traces of the hand of God and forms a link, an important link, in the chain of

circumstances through which, according to the design of God, the prophet was passing. The gourd now, like the great fish before, though very different in its kin, was the messenger of God to his soul. "So Jonah was exceeding glad of the gourd." He had before longed to depart, but his longing was more the result of impatience and chagrin, than of Holy desire to depart and be at rest forever. It was the painfulness of the present, rather than the happiness of the future, that made him wish to be gone.

This is often the case. We are frequently anxious to get away from present pressure; but if the pressure were removed, the longing would cease. If we longed for the **coming** of Jesus, and the glory of His blessed presence, circumstances would make no difference; we should then long as ardently to get away from circumstances of ease and sunshine, as from those of pressure and sorrow.

Jonah, while he sat beneath the shadow of the gourd, thought not of departing and the very fact of his being "exceeding glad of the gourd" proved how much he needed that special messenger from the Lord; it served to manifest the true condition of his soul, when he uttered the words - "Take, I beseech Thee, my life from me; for it is better for me to die than to



live.” The Lord can make even a gourd the instrument for developing the secrets of the human heart. Truly the Christian can say, **God is in everything**. The tempest roars, and the voice of God is heard; a gourd springs up in silence, and the hand of God is seen. Yet the gourd was but a link in the chain; for “**God prepared a worm**,” and this worm, trifling as it was when viewed in the light of an instrument, was, nevertheless, as much the Divine agent as was the “great wind” or the “great fish.” A worm, when used by God, can do wonders; it withered Jonah’s gourd and taught him, as it teaches us, a solemn lesson. True, it was only an insignificant agent, the efficacy of which depended upon its conjunction with others; but this only illustrates the more strikingly the greatness of our Father’s mind. He can prepare a worm and He can prepare a **vehement east wind** and make them both, though so unlike, conducive to His great designs.

In a word, the spiritual mind sees **God in everything**. The worm, the whale and the tempest, all are instruments in His hand. The most insignificant, as well as the most splendid agents, further His ends. The east wind would not have proved effectual, though it had been ever so vehement, had not the worm first done its appointed work. How striking is all this! Who would have thought that a worm and an east wind would be joint agents in doing a work of God? Yet so it was. Great and small are only terms in use amongst men and cannot apply to Him “who humbleth Himself to behold the things that are in Heaven, and in the earth” (Ps. 113:6). They are all alike to Him who “sitteth upon the circle of the earth” (Isaiah 40:22). Jehovah can tell the number of the stars – and while He does so He can take knowledge of a falling sparrow; He can make the whirlwind His chariot and the broken heart His dwelling place. Nothing is great or small with God.

The believer, therefore, must not look upon anything as ordinary, for God is in everything. True, he may have to pass through the same circumstances – to meet the same trial – to encounter the same

reverses as other men; but he must not meet them on the same principle; nor do they convey the same report to his ear. He should hear the voice of God and heed His message in the most trifling as well as in the most momentous occurrence of the day. The disobedience of a child, or the loss of an estate, the obliquity of a servant, or the death of a friend, should all be regarded as Divine messengers to his soul.

So also, when we look around us in the world, God is in everything. The overturning of thrones, the crashing of Empires, the famine, the pestilence and every event that occurs amongst the nations, exhibit traces of the hand of **God** - and utter a voice for the ear of man. The Devil will seek to rob the Christian of the real sweetness of this thought; he will tempt him to think that, at least, the commonplace circumstances of everyday life exhibit nothing extraordinary, but only such as happen to other men; but we may not yield to him in this. We must start on our course every morning, with this truth vividly impressed on our mind, **God is in everything**. The sun that rolls along the heavens in splendid brilliancy and the worm that crawls along the path, have both alike been prepared of God and, moreover, could both alike **co-operate** in the development of His unsearchable designs.

I would observe, in conclusion, that the only one who walked in the abiding remembrance of the above precious and important truth was our blessed Master. He saw the Father's hand and heard the Father's voice, in everything. This appears pre-eminently in the season of the deepest sorrow. He came forth from the garden of Gethsemane with those memorable words - "The cup which My Father hath given Me, shall I not drink it?" (John 18:11), thus recognising in the fullest manner that **God is in everything**.

*Previously published in:
'Words of Peace & Truth' May – August, 2026*

THE PERIL OF DESPISING THE GOSPEL

Robert Traill (1642-1716)

“Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you” (Acts 13:41).

Unavoidably a time of need will come, in which only the grace of God can help. None but a great atheist can make any doubt of this. Dost thou believe there is a God? That thou art a mortal man whom a few more days will turn out of this world? Dost thou believe that thou hast an immortal soul that must be for ever? (And how much a beast is that man, and worse than a beast, that doubts any of these!) If thou believe these plain principles, canst thou doubt but a time of need will come wherein nothing can stand thee in any stead but only this God’s mercy and grace?

This present time you have is the only time given you for preparing for the time of need that must come. How little is that precious golden talent, time, laid out for that which the Lord gives it for? Can men think that God gives them time to spend it in the ways they spend it? That must be ill-spent time, that is spent so, as men know they must either repent of, or perish by. We are bid to redeem the time; but most men throw it away, as if they had no use for it. *The best use of time is to spend it in preparing for eternity.* “All the days of my appointed time will I wait, till my change come.” These are well-spent days; but how few of the hours of your days are thus spent?

There can be no greater folly than to neglect this present only season of preparing for an unavoidable time of extremity. Our Lord, in the parable, calls the five negligent virgins “foolish” (Matt. 25). If a man throws away his estate in folly and vanity, the world will brand him with the name of fool – and justly. If a man throws away his health and life, there is folly in that too; but for a man to throw away his soul and all his

hopes of well-being for eternity, is the rankest of all folly. Yet is the world so full of such fools, that very few give it its true name. He must be greatly plagued with blindness and stupidity that is not convinced that it is the greatest folly that shuts a man eternally out of Heaven and locks him up in Hell.

There can be no reflection and remorse more sad and bitter than that which ariseth on the review and sense of this folly, when it is remediless. We read of the worm that dieth not. This is commonly understood of conscience. Conscience stings two ways - and one way more dreadfully than the other. Conscience stings for sin, as it is an offence against God, a break of His Holy law and as it exposeth the sinner to God's dreadful anger; but conscience stings more dreadfully for neglecting the remedy for sin provided in Christ - and revealed to men in the Gospel. Therefore our Lord lays the condemnation of the world that perisheth under the Gospel, on this, that their love to their evil deeds made them hate the light that discovered them and the grace that only can pardon and heal them. Men under the Gospel perish, not only because they are sinners against God's law (although the least sin deserves Hell; and they that have not the light of the Gospel are justly judged by the law), but also because they believe not in Jesus Christ (John 3:18). Believers in Christ are not saved because they are Holy (though all that believe are Holy), but because they are in Christ by faith, that the glory of salvation may be Christ's entirely and the blame of men's perdition under the Gospel may be their own entirely.

"We must all appear before the judgment seat of Christ." That will be a time of great need and none can stand with peace before that throne but they that have been acquainted with this throne of grace. Christ on the throne of grace and Christ on the judgment seat is the same Christ. Christ in the Gospel and Christ in the clouds is the same Christ. Yet we must distinguish. Christ on the throne of grace is no judge; and Christ on the judgment seat hath no grace to dispense. Now is the time of dispensing grace; then will be the day of His punishing the despisers of grace and of giving the crown of glory to the receivers of His grace.

THE SIN OF SODOM

By **Dr. M. Hyde**

Gospel Standard - August, 2026: Matters of the Moment

Homosexuality is commonly regarded as the sin for which the city of Sodom was destroyed by God. Certainly, homosexuality and “going after strange flesh” were practices of the people of Sodom (Gen. 19:5; Jude 7). The Bible unequivocally calls homosexuality an abomination (Lev. 18.22).

We live in a day when homosexuality is again rife in our land, vaunted publicly and widely accepted. In such an atmosphere it is very easy for us to become accepting of it, be silent about it, to treat it as ‘just another sin’ and even dismiss it by saying, for example, ‘we are all sinners, so we cannot criticise.’ It was not so with Lot, who, although he showed little readiness to leave Sodom, yet “dwelling among them, in seeing and hearing, vexed *his righteous soul from day to day with their unlawful deeds.*” He kept up an “unavailing protest” within his heart concerning this sin, while going about his daily business among the people of the city. May we seek grace likewise never to become hardened to this sin.



But it often goes unnoticed that the sins of Sodom began with things which are rife among even the professed godly today. Ezekiel wrote: “Behold, this was the iniquity of thy sister Sodom, pride, fulness of

bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me.” There is much here for serious consideration. Mainly, we are reminded that, *ordinarily, great sin flourishes alongside other sins which we tend not to notice.* Four sins are named.

Pride “goeth before destruction, and an haughty spirit before a fall.” A proud heart is sinful and slides into further sin. We often dismiss pride as a small sin, allowing it to exist as an ‘inconvenience,’ a weakness of old nature, rather than treating it as a sin, but Proverbs says - “Every one that is proud in heart is *an abomination* to the Lord.” It is easy to speak of homosexuality as being an abomination to God (and other abominable sins), but it is much harder to acknowledge proud self as being an abomination to the Lord. What pride there is in us! We fear that the spirit of the Pharisee’s prayer is often in us - and at our prayer meetings.

Fullness of bread does not mean plenty of literal bread, but the sin of having all we want and forgetting God (Luke 12:15-21). It is not a sin to have more than enough – that is God’s goodness. The sin is in our response to that fullness – is it thankfulness to God, or self-satisfaction, prayerlessness and carelessness? “If riches increase, set not your heart upon them.”

Abundance of idleness. Those who have plenty find it easy to be idle, but the Devil gets access into our hearts in our times of idleness – and idle hands find plenty to do in the ways of sin. In our idleness we squander opportunities to do good and set a poor example to our children, normalising idleness to them.

A failure to strengthen the hand of the poor and needy, whether by a failure to supply their needs or to stand up for them when they are

oppressed. God hates the unmerciful heart (James 2:13). How soon we fail in this, even if we are as busy in outward religion as the priest and Levite in the parable of the Good Samaritan.

These sins are as much the sins of our generation as the sin of homosexuality. They are also particularly the sins of the church today. One author has written recently that the main message of God to Judah in Ezekiel 16 was that of Jesus in Matthew 7:1-11 and says: 'It is distressingly easy to see the faults of others while remaining oblivious to our own – and those who have some measure of spiritual privilege are particularly susceptible to this shortcoming.' "Let him that thinketh he standeth take heed lest he fall."

Then we are reminded that *God will not acquit the wicked* – He destroyed them. He may appear to delay judgment, but the sinner will not escape (see Nahum chapter 1). Sodom stands a warning to all generations in this regard. Indeed, God tells Judah that He destroyed Sodom and had brought destruction on the Kingdom of Israel (Samaria) for much less sin than theirs.

Finally, we must note *the hope given*. God speaks of mercy in the covenant of grace for the worst of sinners, even the people of Sodom (Ezek. 16:53:63). May we rightly tremble and examine ourselves regarding our own sin. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" May we seek mercy, for "there is forgiveness with thee, that thou mayest be feared."



PRAYING FOR YOUR CHILDREN

FROM HEAD TO TOE

CW Comment: Are you a parent? Are you a grandparent? What a huge responsibility rests upon your shoulders! Perhaps the following lines will be of benefit to you as you seek the Lord for your young loved ones.

1. Pray for Their Mind

Pray that your children would earnestly seek wisdom and understanding; that they would value knowledge and discernment; and that their thoughts would stay centred on the truth of God's Word (*Proverbs 2:1-6; 3:21; James 1:5; Psalm 119:97*).

2. Pray for Their Eyes

Ask God to guard your children's eyes and protect their innocence. Pray that they would focus their attention on doing what is right (*Romans 16:19; Proverbs 4:25*).

3. Pray for Their Ears

Pray that your children would be quick to hear and that they would incline their ears to listen to instruction (*James 1:19; Isaiah 55:3; Proverbs 8:32-34*).

4. Pray for Their Mouth

Ask God to keep their tongues from evil and their lips from speaking lies. Pray that all their words would be pleasing to Him and edifying to others (*Psalm 34:13; 19:1*).

5. Pray for Their Hearts

Ask God to give your children a happy, cheerful heart. Pray that they'd come to faith early and would trust easily and completely in Him (*Proverbs 15:13; Psalm 28:7*).

6. Pray for Their Hands

Pray that they would be diligent in their work and that their hands would not be idle, but that God would bless, confirm and establish the work of their hands (*Ecclesiastes 9:10; 11:6; Proverbs 10:4-5*).

7. Pray for Their Legs

Pray that your children would not walk in step with the wicked nor stand in the way of sinners, but that they'd find wise and Godly companions along life's journey (*Psalms 1:1*).

8. Pray for Their Feet

Ask God to direct their steps, to help them stand fast and to protect them from stumbling (*Psalms 17:5; 37:23-24; 121:3; 119:133*).

www.lovinglifeathome.com

Never, never let us forget that children for whom many prayers have been offered, seldom finally perish ...such prayers are heard on high. Such prayers will often bring down blessings. Let us pray more for our sons and daughters.

J. C. Ryle



NEWS AND CURRENT AFFAIRS

Finnish Christian, Päivi Räsänen, banned from UK British Church Newspaper – 7 September, 2026

In a development which surely underlines how deep Muslim influence is dominating our political landscape, Muslim Home Secretary, Shabana Mahmood – who once told a large audience - ‘I am a proud British Muslim; my Muslim faith is at the core of my identity’ – banned Finnish Parliamentarian and committed evangelical Christian, Päivi Räsänen, from speaking at a religious conference on Friday, 21st August.

She had successfully applied for an Electronic Travel Authorisation (ETA) for the UK in June, in order to speak at a Conference in Northern Ireland on freedom of speech. At the last minute, however, the Home Secretary withdrew the authorisation. Räsänen is a member of the Finnish Parliament’s ‘Friends of the United Kingdom’ group.

Räsänen was finally convicted of ‘hate speech’ by Finland’s Supreme Court in March this year over her traditional views on marriage and sexuality, expressed in a church booklet published 22 years earlier!!



After her ETA was cancelled, Räsänen applied for a full visa on 19th August and appealed to Shabana Mahmood to take a last-minute intervention to allow her to attend the Conference in person. The Home Office responded - 'It is standard practice to refuse or cancel an ETA if someone has a criminal conviction in the last 12 months.'

Räsänen said: 'It is shocking that the UK has blocked me, a democratically elected politician in an allied European State.'

She is awaiting the outcome of her application to the European Court of Human Rights, which she hopes will declare that Finland breached her human rights by wrongly convicting her of 'hate speech.'

Räsänen was informed at 6.45pm on 21st August that her application for a visa had now been granted, in response to her appeal – but too late, of course, for her to attend the Conference. She was, however, able to speak remotely at the event, where she was able to tell participants that she had been blocked from attending in person due to her ETA having been cancelled.

Middle-aged men 'buying babies':

Concerns raised over UK surrogacy applicants

Christian Institute, 7 September, 2026 www.christian.org.uk

More than 100 single men over the age of 40 applied to be recognised as fathers to babies born through surrogacy, *The Times* has revealed.

Data from the Children and Family Court Advisory and Support Service also showed a large increase in same-sex couples applying to be the legal parents of surrogate babies – almost three times more

than a decade ago.

In 2019, single adults were given the same rights as couples to use a surrogate mother to have a baby. While commercial surrogacy is illegal in the UK, people are permitted to bring children born by a surrogate mother from countries abroad where the practice is allowed.

Surrogacy law expert, Louisa Ghevaert, claimed the data showed the 'progressive and inclusive approach to surrogacy in the UK.'



However, Lexi Ellingsworth, co-founder of campaign group 'Stop Surrogacy Now,' said - 'The fact that the majority of single male applicants for a parental order in Britain are over 40 should prompt some probing questions about surrogacy. Children are not a lifestyle purchase and pregnancy and labour is not a service.'

'Surrogacy Concern' founder, Helen Gibson, stated: 'Men are effectively going abroad baby shopping, with total disregard for the baby's need for their mother and the woman who is being subjected to higher-risk pregnancy and financial and physical exploitation.'

The UN's Special Rapporteur on Violence against Women and Girls (VAWG) called for the worldwide eradication of surrogacy in a Report published last year. Reem Alsalem branded the practice 'exploitive, commodifying and objectifying women's bodies' and something that needs to be eradicated 'in all its forms.' The UN expert rejected the notion that people 'have a right to rent out a womb and then remove a child from their mother.'

Government's new 'Guide for Migrants' attracts public ridicule

British Church Newspaper, 7 September, 2026

On 20th August, the Government released its new, 9-page 'Guide for Migrants' booklet, designed to tell them of various things they mustn't do while they are here. Most of them are things that the vast majority of native Brits learned not to do as children.

The Guide tells them that rape, sexual harassment and domestic abuse are illegal in the UK and discusses 'respect' in public, consent to sex, gender equality and guidance on how UK laws and customs may be different from their home countries.

It tells migrants they must understand UK law, because 'If you break the law, you could get in trouble with the police, lose your asylum support or affect your asylum claim.' Reform UK said the publication showed the Government knows that migrants are a potential menace, while the Conservatives said – 'Any asylum seeker breaking UK law should be deported.'

So far, the Guide is only in English, which many migrants can't read. The Home Office said - 'Our rollout plans include translating the text and associated materials into multiple foreign languages.'

Abbreviated

It is illegal to harass people

In the UK, everyone has the right to feel safe in public. You must never:

- make sexual comments to strangers, even as a compliment
- approach someone repeatedly if they are not interested
- follow someone or block their path

Domestic abuse is illegal

In the UK, it is illegal to hurt, threaten or control your partner or family.

This includes:

- hitting, pushing or any physical violence
- threatening or verbal abuse
- controlling their money or where they go
- honour-based violence or abuse

If you do any of these things, you may be reported to the police, and you may lose your asylum support.

If you are experiencing domestic abuse, you can get help. Getting help will not negatively affect your asylum claim.

Domestic Abuse Helpline England: 0800 2000 247
Women's Aid Scotland: 0800 027 1234
Live Fear Free Helpline Wales: 0800 50 10 900
Domestic Abuse Helpline Northern Ireland: 0800 802 1414
In an emergency, always call 999

In the UK, both people must say 'yes' to sex. This is called consent.

If you have sex with someone who does not want to, this is called rape. Rape is a serious crime.

It is still rape if:

- you are married to the person or in a relationship
- they agreed once, but changed their mind

If you have sex without consent, you could go to prison. This will affect your asylum claim.

If you have been raped, you can get help. You will be treated with respect. Getting help will not negatively affect your asylum claim.

Rape Crisis England and Wales: 0800 500 522
Rape Crisis Scotland: 0800 01 03 02
Rape Crisis Northern Ireland: 0800 0046 991
In an emergency, always call 999

THE WORK OF AN EVANGELIST

“Do the work of an evangelist”

(2 Timothy 4:5)

It is impossible to know the Saviour without longing to make Him known to others. His unspeakable love claims the utmost devotion of every ransomed heart – and kindles the desire to make Him known far and wide amongst the sinners for whom He died. The woman of Sychar cannot rest until she has said to the people of the city -

“Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:29).

Andrew has no sooner found the Messiah than he runs for his brother Peter to share the blessing (John 1:41). Philip has no sooner

beheld the beauty of Christ than he is found bringing Nathanael to the Saviour (John 1:45). And thus, in some measure, it ever is.



Answer, every believing heart! Is not this a cherished desire? Do you not have deep longings to make known your Saviour's Name in all its living power? Would you not be delighted to see multitudes at His feet, joyful in His salvation and rapturous with His praise? Does your spirit not kindle with joy at the thought? In the old Testament, God's witnesses were impelled by a command from **without**, but in the New Testament there is also a constraint of love **within** (see 2 Corinthians 5:14). Yes! There is a desire in every believer's heart to make known

the Saviour.

It is our blessed privilege to “*sound out the word of the Lord*” (1 Thess. 1:8) and to “*hold forth the word of life*” (Phil. 2:16), but this demands a path of decision and self-denial which our hearts often shrink from and thus the desire to do so is nipped in the bud. The sword of violent persecution is sheathed at present [*at least in western countries*], but in the fear of misapprehension and ridicule Satan has found a more potent means of silencing our lips. How often, ‘It will be thought out of place,’ or ‘They will think me odd and peculiar,’ have closed our mouths! Shame on our coward hearts!

Let us cry to the Lord, like the disciples in Acts 4 (verse 29), that we may speak His word “*with boldness.*” It was the earnest desire of the Apostle (Eph. 6:19,20) that he might open his mouth boldly to “*make known the mystery of the Gospel...that therein I may speak boldly, as I ought to speak.*” This spiritual boldness is what we need. Not the forward flippancy of the flesh that irritates without convicting, but the calm courage of the one who can say - “*I have a message from God unto thee*” (Judges 3:20).

Nor let us be discouraged by the consciousness of our own weakness; rather let us glory in it as that which makes room for Christ’s power (see 2 Cor. 12:9). How sad that we should be considering difficulties and probabilities, which would never have a place in our minds if self was not before us instead of Christ, while souls are perishing around us! Why should we calculate our abilities and resources as if we were sent into Holy warfare at our own charges? Have we not received the Holy Ghost to empower us to be witnesses unto Christ? Then let us lay aside indifference and sloth and be followers of Him who said “*that they may also obtain the salvation which is in Christ Jesus with eternal glory*” (2 Tim. 2:10).

The sovereignty of God in grace was not distorted by the Apostle into

an excuse for indolence and indifference, but with him it formed the spring of an energy in service which never tired; and it is a blessed fact pregnant with encouragement to every worker in the Gospel field. To know that there are elect souls whom God **will** bless and that if we do not seek them out God will send somebody else to do it, ought first to fill our hearts with prayer that we may be guided like Abraham's servant to the very spot where we shall find them – and then it ought to make us very earnest in dealing with souls when we reflect that, in the sovereignty of God, their eternal salvation may depend, instrumentally, on the few words we say to them or the tract we put in their hands.

Oh! brethren, this is a day of good tidings, let us not hold our peace (see 2 Kings 7:9). Let us arise to “do the work of an evangelist.” Let us not attempt to cast off the responsibility of this great privilege. Let us not ask in guilty indifference, “Am I my brother's keeper?” (Gen. 4:9). Let us consider these striking and solemn words - “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou

sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? And He that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?” (Prov. 24 11,12). Nor let us forget that “A true witness delivereth souls” (Prov. 14:25); and “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps.



126:6). *“Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord”* (1 Cor. 15:58).

In conclusion, we cannot be too solemnly reminded that Gospel testimony in conjunction with a worldly walk has a terribly hardening effect on sinners. If, like Lot, we live near the world and like the world, the world soon comes to the conclusion that there is not much in it after all. Small wonder that loving invitation and solemn warning alike fail to awaken souls when they come from those who are identified with the world. *“He seemed as one that mocked unto his sons-in-law”* (Gen. 19:14). It is the one who comes to the world as Jonah went to Nineveh – out of the jaws of death, in resurrection power, a man of another sphere, without a single moral link with the scene against which he denounced judgment – whose testimony takes a mighty effect. May there be a complete divorce between us and the ways of the world: and in the power of this Nazariteship (see Numbers 6) may we bear witness to sinners of redemption accomplished and judgment approaching!

C. A. Coates (1862-1945)

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And let me tell you, the more labour you have put forth for the Kingdom of Heaven, the more degrees of glory you shall have. As there are degrees of torment in Hell, so of glory in Heaven (Matthew 23:14). As one star differeth from another in glory, so shall one saint from another (1 Corinthians 15:41). Though every vessel of mercy shall be full, yet one may hold more than another.

Thomas Watson

PATIENCE

J. C. Philpot

“But let patience have her perfect work.” (James 1:4)

Patience then has its work; and what is that? Twofold, according to my explanation of the word.

1. To **endure** all trials, live through all temptations, bear all crosses, carry all loads, fight all battles, toil through all difficulties and overcome all enemies.

2. To **submit** to the will of God, to own that He is Lord and King, to have no will or way of its own, no scheme or plan to please the flesh, avoid the cross or escape the rod; but to submit simply to God’s righteous dealings, both in providence and grace, believing that He doeth all things well, that He is Sovereign – “and worketh all things according to the counsel of His own will.”

Now until the soul is brought to this point, the work of patience is not perfect; it may be going on, but it is not consummated. You may be in the furnace of temptation now, passing through the fiery trial. Are you rebellious or submissive? If still rebellious, you must abide in the furnace until you are brought to submission; and not only so, but it must be *thorough* submission or else patience has not its *perfect* work. The dross and slag of rebellion must be skimmed off and the pure metal flow down.

It is all of God’s grace to feel this for a single moment; but are there not, and have there not been, times and seasons in your soul when you could be still and know that He is God? – when you could submit to His will, believing that He is too wise to err,

too good to be unkind? When this submission is felt, patience has its perfect work. Look at Jesus, our great example: see Him in the gloomy garden, with the cross in prospect before Him on the coming morn. How He could say – “Not My will, but Thine be done!” There was the perfect work of patience in the perfect soul of the Redeemer. Now you and I must have a work in our soul corresponding to this, or else we are not conformed to the suffering image of our crucified Lord. Patience in us must have its perfect work; and God will take care that it shall be so.

As in a beautiful piece of machinery, if the engineer sees a cog loose or a wheel out of gear, he must adjust the defective part, that it may work easily and properly – and in harmony with the whole machine; so if the God of all our salvation see a particular grace not in operation or not properly performing its appointed work, He by His Spirit so influences the heart that it is again brought to work as He designed it should do. Measure your faith and patience by this standard; but do not take in conjunction or confound with them the workings of your carnal mind. Here we often mistake - we may be submissive as regards our spirit, meek and patient, quiet and resigned, in the inward man, yet feel many uprisings and rebellings of the flesh; and thus patience may not seem to have her perfect work; but to look for perfect submission in the flesh is to look for perfection in the flesh, which was never promised and is never given. Look to what the Spirit is working in you – not to the carnal mind, which is not subject to the law of God, neither indeed can be, and therefore knows neither subjection nor submission. Look at that inward principality of which the Prince of Peace is Lord and Ruler – and see whether in the depths of your soul, and where He lives and reigns, there is submission to the Will of God.

SITTING AT THE FEET OF JESUS

Sitting at the feet of Jesus,
Oh, what words I hear Him say!
Happy place! so near, so precious!
May it find me there each day;
Sitting at the feet of Jesus,
I would look upon the past;
For His love has been so gracious,
It has won my heart at last.

Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows,
And, when weary, find sweet rest;
Sitting at the feet of Jesus,
There I love to weep and pray;
While I from His fullness gather
Grace and comfort every day.

Bless me, O my Saviour, bless me,
As I sit low at Thy feet;
Oh, look down in love upon me,
Let me see Thy face so sweet;
Give me, Lord, the mind of Jesus,
Keep me holy as He is;
May I prove I've been with Jesus,
Who is all my righteousness.

Joseph L. Hall