

FOR HIS GLORY

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True godliness, such as saves the soul, must not be the mere bark, but the heart, the sap, the *essence* of a man's being—it must run right through and through so that he cannot live without it. That religion which you do not carry with you every day and which is not the dearest object for which you live is not worth picking up from a dung-hill! Beloved, we must be ready to *die* for Christ or we shall have no joy in the fact that Christ died for us. Do you know that the promise of the Old Covenant was prosperity, but the promise of the New Covenant is **adversity**? Listen to this text—"Every branch in Me that bears not fruit He takes away and every branch that bears fruit"—what? "He *purges* it, that it may bring forth more fruit"! If you bring forth fruit you will have to endure affliction! "Alas," says one, "that is a terrible prospect!" Ah, Beloved, this affliction works out such comfortable fruit that the Christian, who is the subject of it, has learned to rejoice in tribulations—because as his tribulations abound so his consolation abounds by Christ Jesus!—CHS



God's Sovereignty

By Charles H. Spurgeon

There is no attribute of God more comforting to His children than the Doctrine of Divine Sovereignty. Under the most adverse circumstances, in the most severe troubles, they believe that Sovereignty has ordained their afflictions, that Sovereignty overrules them, and that Sovereignty will sanctify them all. There is nothing for which the children of God ought more earnestly to contend than the dominion of their Master over all Creation—the Kingship of God over all the works of His own hands—the Throne of God, and His right to sit upon that Throne. Men will allow God to be everywhere except upon His Throne.

On the other hand, there is no Doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet most certain Doctrine of the Sovereignty of the Infinite Jehovah. Men will allow God to be everywhere except upon His Throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almonry to dispense His alms and bestow His bounties. They will allow Him to sustain the earth, and bear up the pillars, or light the lamps of Heaven, or rule the waves of the ever-moving ocean. But when God ascends His Throne, His creatures then gnash their teeth. And when we proclaim an enthroned God, and His right to do as He wills with His own, to dispose of His creatures as He thinks, without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His Throne is not the God they love!

Note, again, the Divine Sovereignty, in that God chose the Israelite race and left the Gentiles for years in darkness. Why was Israel instructed and saved, while Syria was left to perish in idolatry? Was the one race purer in its origin and better in its character than the other? Did not the Israelites take unto themselves false gods a thousand times, and provoke the true God to anger and loathing?

So now, why is it that God has sent His Word to us while a multitude of people are still without His Word? Why do we each come up to God's Tabernacle, Sabbath after Sabbath, privileged to listen to the voice of the minister of Jesus, while other nations have not been visited? Could not God have caused the light to shine in the darkness there, as well as here?

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Come To the Babe Of Bethlehem!

By C. H. Spurgeon

To you who would know the only true peace and lasting joy, come to the Babe of Bethlehem—in after days the Man of Sorrows—the substitutionary Sacrifice for sinners! Come, you little children, you boys and girls, come! For He also was a boy. "The Holy Child Jesus" is the children's Savior, and still says, "Suffer the little children to come unto Me, and forbid them not."

Come here, you maidens, you who are still in the morning of your beauty, and, like Mary, rejoice in God your Savior! The virgin bore Him on her bosom, so come and bear Him in your hearts, saying, "Unto us a Child is born, onto us a Son is given."

And you, you men in the plenitude of your strength, remember how Joseph cared for Him, and watched with reverent solicitude His tender years! Be you to His cause as a father and a helper. Sanctify your strength to His service. And you women advanced in years, you matrons and widows, come like Anna and bless the Lord that you have seen the salvation of Israel! And you gray heads, who

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God's Sovereignty

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Could not He, if He had pleased, have sent forth messengers swift as the light to proclaim His Gospel over the whole earth? He could have done it if He would! Since we know that He has *not* done it, we bow in meekness, confessing His right to do as He wills with His own.

But let me drive the Doctrine home once more. Behold how God displays His Sovereignty in this fact—that out of the same congregation, those who hear the same minister, and listen to the same Truth—one is taken and the other left. Why is it that one of my hearers shall sit in yonder pew, and her sister by her side, and yet the effect of the preaching shall be different upon each? We assert that *God makes the difference*—that the saved sister will not have to thank herself but her God!

And we say to all of you who gnash your teeth at this doctrine—whether you know it or not, you have a vast deal of enmity towards God in your hearts—for until you can be brought to know *this* Doctrine, there is something which you have not yet discovered which makes you opposed to the idea of God absolute, God unbounded, God unfettered, God unchanging, and God having a free will which you are so fond of proving that the *creature* possesses.

I am persuaded that the Sovereignty of God must be held by us if we would be in a healthy state of mind. “Salvation is of the Lord alone.” Then give *all* the Glory to His holy name, to whom all Glory belongs.—CHS

PRAY FOR
OUR MEN AND
WOMEN
IN THE
ARMED SERVICES.

PRAY DAILY
FOR
YOUR
PASTOR!

Come to the Babe Of Bethlehem!

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like Simeon are ready to depart, come and take the Savior in your arms, adoring Him as your Savior and your All!

You shepherds, you simple hearted, you who toil for your daily bread, come and adore the Savior! And stand not back you wise men, you who know by experience, and who by meditation peer into the deep Truths of God—come, and like the sages of the East bow low before His Presence—and make it your honor to pay honor to Christ the Lord!

For my own part, the Incarnate God is all my hope and trust. I have seen the world's religion at the fountain head, [Brother Spurgeon had just returned from travels which included Rome], and my heart has sickened within me. I come back to preach, by God's help, yet more earnestly the Gospel, the *simple* Gospel of the Son of Man!

Jesus, my Master, I take You to be mine forever! May all reading this, through the rich Grace of God, be led to do the same, and may they all be Yours, great Son of God, in the day of Your appearing, for Your love's sake. Amen.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software, —Sermon #1026, Volume 17—*Joy Born at Bethlehem*.

This Man Receives Sinners!

“This Man receives sinners,” is an announcement well adapted to many of my readers. It is so very plain. If it were a sentence which needed much explanation, it might not suit the multitude. There would be some who would think it over and say, “Alas! Such a text hardly meets *my* case. It is a mystery! I cannot get at the bottom of it.” But it is so simple, “This Man receives sinners.” You know what it is to be received into a house? You go, you knock, the door opens, you are received. This is all you have to do in the matter of salvation, too! You go as you are to Christ. You knock. You are received. It is a blessed sentence from its plainness.

It is very blessed, too, from its personality. I can see *my* name in it. You will say, “How?” Well, dear Readers, I wish you may be able to see yours. “This Man receives *sinners*.” It does not say He receives John, Hannah, Sarah, Mary or Thomas—it says much better than that—it says, “This man receives SINNERS.”

Now there may be a mistake about my name being Charles. And if I found it written in God's Word that He received a person of my name, I would always be excessively anxious about the registration. I would be afraid lest I should not really be the person described. But when it says, He “receives *sinners*,” I am very clear about this meaning *me*, for I *know* I am a sinner.—CHS—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Volume 11, Sermon #665—*Open House for All Comers*.

CALVINISM: ITS DOCTRINE OF INFANT SALVATION (2)

By Daniel E. Parks, Pastor

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Most Calvinists wholeheartedly affirm that all persons dying in infancy are saved even though they acknowledge the Bible has no definitive Doctrine on this subject. Some Calvinists will go only so far as to acknowledge that the Bible definitely teaches that at least *some* persons dying in infancy are saved. But no representative Calvinist theologian declares that any person dying in infancy is damned. (See last month's message).

Arminians, nevertheless, deliberately misrepresent Calvinists as believing persons dying in infancy are damned. Let the following quotations from some of the most renowned Calvinists suffice to show that the Arminian accusation is false.

John Calvin, the 16th-Century Reformer for whom Calvinism is named, asserted, "I do not doubt that the infants whom the Lord gathers together from this life are regenerated by a secret operation of the Holy Ghost." And he speaks of the exemption of infants from the Grace of salvation "as an idea not free from execrable blasphemy" (cited by Augustus Strong in *Systematic Theology*). He furthermore declared that, "to say that the countless mortals taken from life while yet infants are precipitated from their mothers' arms into eternal death is a blasphemy to be universally detested" (quoted in *Presbyterian and Reformed Review*, Oct. 1890: pp. 634-51).

Charles Hodge was a 19th-Century professor of theology at Princeton Seminary, which was, in those days, a foremost American bastion of Calvinism. He wrote: "All who die in infancy are saved. This is inferred from what the Bible teaches of the analogy between Adam and Christ. 'As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of One, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous' (Rom 5:18,19). We have no right to put any limit on these general terms, except what the Bible itself places upon them. The Scriptures nowhere exclude any class of infants, baptized or unbaptized, born in Christian or in heathen lands, of believing or unbelieving parents, from the benefits of the redemption of Christ. All the descendants of Adam, except Christ, are under condemnation. All the descendants of Adam, except those of whom it is expressly revealed that they cannot inherit the Kingdom of God, are saved. This appears to be the clear meaning of the Apostle, and therefore he does not hesitate to say that where sin abounded, Grace has much more abounded, that the benefits of redemption far exceed the evils of the Fall; that the number of the saved far exceeds the number of the lost" (*Systematic Theology*, Vol 1, p. 26).

John Newton, author of the favorite hymn "Amazing Grace," became a Calvinistic Anglican minister in 1764, serving the English parishes in Olney, Buckinghamshire, and London. In a letter to a friend he wrote, "Nor can I doubt, in my private judgment, that [infants] are included in the election of Grace. Perhaps those who die in infancy are the exceeding great multitude of all people, nations, and languages mentioned, (Rev 7:9), in distinction from the visible body of professing Believers, who were marked in the foreheads, and openly known to be the Lord's" (*The Works of John Newton*, Vol 6, p. 182).

Alvah Hovey was a 19th-Century American Baptist who served many years in Newton Theological Institution, and edited *The Ameri-*

can Commentary. He wrote in one of his books: "Though the sacred writers say nothing in respect to the future condition of those who die in infancy, one can scarcely err in deriving from this silence a favorable conclusion. That no Prophet or Apostle, that no devout father or mother should have expressed any solicitude as to those who die before they are able to discern good from evil is surprising, unless such solicitude was prevented by the Spirit of God. There are no instances of prayer for children taken away in infancy. The Savior nowhere teaches that they are in danger of being lost. We therefore heartily and confidently believe that they are redeemed by the blood of Christ and sanctified by His Spirit, so that when they enter the unseen world they will be found with the saints" (*Biblical Eschatology*, pp. 170f).

Lorraine Boettner was a 20th-Century Presbyterian who taught Bible for eight years in Pikeville College, Kentucky. In his book, *The Reformed Doctrine of Predestination*, he wrote at some length in defense of the Calvinist Doctrine of infant salvation. We here quote from his remarks: "Calvinists, of course, hold that the Doctrine of original sin applies to infants as well as to adults. Like all other sons of Adam, infants are truly culpable, because of sin, and might be justly punished for it. Their 'salvation' is **real**. It is possible only through the Grace of Christ, and is as truly unmerited as is that of adults. Instead of minimizing the demerit and punishment due to them for original sin, Calvinism magnifies the mercy of God in their salvation. Their salvation means something, for it is the deliverance of guilty souls from eternal woe. And it is costly, for it was paid for by the suffering of Christ on the Cross. Those who take the other view of original sin, namely, that it is not properly sin and does not deserve eternal punishment, make the evil from which infants are 'saved' to be very small, and consequently the love and gratitude which they owe to God to be small, also.

"...Calvinism...extends saving Grace far beyond the boundaries of the visible Church. If it is true that all of those who die in infancy, in heathen as well as in Christian lands, are saved, then more than half of the human race up to the present time has been among the elect."

B. B. Warfield, born in Kentucky in 1851, was, along with Abraham Kuyper and Herman Bavinck, one of the three most outstanding Reformed theologians in his day. He wrote concerning those who die in infancy: "Their destiny is determined irrespective of their choice, by an unconditional decree of God, suspended for its execution on no act of their own. And their salvation is wrought by an unconditional application of the Grace of Christ to their souls, through the immediate and irresistible operation of the Holy Spirit prior to and apart from any action of their own proper wills...And if death in infancy does depend on God's Providence, it is assuredly God in His Providence who selects this vast multitude to be made participants of His unconditional salvation...This is but to say that they are unconditionally predestinated to salvation from the foundation of the world" (quoted in Boettner's book).

Charles Haddon Spurgeon is perhaps the most-widely recognized name among Calvinists, next to John Calvin. He served many years in the 19th-Century as pastor in the Metropolitan Tabernacle in London, England. He preached on September 29, 1861, a message (See *Infant Salvation* on page 4)

INFANT SALVATION

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entitled “Infant Salvation” (#411 in *Metropolitan Tabernacle Pulpit*). In this message, Mr. Spurgeon not only convincingly proved from Holy Scriptures the belief of Calvinists that all persons dying in infancy are saved, but also soundly rebuked those Arminians and others who wrongly accuse us otherwise:

“It has been wickedly, lyingly, and slanderously said of Calvinists, that we believe that some little children perish. Those who make the accusation know that their charge is false. I cannot even dare to hope, though I would wish to do so, that they ignorantly misrepresent us. They wickedly repeat what has been denied a thousand times, what they know is not true...I know of no exception, but we all hope and believe that all persons dying in infancy are elect.

“Dr. Gill, who has been looked upon in late times as being a very standard of Calvinism, not to say of ultra-Calvinism, himself never hints for a moment the supposition that any infant has perished, but affirms of it that it is a dark and mysterious subject, but that it is his belief, and he thinks he has Scripture to warrant it, that they who have fallen asleep in infancy have not perished, but have been numbered with the chosen of God, and so have entered into eternal rest.

“We have never taught the contrary, and when the charge is brought, I repudiate it and say, ‘You may have said so, we never did, and you know we never did. If you dare to repeat the slander again, let the lie stand in scarlet on your very cheeks if you are capable of a blush.’ We have never dreamed of such a thing! With very few and rare exceptions, so rare that I never heard of them except from the lips of slanderers, we have never *imagined* that infants dying as infants have perished, but we have believed that they enter into the Paradise of God.”

Whom will you believe, Reader: Calvinists speaking for themselves? Or Arminians deliberately misrepresenting them?

**DAILY
PRAY FOR GRACE
TO BE OBEDIENT
TO GOD’S WORD**

BEWARE OF THE CHRIST OF ARMINIANISM!

By Rev. Steven Houck
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The Bible warns us that in the last days in which we live there will be many false Christs—those who claim to be Christ, but who are imposters. Jesus said, “Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many” (Matt 24:4-5 KJV). We who profess to be Christians must take heed. We must be very careful that we are not deceived. Our calling is to trust, love, and follow the true Christ, and Him only. *We may have nothing to do with the false Christs who are so numerous in our day.*

We know about the Christ of the cults and other religions. He is a good man, a prophet, the first creation of God, a great spirit, a divine idea, or even a god himself. But he is not the true and eternal God. He receives his existence from Another who is greater than he. He is not the Christ of the Bible. We are not deceived by this Christ. He is a *false Christ*.

We know about the Christ of Roman Catholicism. They profess that he is true God. He suffered and died for the forgiveness of sin. He arose again, ascended into Heaven, and is coming again. But he is not a complete Savior. The Christ of the Roman Catholics can not save sinners *without their own good works, and the intercession of priests*. He is not the Christ of the Bible. We are not deceived by this Christ. He is a *false Christ*.

There is, however, another false Christ who is much more dangerous than the Christ of the cults, and the Christ of Roman Catholicism. He has deceived people for many years and he continues to deceive millions. This Christ is so dangerous, that if it were not impossible, he would deceive the very elect (Matt 24:24). He is the Christ of Arminianism.

This false Christ is extremely dangerous because in many ways he appears to be the true Christ. They say he is true God, equal with the Father, and the Holy Spirit. They say that he died on the Cross to save sinners. They even say that he saves by his grace alone, without the work of man. This Christ will have nothing to do with the Christ of the cults, and the Christ of Roman Catholicism.

But watch out! Be warned! The Christ of Arminianism is not the Christ of the Bible. Do not be fooled!

The *Christ of Arminianism* loves every individual person in the world, and sincerely desires their salvation. The *Christ of the Bible* earnestly loves and desires the salvation of only those whom God has unconditionally chosen to salvation. (Psa 5:5; 7:11; 11:5; Matt 11:27; John 17:9-10; Acts 2:47; 13:48; Rom 9:10-13, 21-24; Eph 1:3-4).

The *Christ of Arminianism* offers salvation to every sinner, and does all in his power to bring them to salvation. His offer and work are often frustrated, for many refuse to come. The *Christ of the Bible* effectually calls to Himself only the elect and sovereignly brings them to salvation. Not one of them will be lost. (Isa 55:11; John 5:21; 6:37-40; 10:25-30; 17:2; Phil 2:13).

The *Christ of Arminianism* cannot regenerate and save a sinner who does not choose him with his own “free will.” All men have a “free will” by which they can either accept or reject Christ. That “free will” may not be violated by Christ. The *Christ of the Bible* sovereignly regenerates the elect sinner apart from his choice, for without regeneration the spiritually dead sinner cannot choose Christ. Faith is not man’s contribution to salvation but the *gift of Christ* which He sovereignly imparts in Regeneration. (John 3:3; 6:44 & 65; 15:16; Acts 11:18; Rom 9:16; Eph 2:1; 2:8-10; Phil 1:29; Heb 12:2).

The *Christ of Arminianism* died on the cross for *every* individual person, and thereby made it possible for every person to be saved. His death, apart from the choice of man, was not able to actually save anyone—for many for whom he died are *lost*. The *Christ of the Bible* died for only God’s elect people, and thereby actually obtained salvation for all those for whom He died. His death was a substitutionary satisfaction which actually took away the guilt of His

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CHRIST

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chosen people. (Luke 19:10; John 10:14-15 & 26; Acts 20:28; Rom 5:10; Eph 5:25; Heb 9:12; 1 Peter 3:18).

The *Christ of Arminianism* loses many whom he has “saved” because they do not continue in faith. Even if he does give them “eternal security,” as some say, that security is not based upon his will or work, but the choice which the sinner made when he accepted Christ. The *Christ of the Bible* preserves His chosen people so that they cannot lose their salvation, but preserves them by the Sovereign electing will of God, the power of His death, and the mighty working of His Spirit. (John 5:24; 10:26-29; Rom 8:29-30; 8:35-39; 1 Peter 1:2-5; Jude 24-25).

As you can see, although the Christ of Arminianism, and the Christ of the Bible may at first seem to be the same, they are very different! One is a *false Christ*. The other is the true Christ. One is weak and helpless. *He bows before the sovereign “free will” of man*. The other is the reigning Lord Who wills what He pleases and sovereignly accomplishes all that He wills.

If you believe and serve the Christ of Arminianism, you must recognize the fact that you do not serve the Christ of the Bible. You have been deceived! Study the Scriptures, and learn of the true Christ. Pray for Divine Grace to repent and trust the true Christ as your Sovereign Lord and Savior.

**PRAY FOR THE SPOUSES,
AND ESPECIALLY THE CHILDREN
OF ALL MEN AND WOMEN
IN PRISONS THROUGHOUT
THE WORLD...**

**PRAY DAILY
FOR OUR BROTHERS
AND SISTERS IN PRISONS.
ASK FATHER
TO USE THEM FOR
HIS HONOR AND GLORY.**

**PRAY FOR GRACE
TO BE HOLY!**

**Backslidden?
Go to Christ for Repentance.**



**REFLECTIONS is a Christian meditation sent by
Action Uganda Ministries,
and is meant to instruct, encourage and edify.**

TREATMENT DUE TO YOUNG CONVERTS

6. Impress the young convert with *the danger of the least departure from duty, of taking the first step in the way of spiritual decline.*

It rarely happens that an individual becomes a great backslider at once. On the contrary, it is usually the work of time, and generally has a small and almost imperceptible beginning. When the first step is taken, there is probably, in most cases, an intention not to take another, certainly not to go far; but it is a law of our moral constitution that one step renders the next easier; and hence the facility with which we form habits, especially evil habits. The young convert, upon the mount of Christian enjoyment, is able to form but an inadequate idea of the conflicts of the religious life; he realizes then, much less than in subsequent parts of his course, the need of constant watchfulness against temptations; and this lack of vigilance throws open the doors of the heart, and not infrequently the tempter has planted himself there, and begun his work, before any danger has been apprehended! And the soul which was just now burning with ecstasy wakes to the fact, not only that its joys are rapidly upon the wane, but that its desires are becoming earthly, and its impressions of invisible things feeble and inconstant.

Caution the young Christian, then, against the least allowed violation of duty. Admonish him that if he enters such a course, he can never know where it will end. Point him to the examples of those who have taken the first step with a firm purpose, never to take another; who have nevertheless continued to backslide, until there was scarcely the semblance of Christian character remaining. Let him understand that no degree of joy, or even of spirituality, which he can possess on earth, can be any security against his losing his evidences, and his comforts, and sinking into a state of the most chilling spiritual indifference. And if at any time, he find that he has actually begun to wander, let him know that he has the best reason to be alarmed, and that every hour that he continues his wanderings, he is making work for bitter repentance, and bringing a dark cloud over his religious prospects.—From *Lectures On Revivals Of Religion* by William B. Sprague . First Published 1832 . Published by The Banner of Truth Trust Carlisle, PA 2007 Pages 156-159

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**HAVE A VERY MERRY CHRISTMAS
BUT...
REMEMBER WHOSE NAME YOU BEAR,
AND THE PRICE
HE PAID FOR YOUR SINS!**

STUDY OF EPHESIANS**The Relationship of Believers to Christ, and to One Another—2**

First of all, each Believer in the Church is to be growing in the development of his or her spiritual gift. The more we grow, and the more instruction and training in righteousness we receive, the more of a contribution each of us can make to the body of Christ. Brothers and Sisters, let not any one of us fall into the error of thinking that any Believer, including ourselves, is unimportant. No matter what part any one of us may play in the operation of the whole, it is essential. The issue is not how prominent any one of us is, but will we, each one, serve the Lord with all our might in the capacity He has called us. Let each of us labor for the smooth operation of the whole. The question to be addressed to each one of us, then, is this—How am I living and working for the good of the body?

The other way in which each individual contributes to the binding together of the body is by loving the other members. Love is the greatest ligament of all. Love is the strongest glue, and the greatest bond. Notice how this is brought out at the end of the verse [4:16]—it says that as each part of the body does its share, it causes the growth of the body for the “edifying of itself in love.” We have seen that the word *edify* means “to build up.” The way the body builds itself up is “in love.”

Jesus said in John 13:34-35, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”

It is interesting to note what Jesus did NOT say here. He did not say they will know you are My disciples by the theological acumen you demonstrate. He did not say they will know you are My disciples by the smooth-running organization you operate. He says that they will know you are Mine, that you are connected to Me, by the love you have for one another.

This is why you will find that the command which Jesus gave most often to His disciples is to love one another. We have just seen this in John 13:34-35. Now let us see what He said in John 15:12—“This is My commandment, that you love one another as I have loved you.” And remember, John 15 is the passage where Jesus likens Believers to branches connected to Him as the Head. So what He is saying is that He *is* Love, and others will know that we are connected to Him when we are connected to one another by strong bonds of love. In the same Chapter, just a few verses later, He said again—“These things I command you, that you love one another” (John 15:17).

The Apostles did not miss Jesus’ emphasis on the binding power of our love for one another. Thus we find Paul saying in Romans 12:10, “Be kindly affectionate to one another with brotherly love, in honor giving preference to one another.” And in 1 Thessalonians 4:9, he says, “But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another.”

Peter in 1 Peter 1:22 writes, “Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart.” And in 1 Peter 3:8 we read, “Finally, all of you be of one mind, having compassion for one another; love as brothers, be tender-hearted, be courteous.” Again in 1 Peter 4:8 we find the command, “And above all things have fervent love for one another, for ‘love will cover a multitude of sins.’”

And then there are the famous statements of the Apostle John. In 1 John 3:11 we see, “For this is the message that you heard from the begin-

ning, that we should love one another.” Later in that same Chapter he writes, “And this is His commandment: that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment,” (v 23). Then there is 1 John 4:7—“Beloved, let us love one another, for love is of God; and everyone who loves is born of God, and knows God.” Finally we read in 1 John 4:11-12, “Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.”

The questions, then, to each one of us are, “What am I doing to promote love and strengthen the cords of love in the Church? How am I acting as a ligament in the body?” If you are in a Church where love is evident, seek to maintain it; pray and labor for it to grow. It is interesting that in Paul’s first Epistle to the Thessalonians, he commends them for their love for one another. But then, a few verses later he says this in 1 Thessalonians 3:12—“And may the Lord make you increase and abound in love to one another and to all, just as we do to you.” Our relationships to one another in the Church should be becoming stronger, and our love deeper. The only way this will happen is as each one grows closer to Christ.

If some problem arises, seek to resolve it at once. Where love abounds, so will forgiveness and a willingness to build unity for the sake of Christ. Ask any pastor who has been in the ministry for some time, and he can tell you that when the Church is divided, it is a burden rather than a joy to be part of the Church. You can always trace the reason for division to the fact that love has in some way decayed among the members. On the other hand, the Believer’s joy is never so full, and the love of the Church so wonderful as when love is strong. —PF

THINK ABOUT IT!

Let us increase our praying as we increase our *doing*. I like that of Martin Luther, when he says, “I have so much business to do today that I shall not be able to get through it with less than three hours’ prayer.” Now most people would say, “I have so much business to do today that I must only have three *minutes*’ prayer—I cannot afford the time.” But Luther thought that the more he had to do, the more he must pray, or else he could not get through it! That is a blessed kind of logic—may we understand it! “Praying and provender hinder no man’s journey.” If you have to stop and pray, it is no more an hindrance than when the rider has to stop at the farrier’s to have his horse’s shoe fastened, for if he went on without attending to that, it may be that before long he would come to a stop of a far more serious kind!—CHS

BROTHER SPURGEON SPEAKS OF HIS DEPRESSION

“Sing, O barren, you who did not bear. Break forth into singing and cry aloud, you who did not travail with child: for more are the children of the desolate than the children of the married wife, says the Lord.”

Isaiah 54:1.

Does not this text belong to the DEPRESSED BELIEVER? Here, as before, I can speak experimentally. Beloved in the Lord Jesus Christ, you and I, though we have brought forth some fruit unto His name, and are still confident that we are “plants of His own right hand planting,” yet sometimes feel very barren. I hope you do not feel it as often as I do. There are occasions when, having preached to others, I have to examine myself, “lest I myself should be a castaway.”

I would, if I could, always weep for the sins, and for the ruin of rebellions men. I would always feel tenderness of heart on account of those who reject His great salvation; but sometimes I am barren of all this; I feel my heart cold as a stone and hard as a rock. Do you ever feel, Brothers and Sisters, when you try to pray—you that have nearest access to God—that there are times when you *cannot* pray? You would wrestle with the Angel, but it is as much as ever you can say, “Lord, I believe! Help my unbelief.” You want to love Christ, but instead of a furnace of love, you can only find a spark in your soul.

Oh, how you want to burn! How you desire to grow, to mount, to reach to something higher and better than this poor dead level of a mere *profession*—but you cannot get up to it. O Dew of Heaven, water my dry branch! O River of God, flow hard by my poor barren roots! For if not, I shall be always barren! Have you not often felt desolate? I know the righteous man never *is* desolate, but still he sometimes *thinks* himself so. His soul abhors all manner of meat, and he refuses to be comforted. He was no bad man who said, “I watch and am as a sparrow alone upon the housetop.” For those who have looked the sun in the face have, nevertheless, sometimes had to say, “Look not on me, for I am black, because the sun has looked upon me.”

Depressions of spirit, humiliating thoughts of one’s self, deep and grievous bondage—all these, the children of God are well aware of. With Paul we have, at times, to cry, “O wretched man that I am, who shall deliver me from the body of this death?” Beloved, it is well for us to know, as I am sure we do know experimentally, that in this matter of barrenness and desolation, the creature can do but little. It is the *Spirit* that quickens—the flesh profits little. When we get into this state, we feel like a man who cannot swim; and the more we kick and struggle, the more rapidly we sink! It seems as if all human energy were but the energy to sin, and a power to make us yet more dead to true spiritual life.

Well, what are we to do, then? Why, let us remember that the text is addressed to *us* in just such a state. “Sing, O barren! Break forth and cry aloud you who did not travail with child.” But what can I *sing* about? I cannot sing about the *present*. I cannot even sing concerning the *past*. Well, but yet I can sing of Jesus Christ, can I not? I can turn to that which precedes the text, and I can sing of visits which the Redeemer has before paid to me! Or, if not of these, I can sing of the great love with which He loved His people when He came from the heights of Heaven for their Redemption!

I will go to the Cross again! Come, my Soul, you were once heavy laden, and you did lose your burden there. Come again, come again! Once you did wash in yonder fount, and you were clean. O my poor bespattered spirit, come and wash again! A prodigal, I once returned—He fell upon my neck and kissed me then—I will go to Jesus once more! Though my sins rise like mountains, I will be obedient to the Word which says, “Return, you backsliding children, for I am married unto you, says the Lord.”

What is my barrenness? It is the platform for His Divine Power! What is my desolation? It is the black setting for the sapphire of His Everlasting Love! I will go in poverty! I will go in helplessness! I will go in all my shame and backsliding! I will tell Him that I am still His child, and in confidence in His faithful heart, I, even I, the barren one, will sing and cry aloud! Beloved, I think this is a very delightful text for us to think upon—especially when we remember that the joy of hardened hearts is, by-and-by, greater than the joy of those who never did feel their barrenness as much.

There are some Christians who seem to be like the married wife. They have an equable temperament; they are not much depressed; they keep the even tenor of their way. I know I often envy them. We have our ups and downs, but mark you, when our ups come, those who despised us when we were in the downs might very well envy us! Though the valleys are dark and very gloomy, yet oh, the hilltops! The hilltops are so bright that when the Lord makes our feet to stand upon our high places, we no longer envy the married wife with all her ordinary calm and peace! We will take our trails for the sake of our joys—for as our tribulations abound, so our consolations abound in Christ Jesus!—Adapted from *The C. H. Spurgeon Collection*, Version 1.0—Volume 11, Sermon #649—*Songs for Desolate Hearts*—Ages Software.

SUPPORT MISSIONARIES...PRAY FOR MISSIONARIES...SUPPORT MISSIONARIES...PRAY/SUPPORT MISSIONARIES

*The Roman Catholic Mass—
“This Is My Body”*
By Rev. J.C. Kyle Paisley

Why do you, as a Protestant, not believe the words of Christ, who, in blessing the elements at the Last Supper said, “This is My body”? Protestants accept the words of Christ wholeheartedly, but repudiate the false construction put upon them by the Church of Rome! We do not believe that the bread and wine are really, truly and substantially changed into the “body, blood, soul, Deity, bones and sinews of Christ” (Council of Trent).

We repudiate Rome’s error because of her hypocrisy! She rejects the Bible as the sole rule of faith, but at the same time claims an infallible interpretation of it, and makes this interpretation one of the basic tenets of her religion!

Jesus Christ also said, “This cup is the New Testament in My blood” (1 Cor 11:25). Why does Rome not teach, if she is to be consistent, that the *chalice* becomes the New Testament?

Protestants also reject Roman error because of its absurdity! If we are to literalize Christ’s words here, then what are we to do with similar Scriptures? For example, when Christ said, “I am the door,” consistency demands the interpretation that He had four panels, a handle, and a keyhole. In John 15:1 Jesus says, “I am the vine.” Does this mean that His arms were branches, and yielded grapes? The Savior is called the “Rock” in 1 Corinthians 10:4. Does this mean that He is a solid stone? Isaiah 40:6 says, “All flesh is grass,” but a human being would have to be green if this were taken literally!

Further, Christ said of the cup: “This cup is the new testament in My blood” (Luke 22:20, and 1 Cor 11:25). Why does Rome not teach, if she is to be consistent, that the chalice becomes the New Testament in the mass?

The teaching of Rome has also to be rejected because of its blasphemy. If the bread and wine actually become the body and blood of Christ, then He makes Himself the prey of cannibals. The purpose, as well as the implications, of Romish doctrine, is blasphemous, too. It is supposed necessary to recreate Christ in order to re-offer Him! Both are not only impossible, but unnecessary. Christ’s sacrifice is finished, and the Scriptures declare (Rom 6:9): “Christ, being raised from the dead dies no more; death has no more dominion over Him.”

<http://www.ianpaisley.org>

“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God” (Rom 13:1 NKJV).

“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God” (John 3:18 NKJV).



By John Gill

“But I am a worm, and no man; a reproach of men, and despised of the people” (Psa 22:6)

Christ calls Himself “a worm”...on account of the opinion that men of the world had of Him...The Jews esteemed Christ as a worm, and treated Him as such. He was loathsome to them, and hated by them. Everyone trampled upon Him, and trod Him under foot as men do worms...The Chaldee paraphrase renders it here, a *weak* worm. Though Christ is the mighty God, and is also the Son of Man, whom God made strong for Himself—yet there was a weakness in His human nature, and He was crucified through it (2 Cor 13:4).

It has been observed by some that the Hebrew word, ‘towla,’ here used, signifies the *scarlet* worm, or the worm that is in the grain or berry with which scarlet is dyed. And like this scarlet worm did our Lord appear, when, by way of mockery, He was clothed with a scarlet robe.

And especially when He appeared in His dyed garments, and was red in His apparel as one that treads in the wine vat. And when His body was covered with blood when He hung upon the Cross, which blood was shed to make crimson and scarlet sins as white as snow!

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MODERN ENGLISH, plus much
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last 36 issues of
this little magazine.

Letters to Mike Gendron Of Proclaiming the Gospel:

ptg@pro-gospel.org

www.pro-gospel.org

PO Box 940871, Plano, TX 75094

C. P., San Marcos, TX, writes—

Thank you so much for coming to our “small Church,” and encouraging us with God’s Words, and by the example of your lives devoted to God. It was evident that many from our Church were convicted to share our faith more openly, and have already been doing so. One was even a sixth grade boy! I have been reading through “My Utmost for His Highest” where Oswald Chambers writes: The mainspring of Paul’s service is not love for men, but love for Jesus Christ. If we are devoted to the cause of humanity, we shall soon be crushed and broken-hearted, for we shall often meet with more ingratitude from men than we would from a dog. But if our motive is love to God, no ingratitude can hinder us from serving our fellow men.” Mike and Jane, we saw in your lives this weekend, your love for God, and your gratitude to Him, which can be the only right motive in our service to God.

Lay Catholic Evangelist, R.D., Internet, writes—

You have the worst web page ever. Your false teachings are not supported by Scriptures or any early Church Fathers. In the past six years there has been over nine thousand Protestant pastors converting to the Roman Catholic church as they are being revealed the powerful truth in a deeper level. I just hope and pray that someday soon you will open your eyes and come back home. If you don’t like to be criticized by your web page, I would recommend you fix your errors and your false teachings.

Brother Mike answers—

My method of teaching is to point people to Christ, and His Word, so your first accusation carries no weight. Whether or not they are supported by your early Church Fathers should not be a concern. How do we know these men were not the ones Paul warned us about: ‘from among your own selves men will arise, speaking perverse things, to draw away the disciples after them’? (Acts 20:30). The fact that Protestant pastors are converting to Catholicism is both discouraging, as well as encouraging. It is discouraging because they are victims of the ecumenical movement which is fueling the great apostasy (2 Thess 2:3). It is encouraging because we know these things must take place before the Lord Jesus returns in Glory to gather those who are His (2 Thess 2:1). My home is now Heaven, an assurance based on the promises of God. As a Catholic I never had this assurance.

M. S., Sheridan, WY, writes—

I wanted to share with you how the Lord is using your book, *Preparing Catholics for Eternity*. My children were discussing how their grandmother tried to get them to go to Mass the last time they visited. Since we will be going again soon, my children realized how important it was for them to be ready to give an answer to their relatives why they didn’t attend the Roman Catholic church. I then realized the Lord would have us go through your book to prepare us. I am very excited that the Lord would use us to reach those who are lost in Catholicism. We may be persecuted for our beliefs, but the Word of God does not come back void!

K. S., Internet, writes—

After attending Mass I received one of your Catholic-bashing pamphlets on my windshield. After reading it, there is no indication that you know Scripture. It is a testament at how poorly you knew the Catholic faith since you were so easily led to leave the Catholic church. I respect your freedom, but would ask that you rethink your tactics. I believe as Jesus said: “Whoever is not against us is with us.” I encourage YOU to read the works of Scott Hahn to clarify your misconceptions about the Catholic church. You are not serving God by misrepresenting his church.

Anonymous writes—

You claim that “nearly one billion Catholics haven’t heard the way of salvation as revealed in Sacred Scripture.” Last I checked, the church taught that Jesus is Lord, Redeemer, and Savior. Duh! How can we have not heard the message? Don’t decry ecumenism—it is the Lord’s own prayer that we may be one—gathered in unity in Him, and following His leadership and will.

Brother Mike answers—

The Catholic church gives Jesus the titles of Lord, Redeemer and Savior, but then places these titles in conflict with its *traditions*. The Lord of Catholicism is the “infallible Pope” who denies that Jesus is necessary, sufficient, and efficacious for salvation. Your Church calls Jesus Savior

(Continued on page 10)

LETTERS TO BROTHER MIKE GENDRON

(Continued from page 9)

and Redeemer, but according to the Catechism of the Catholic church, paragraph 1477, Catholics “attain(ed) their own salvation, and at the same time co-operate(d) in saving their brothers.” The Lord’s prayer in John 17:20-26 was for unity among those who would believe in Christ according to His Word. He was not praying for unity of Believers with *professing* Christians who reject His Word for the traditions of men. Nor was Jesus praying for a unity of apostate churches with Apostolic churches. He was praying that Believers might be one in their witness of Christ through word and deed. Only by exhibiting the character of Christ can we be an effective witness to an unbelieving and skeptical world.

L. G., Dallas, TX, writes—

Since 1992 I have been carrying your tract which I purchased at the Dallas Seminary bookstore. A friend (son of an Episcopal priest) read your tract and stated that it was the best distinction between Catholicism and Christianity that he had ever read, and that is saying a lot coming from Frank. Keep loving Jesus, and being a witness for Him.

G. S., Dallas, TX, writes—

I received the last issue of Proclaiming the Gospel, and under the heading, “The False Christ of Roman Catholicism,” I saw the quote from *The Faith of Millions* by John O’Brien. I had a difficult time believing that book would say something so blatantly blasphemous. So I checked the book out of the DTS library. Sure enough, it was on page 268 of the 1938 edition. Unbelievable that a priest, speaking on behalf of “the one true church,” could say something so shockingly dishonoring to Our Lord. Thanks for such an enlightening quote about Catholicism!

M. Gross, Internet, writes—

Well hello little lost goat! I was very impressed with the new flash (on your website). I think it was the height of arrogance (if you don’t count your separation from Christ, His Gospel, and His church), though I am quite sure you can rise to new levels. I really expected a crown of glory to fly out of top of the web page, and land gently on your head, and a golden bible to fly straight to your hands. You are a heretic and preach a Gospel of hate. May God, in His infinite mercy crown you with a brick to knock some sense into you!

D. W., Dallas, TX, writes—

I greatly appreciate your ministry. Your organization is definitely the “infantry” of God’s army—battling the distortion of the Truth of God where it matters most—on the front line, face to face. Keep up the good work. My wife and I are praying for you.

R. W., Evanston, IL, writes—

Thank you for all of your wonderful work reaching Catholics for Christ. Pastors and Bible teachers seem to be softening on their beliefs for fear of being “anti-Catholic.” I really enjoyed your suggestion of putting tracts in the newspaper stands and handing them out at Catholic churches.

F. D., Waynetown, IN, writes:—

My husband pastors a Church, and we are very concerned about the “unity” between religions. We believe, like you, that Catholicism is a false religion. We have begun to be vocal within our body about the truth about Catholics. After one such discussion one of the guys read the 10 Commandments on the courthouse lawn and discovered it was the Catholic 10 commandments! What a shock! My husband and I love your site and your articles. We feel like you are balanced, and truly doing your ministry out of love.

JOHN GILL’S
FIRST WORDS
AT CARTER
LANE

Many have read and justly quoted Spurgeon’s first words in the Metropolitan Tabernacle. They are worthy to be inscribed upon every pulpit in the world. It should be required of every preacher that he put into practice what Spurgeon said on that momentous occasion. But few have read or heard the first words spoken by his venerable predecessor, John Gill, at the opening of the house of worship at Carter Lane more than 100 years earlier. A comparison of the two will show that Spurgeon followed Gill in Doctrine and practice as well as in the pastoral office.

The meeting house at Carter Lane was opened on October 9, 1757. The pastor, John Gill, preached from Exodus 20:24. In the course of his message, he made the following comments.

“As we have now opened a new place of worship, we enter upon it, recording the name of the Lord by preaching the Doctrines of the Grace of God, and of free and full salvation alone by Jesus Christ; and by the administration of Gospel ordinances, as they have been delivered to us. What Doctrines may be taught in this place after I am gone is not for me to know; but as for my own part, I am at a point—I am determined, and have been long ago—what to make the subject of my ministry.

It is upwards of 40 years since I entered into the arduous work; and the first sermon I ever preached was from those words of the Apostle, ‘*For I am determined not to know anything among you, save Jesus Christ, and Him crucified.*’ And through the Grace of God I have been enabled, in some good measure, to abide by the same resolution up to now, as many of you here are my witnesses. And, I hope, through Divine assistance, I always shall, as long as I am in this tabernacle, and engaged in such a work. I am not afraid of the reproaches of man; I have been inured to these, from my youth upwards—none of these things move me.

BLESSED IS THE CHURCH OF GOD WHEN
HER PASTORS FOLLOW THE WORDS OF GILL!

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During this holiday season visit
the sick, and those in
prison for the
sake of our Master.

“IT PLEASED THE LORD TO BRUISE HIM.”

Isaiah 53:10.

Don Fortner

Contrary to popular, heretical opinion, the Son of God did not die as the helpless victim of circumstances because the Jews would not let Him be their king! His death was not a secondary plan God had on reserve, and adopted because the Jews rejected Him. Their rejection of Him was part of the plan! That is what Romans, Chapter Eleven is all about.

The Lord Jesus Christ died by the hand of God, according to the will of God, to satisfy the Justice of God, for the Elect of God, to the Glory of God. Though He *“knew no sin,”* the Lord God was pleased to bruise Him in the place of sinners for sin. We recognize that our Redeemer was crucified by the hands of wicked men; but He was delivered to their hands by the will of God (Acts 2:23); and those wicked men did nothing but that which God Himself had purposed, and *“determined before to be done”* (Acts 4:27-28).

The death of Christ was no accident, or afterthought! The death of Christ was in the mind and heart of God from everlasting (Revelation 13:8). The eye of faith looks beyond the malice of the Jews, the weakness of Pilate, and the Roman cross, and traces the death of our Lord Jesus Christ back to its original source, to the heart of God Himself (Romans 5:8; 1 John 4:9-10).

The Lord Jesus Christ died according to the purpose, decree, and will of God our Father (1 Peter 1:18-21; Acts 13:28-29). We do not, we *dare* not impute to God the sin and guilt of the crime! Wicked men did exactly what they wanted to do. God did not force them to act as they did. Yet He did absolutely govern and control their actions, and used them to accomplish His own purpose of Divine Grace toward His Elect. Not a single action, circumstance, or pain involved in the Savior’s death came to pass except by the decree of God.

This is a foundation truth of Holy Scripture. See that you hold it firmly: God Almighty has written a book of Sovereign and absolute Predestination (Revelation 5:1).

“Chained to His throne a volume lies with all the fates of men,
With every angel’s form and size drawn by the eternal pen.”

Nothing escapes the will, purpose, decree, and power of God. Everything that comes to pass in time was ordained by God in eternity! You may be sure that God Almighty, Who feeds the sparrows, clothes the lilies, and numbers the hairs of our heads, left nothing to chance or circumstance regarding the life and death of His dear Son.

The death of Christ is the very core of Predestination. It is the center and mainspring upon which God fashioned all His other purposes. It is the foundation upon which the structure of God’s decrees was built. Jesus Christ is *“the Lamb slain before the foundation of the world”* because *“it pleased the LORD to bruise Him.”*

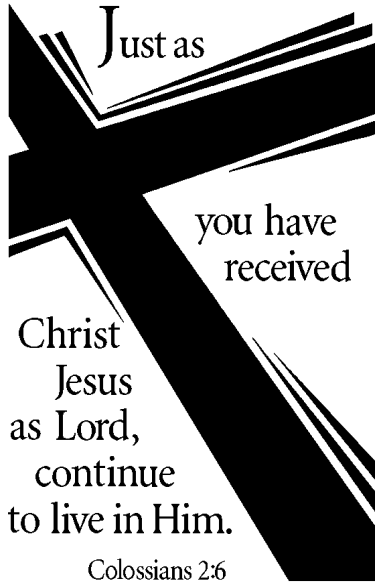
Long before there was a sinner, God provided a Savior. Before the sheep went astray, God made His Son our Shepherd. Before we fell in the first Adam, we stood in the last Adam! Before ever we broke God’s Law, Christ was our Ransom. Before we became polluted, Christ was our cleansing Fountain. Long before we incurred the debt of sin, Christ stood as our Surety to pay our debt. Before we were cursed by the Law of God, Christ was our Redeemer! Before ever we died, Christ was our Resurrection and our Life!

Dear Brothers and Sisters, the practical matter is be yourselves in your religion. Never attempt to counterfeit another’s virtues, nor try to square your experience according to another person’s feelings. Do not endeavor to mold your character so that you may look as if you were like a certain good person whom you admire. No, ask the Lord, who made a new person of you, to let your manhood or womanhood come out as *He* meant it, and whichever Grace He meant to be prominent, let it be prominent. If you are meant to play the hero, and rush into the thick of the battle, then let courage be developed. Or if He designed you to lie in the hospital and suffer, then let patience have its perfect work.

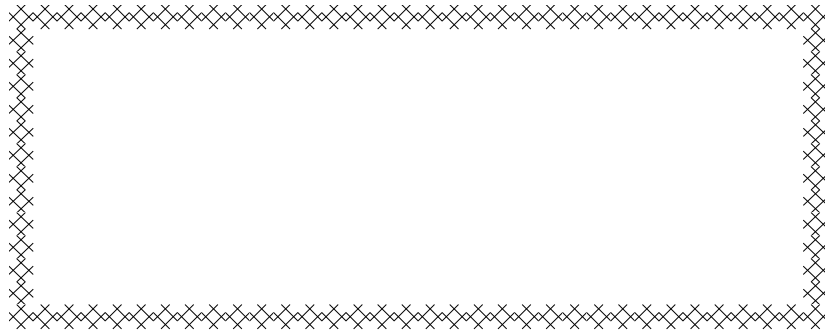
But ask the Lord to mold you after His own mind, that as He finds a stork for a fir tree, and a fir tree for a stork—a hill for a wild goat, and a wild goat for a hill—He will find a place for you, and find for you, the place that He has created for you. There His name shall be most glorified, and you shall be most safe. Kick not against the pricks, but take kindly to the yoke, and serve your day and generation till your Master calls you Home.—**CHS**—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Volume 17, Sermon #1005—*Lessons from Nature*.

“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Heb 7:25 NKJV).

For HIS Glory
 Prison Ministry
 Emmett and Ann O'Donnell
 P.O. Box 291301
 Kerrville, TX 78029-1301



Just as
 you have
 received
 Christ
 Jesus
 as Lord,
 continue
 to live in Him.
 Colossians 2:6



Come to Jesus Christ FOR repentance!

In This Issue...

..and, Lord willing, *every* issue, our *only* purpose is to honor Jesus Christ.

**WHAT IS
 THIS
 FEAR OF God?**

**WHAT IS
 THIS
 FEAR OF God?**

**WHAT IS
 THIS
 FEAR
 OF God?**

GRACE!

*“And I will make an Everlasting Covenant with them, that I will not turn away from doing them good. But I will put My fear in their hearts, that they shall not depart from Me”
 Jeremiah 32:40.*

What is this *fear of God*? It is, first, a holy awe and reverence of the great God. Taught of God, we come to see His infinite greatness, and the fact that He is everywhere present with us. And then, filled with a devout sense of His Godhead, we dare not sin. Since God is near, we cannot offend.

The words, “My fear,” also intend filial fear. God is our Father, and we feel the spirit of adoption whereby we cry, “Abba, Father.” This child-like love kindles in us a fear of *grieving* Him whom we love, and therefore we have no desire to depart from Him.

There moves also in our hearts a deep sense of grateful obligation. God is so good to me, how can I sin? He loves me so, how can I vex Him? He favors me so

greatly from day to day, that I cannot do that which is contrary to His will. Did you ever receive a choice and special mercy? It has often fallen to my lot. And when the tears have been in my eyes at the sight of so great a favor, I have felt that if a temptation came to me, it would come at a time when I had neither heart, nor eye, nor ear for it. Gratitude bars the door against sin. Great love received overthrows great temptation to wander!

Our cry is, “The Lord bathes me in His love. He indulges me with the nearest and dearest fellowship with Himself—how can I do this great wickedness and sin against God?” Loved of Him so especially, and united to Him by an Everlasting Covenant, how can we fly in the face of love so wonderful?

Surely we can find no pleasure in offending so gracious a God! By His Grace it is our joy to do His Commandments, hearkening unto the voice of His Word.—Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software—Volume 35, Sermon #2108—*Perseverance in Holiness*.

**TO KNOW CHRIST
 YOU MUST KNOW YOU
 ARE A SINNER...**