

# William Tisdall

## A Plea For Mission Work Among The Muslims



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Diex Li Vuel! (It is the Will of  
God!)

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# DIEX LI VUELT!

"It is the Will of God!"

APLEA FOR

A GREAT EXTENSION OF MISSION WORK  
IN MUHAMMADAN LANDS.



By

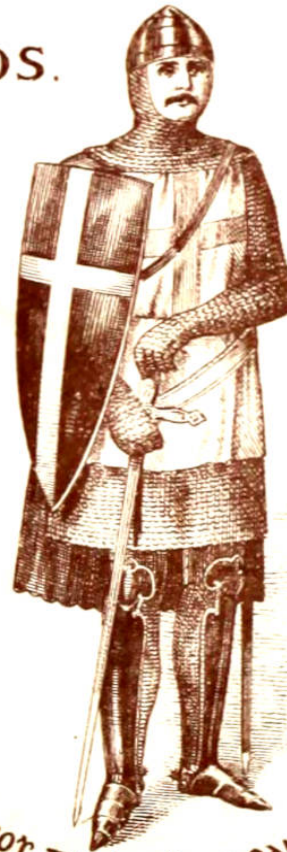
W. ST. CLAIR TISDALL, M.A., C.M.S.

(JAMES LONG LECTURER ON ISLÂM, 1891)

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ΓΙΝΟΤ ΠΙΣΤΟC ἄΧΡΙ ΘΑΝΑΤΟC



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# “Diex Li Vuel!”

(“It is the Will of God!”)

A Plea for a Great Extension of Mission Work in Islamic Lands.

by W. St. Calir Tisdall, M.A., C.M.S.

“JAMES LONG” LECTURER ON ISLAM, 1891.

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“Tota vita *Christi* crux fuit et martyrium, – et *tu* tibi quaeris requiem et gaudium?”  
“The whole life of Christ was a cross and martyrdom - and do you seek rest and joy?”



# Preface by Lutheran Librarian

In republishing this book, we seek to introduce this author to a new generation of those seeking authentic spirituality.

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## **“In manu sit Christianorum sepulcrum Christi!”**

### **“The power of the Christian tomb of Christ!”**

SUCH WERE THE WORDS which just eight centuries ago sounded forth from the lips of Peter the Hermit, when urging his fellow-Christians to band themselves together, forgetting their petty feuds and ceaseless quarrels, to rescue the sepulchre of Christ from the hands of the Infidels. Stirred to the heart by the miseries of his fellow-believers in Islamic lands, which he had witnessed during his pilgrimage to the Holy City in 1093, and burning to erase from the Church the lasting disgrace of permitting the Crescent to gleam on the very site of the Temple of Solomon, this marvelous man, on his return to Europe, went everywhere preaching the Crusade. Almost a century previous had Sylvester II. (in 999), amid the all but universal expectation of the immediate return of our Lord, urged upon Western Christendom the duty of aiding their afflicted brethren groaning beneath the oppression of the Muslims. But the hour had not struck; and it was not until the call of the Hermit of Amiens resounded throughout Europe that the heart of Christendom was touched. Then in 1095, first at Placentia, and later in the same year at Clermont, standing amid an immense assemblage of the clergy and laity, assembled in the market-place. Pope Urban II. pleaded the claims of the Holy War preached by the Hermit, and called upon his hearers, and upon all true Christians everywhere, to enlist under the banner of a Leader Who would never fail to feed His warriors with the Bread of Life; with Whom victory was certain, the reward eternal, and death itself martyrdom. Then from the lips of the listening multitude burst the cry, in their own Provencal dialect, “Diex li vult, Diex li vult!”<sup>1</sup> —“It is the will of God!” “It is indeed the will of God,” rejoined the preacher. “Take then this word as your battlecry, and go forth to victory in the name of Christ.”

History tells us how the cry echoed from heart to heart, and from lip to lip, throughout Europe; from the shores of the Mediterranean to the then almost inaccessible Highlands of Scotland. The summons awoke an electric thrill in every breast; and noble and serf, gentle and simple, rich and poor, responded to the appeal, and went forth from home and country, prepared to conquer or die in what they fondly regarded as an enterprise especially blessed of Heaven. We now know how great was their error, and how fear-

fully they failed. “The weapons of our warfare are not carnal, but mighty through God”; and in every age it has proved true that “they that take the sword shall perish with the sword.” Nevertheless, we admire the zeal and devotion which animated our crusading ancestors; and even at the present day our hearts are stirred within us by an enthusiasm nobler and more unselfish, truer and more manly, than is generally felt in this matter-of-fact age, when we read the recital of their prowess, or see the monuments of the crusaders in our venerable abbeys — the Red Cross on their shields still testifying to their dedication to a lofty purpose, and their devotion to a noble cause. Earthly need and covetousness, romantic ideas and superstitious feelings and hopes, had no doubt their part in influencing many to take the Cross; yet the zeal which during two hundred years moved so many millions almost everywhere was not altogether of the earth. There was much that was noble in the movement, but the zeal of the crusaders was ill-directed, and ultimately failed in its object. Jerusalem, though once wrested from the hands of the Muslims, speedily fell again into their power; and it was proved that not by might, nor by power, but only by the Spirit of the living God was Christianity destined to triumph over Islam.

*We* have learned this lesson. Would to God we had, together with the treasures of their dearly bought experience, inherited also the zeal and enthusiasm, the courage and devotion, of our Christian ancestors! For in our own day and generation, a similar, though far grander, call is resounding; though in too many cases our ears are too dull to hear and answer it. It is not now the cry of a weak and mistaken, though zealous and devoted, man, but the voice of our risen Lord Himself. He calls us to a nobler crusade — a more glorious contest. It is still the old battle of the Cross against the Crescent, of Christianity against Islam. Yet we are not now bidden to go forth with the weapons of slaughter and destruction in our hands to lay low mortal foes. But, led by our risen Lord, we are called upon to march forward under His banner, wearing the panoply of God, and wielding the sword of the Spirit, to wrestle not with flesh and blood, but with the world-rulers of this darkness — this awful blight — spiritual and mental, as much as physical, which has now, for far more than a millennium, brooded over many of the fairest countries on the face of the earth. Nor are we now summoned to go forth, as did our forefathers in days of yore, to rescue from the defilement of Muslim hands the empty sepulchre of a dead Christ. Nay, rather, our duty at the present time is, surely, in God’s might, to deliver from the

thralldom of sin and Satan those whose bodies were created to be the temples of God's Holy Spirit. "Let Christ's sepulchre be in Christian hands," cried Peter the Hermit. "Let the temples of the Holy Ghost be wrested from the power of the Devil, and purified from the defilement of sin," should be our reply. The conversion of the Muslims to Christ and the subversion of the religion of Muhammad, is one of the last and greatest tasks still left to the Christian Church to do ere the angelic proclamation can go forth: "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever."<sup>2</sup>

Islam is today the religion of about one hundred and fifty millions of our fellow-creatures. Its sway extends from the Pillars of Hercules to the Caspian Sea, from the Pamir Steppes to Zanzibar, from the Balkan Mountains to Sumatra. It is the faith of Arabia, Palestine, Syria, Turkey in Europe and Turkey in Asia, of Mesopotamia, Persia, Afghanistan, Baluchistan, of the vast regions of Turkistan and other parts of Central Asia. In India alone its professors number fifty millions. It is the religion of the Malay Peninsula, and is said to be still extending in the Islands. In Yun-nan and other parts of China its devotees may be numbered by tens of thousands. It is the religion of Egypt and of a large portion of the Sudan, and its professors may be found not only in Zanzibar on the East coast, but well in the interior at Lake Victoria Nyanza. We find it again in the Niger basin, in the regions of Haiisa and Sokoto, and it is not unknown at Sierra Leone. The Tuariks and other fierce tribes of the Sahara profess a belief in Muhammad, and the Arabian "Prophet" is acknowledged by sovereigns and people alike throughout Tripoli, Tunis, Algiers, and Morocco. To what extent this faith is still being spread in Africa it is difficult for us to say, but it is already the dominant religion of fully one half of the entire continent. Nor must we imagine that the Muslims in general care little for their faith. On the contrary, commended to its professors not less by its many half-truths and its apparent simplicity than by its warlike spirit, and lax moral code, Islam has long exercised, and even now exercises, over the hearts and lives of many millions of Muhammadans an influence which, for strength and earnestness of conviction and the zeal which accompanies it, can hardly find its parallel in the whole history of the world. God is regarded by the Muslims as an Almighty Ruler, entirely different in every possible respect from every one of His creatures, and separated from them by an impassable gulf. He is as arbitrary and despotic as any Oriental sovereign, and it is gross blasphemy

to call Him our Father. He is our Master and Owner, and we are His slaves, each one of whom He has, long ages before the creation of the world, by His arbitrary decree predestined to eternal happiness or everlasting fire. Muhammad is the last and greatest of His Prophets; for his sake the Universe came into existence, and the Qur'an revealed through him has superseded all previous revelations of God. The Atoning Death of our Lord is denied, His Deity scouted as a blasphemous fable, and the Qur'an assures us that "God can destroy Jesus, Son of Mary," as readily as any other part of creation.

Such is the religion of Islam, aptly set forth in their once so much dreaded battlecry, "Allah akbar" – "God is most great," and in their oft-repeated Creed, or Confession of Faith, "There is no God but God: Muhammad is the Apostle of God." Any one who has even a very slight degree of acquaintance with Muhammad's own life and conduct will readily acknowledge that a religion emanating from such a man, a faith which places *his* name next to that of God Himself, and which holds up Muhammad to the reverent devotion of its professors as God's ideal of the most perfect of men and the last and noblest of His inspired messengers, must necessarily produce evil results. The history of the past, as well as what we know of the present state of all Islamic lands, confirms this only too well. Tyranny and intolerance, ignorance and superstition, bigotry and formalism, a blind belief in fatalism, brood over every such country, hardly relieved to any degree where Pantheistic philosophies and other delusions have arisen to bear witness to the utter inability of Islam to satisfy the thoughtful seeker after truth. Progress of every kind is regarded by earnest Muslims as almost impious, and the most frightful moral evils are rife everywhere among them. Polygamy and servile concubinage, frequent divorces and nameless crimes, cast a lurid light upon the practical working of the teaching of the Qur'an and its effects upon the lives of its professors. The seclusion of women and their exclusion from even the right of participating in the public worship of the Mosque, show us at once the fearful state of Society that Islam has produced, and its utter inability to purify or elevate either man or woman. Amid all the literature which certain Islamic tongues can boast — especially the Arabic, the Turkish, and the Persian — there does not exist, Muslims themselves being the judges, a single book written by any Islamic author that is fit to be placed unreservedly in the hands of their women. The conceptions of Paradise and of the future rewards of faithful Muslims which

the Qur'an and the Traditions of the "Prophet" contain, are such as to render purity of heart impossible and undesirable to a Islamic. When besides all this we remember that their religion gives them an altogether erroneous view of sin, and denies all atonement, supersedes Christ Jesus by Muhammad, and rejects the Bible for the Qur'an, — we at once see that to leave Islamics in their present state of ignorance of all true religion is one of the most awful crimes of which we Christians can be guilty. It is natural that those who do not profess to believe in the Deity of our Lord, those who have never felt His life-giving power in their own hearts and spirits, should not feel any call to exert themselves for the good of the followers of the false Prophet. But to those of us who accept God's word in its entirety, who believe and are convinced that only through Christ can we know God to our soul's health, there can be no possible excuse for our carelessness and coldness in the matter. We dare not say as Cicero does, in words quoted with approbation by a recent writer on Islam, "*Sua cuique genti religio est, nostra nobis.*" We *are* our brother's keeper. The light of the Gospel has been given to us that we might shed it abroad amid Muslims as well as Pagans. "God," says the Apostle, "gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."<sup>3</sup> And therefore it is that God the Son Himself in His parting command to His followers bade them, "Go ye into all the world and preach the Gospel to the whole creation."<sup>4</sup> "Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."<sup>5</sup> The duty incumbent upon us is clear, the command imperative and unmistakable: let us now enquire to what extent we Christians have fulfilled or are fulfilling it with regard to the followers of the Prophet of Islam.

The members of the North Africa Mission have now begun a very important work in Morocco, Algiers, Fez, Tunis, and Tripoli, countries long entirely neglected. The Church Missionary Society's Missionaries on the Niger can hardly be said to be devoting any special attention to the Muslims, and our Mission to the Sudan is still in its infancy. In Egypt the noble work begun by Miss. Whately can never be forgotten, but she has passed to her rest, and the Christian workers there at present are terribly, almost ludicrously, few. In Zanzibar one or two missionaries are brought in contact with Muslim enquirers, but no one has been set apart for this special work. In Palestine we have a few missionaries, and the American Missionaries in Syria have done a noble work. In Turkey and Armenia they have a few de-

voted workers, as also in Persia. In the latter country we long had only one man of the Church Missionary Society, the Rev. Dr. Bruce, of Julfa, who has only comparatively recently been sent a very scanty number of fellow-workers. In the Punjab and Sindh several different Societies are at work, and more has been done for Muhammadans there than in any other part of the world. Something of the same kind is true of parts of the North-West Provinces. In other parts of India, even in such large cities as Bombay, Calcutta, and Madras, there are only one or two missionaries of all Societies who can specially give themselves up to the duty of evangelizing the large Islamic portion of the population. Whole states like that of the Nizam of Haidarabad (Deccan) are wholly devoid of any missionary to the Muslims. We should probably be far in excess of the truth if we were to estimate all the Missionaries belonging to all Societies put together, who are really devoting themselves to preaching the Gospel to the followers of Muhammad, at 100 or 150: i.e., less than *one* Christian worker for every *million* of Muslims! But even this gives no proper idea of how little the Christian Church has as yet realized her duty in this respect. Some of us who recently heard Mrs. Bishop's stirring account of her travels in Kashmir, Persia, and Central Asia, were appalled at the simple but awful picture she drew of the spiritual destitution of the people. She told us of journeying on day after day, week after week, through these vast regions, passing large cities and populous villages, and yet not finding a single Christian worker of any kind, and hardly a person who had even heard the Gospel. In the whole of Afghanistan and Baluchistan there is not a Christian of any description. If we except perhaps an occasional colporteur of the Bible Society, the same terrible fact is true of the whole of Turkistan. In spite of our few laborers in Baghdad, we dare hardly speak of any Christian work of any kind as in progress among the large population of the whole of Mesopotamia. Arabia is practically untouched. Ian Keith Falconer gave his life for the cause of Christ at Aden, and the Free Church of Scotland has a missionary there now as his successor in the good work. But Aden is a British station, and mission work has not yet been extended even into Yemen. At Muscat, that apostle of our own time, Bishop French, has lately fallen in his pioneering work, which he trusted — and shall we say trusted in vain? — would lead others to realize as he did the solemn nature of our terrible responsibility to preach the Gospel of eternal life to the Arabs, and to offer themselves to carry it far into the interior of the country. A standard-bearer has fallen, and no one has

yet stepped forward to fill his place. Nothing can more strikingly show the degree of zeal which Christians in England feel for the spread of their Master's kingdom among the followers of the Prophet of Islam!

Compared with the very small amount of effort that has been made by the Church of Christ to carry the Gospel message to Muslims, we may well thank God that so much success has been achieved among them. Islam has already received a very severe check in India, and learned defenders of Islam, in that country, have now been compelled to fall back from many of the positions they once deemed impregnable, and to adopt an entirely new line of defense. At least one great reforming movement, very similar in its nature to those among Hindus, which are known as the Brahma Samaj and the Prarthana Samaj, has occurred among Muslims in India, and can be traced to a very large extent to the influence of Christian teaching. This is the "Naturee" school, as the followers of Sayyid Ahmad are termed. Sayyid Ahmad himself actually began to write a voluminous commentary upon the books of the Old Testament, for the use of his co-religionists; but desisted from the undertaking before he had finished the Book of Genesis, because he found it impossible to explain away (as the claims of Muhammad required) the clearly expressed promises to Isaac of the coming of the Saviour from his descendants, and not from those of Ishmael. There is much in the tenets of this new sect which is quite alien to orthodox Islam, and much that is akin to Materialism; yet it shows how utterly impossible it is for orthodox Islam successfully to resist the influence of Western culture and Christian thought. In Persia also, a great and growing sect — that of the Babis — though adopting, or still retaining, in their creed much that is absurd and objectionable yet show a very encouraging tendency towards Christianity, and in many instances a marked readiness to read the Christian Scriptures. Their zeal for what they regard as the truth has often led them to die a martyr's death rather than return to their previous belief in Islam. Such movements, when so comparatively little has been done for the Muslims by Christian Missionary Societies, encourage us greatly in the hope that the disintegration of Islam, when properly and efficiently undertaken, will prove a far easier task than many think. Conversions to Christianity from among Islamics have not been few wherever the Gospel has been faithfully presented for their acceptance. In the Punjab such converts may be numbered by hundreds — men taken from almost every position in society. Among the fifteen native Christian clergy now working in that mission in connection with



the Church Missionary Society, ten are converts from Islam. In Turkey, when for a few years religious toleration was proclaimed, Dr. Koelle was enabled to baptize and gather round him a small congregation of those who had been brought out of the darkness of Islam to the light of the glorious Gospel of Christ. But man after man vanished, and was never seen again alive. They were no doubt murdered because of their faith. Dr. Bruce, in Persia, and some Christian Missionaries in Syria and Palestine, tell of men who were brave enough, even with the sword hanging over their heads, to confess Christ in Islamic lands. The same is true with regard to Baghdad. I have myself been privileged in Bombay to baptize Muslim converts of several distinct races — one an Afghan, one a Turk from Central Asia, several natives of Persia, and not a few from different parts of India. Moreover, besides those who have had the courage to confess the faith of Christ crucified, and endure persecution for His name sake, every Missionary to the Muslims knows of Muslim inquirers who have privately confessed their faith in Christ, but are kept back from receiving baptism by their dread of the danger which they would thereby incur. These facts are true, not with reference to the work of anyone Missionary Society alone, but to that of every such Society that has, even to a very limited degree, striven to bring the light of the Gospel to the Muslims. Thank God, those of us who have been called upon to labor among Islamics know better than faithless critics that the Word of God is strong to pierce to the heart and conscience of the most bigoted Muslim, and to lead even such men as Dr. 'Imadu'ddin and Safdar 'Ali to bow to the dominion of the Truth which maketh free. A Muslim with whom I was reading St. John's Gospel said to me, "If a Muslim has read the Gospel for even three days, although perhaps he may still fear to become a Christian, yet he will never again believe in Muhammad." This man has since been baptized.

"Some men know God," said a Muslim friend of mine, who had knelt weeping with me to pray to God for light and peace — "some men know God in a way that I do not know Him, though I have long sought for Him. Pray to God for me that, if it be His will, I too some day may know Him." God has not left Himself without a witness among such men. All we need is to go forward boldly, prayerfully, and trustfully in this grand and glorious work.

A most devoted Missionary now gone to his rest, the brave Mackay of Uganda, called attention a few years since to the vast importance of gaining

for Christ the strong races of the Asiatic continent, and not being contented with preaching the Gospel merely to nations that were possessed of far less vigor and force of character and showed a tendency to become extinct. It is a marvelous thing that in the wondrous Providence of God the Gospel has been preached to not only the poor as individuals but to those nations and tribes which in the community of races and nationalities hold the same place. The Gospel has in many cases retarded for centuries, even if not sufficiently accepted to enable it to permanently prevent, the downfall of a race. All honor to those steadfast and heroic men who have devoted their lives, like Williams, the martyr of Erromango, Gardiner of Tierra del Fuego, or Bishop Patteson of Melanesia, to preaching Christ crucified to the savage and the degraded. Nothing in the whole history of the Church of Christ is grander and more noble than the history — little known to most of us — of the self-denying lives and heroic deaths of those heralds of salvation, to whose devotion, under God, the conversion of these and similar tribes is due. But “these things ought ye to have done, and not leave the other undone.” Had the earliest preachers of Christ in Europe confined their efforts to the conversion of the Bretons, the Finns, or even the Kelts, what would be the state of Europe today? Thank GOD, they had courage and faith enough to enable them to attack the cultured Greek and the imperial Roman. And when these races fell into utter ruin and almost total extinction through their vices, Christian Missionaries feared not to take up the cross, and, not counting life dear to themselves, to preach Christ crucified to the invading Teuton in Gaul and Italy, to the Gothic hordes in Spain and the Vandal hosts in Africa, and even to the savage and bloodthirsty Saxon ancestors of our English race, who had extinguished in blood the Christian faith in nearly the whole of England. The work was not one devoid of danger. Many a champion of the Cross was called upon to seal his testimony with his blood. The cry, “Christianos ad leones,” sounded forth only too frequently from the abandoned populace of the great city which was drunk with the blood of the martyrs of Jesus. Many a St. Alban never canonized gave his life even in this island ere Christianity finally took root in it. Yet the Christians of those terrible days were not terrified. They had their “marching-orders,” and they obeyed them. Christ, they knew, was with them, and in His Divine strength they felt able to do their duty, knowing well how true the words of the Apostle must for all time be, “This is the victory that overcometh” — nay, rather, “that hath overcome — the world,

even our faith." Such men could not be conquered; all the powers of earth and hell leagued together could not long resist them. So the work went on. Nations, like our own, then unknown to fame, except for their savagery and cruelty, but destined, in God's providence, to play a leading part in the future history of the world, were slowly but surely won for Christ. And what has taken place in Europe may and should take place in Asia also. The Arabs are one of the bravest and most independent races in the whole of that vast continent. We all know what their courage and faith wrought in days of yore, when, at the bidding of their false Prophet, they issued forth from their ancestral deserts to the conquest of the world. What may not that nation, children of Abraham and Ishmael, yet do for the advancement of Christ's kingdom if we have courage and zeal enough to conquer them for Christ! Shall Bishop French have died in vain for Arabia? Is it not time that we set ourselves in real earnest to the spiritual subjugation of the Islamic world? Then again, there are the Turks, a vastly extended race, brave to a fault, ready to shed their blood for their faith, which, we must remember, was adopted by them voluntarily when their swords had shattered the throne of the Khalifs of Baghdad, and their resistless valor had made them masters of almost the whole of Western Asia and the terror of the world. Degraded by vice, cowed and hopeless through the tyranny of their rulers and the fatalism of their creed, what might they not yet be and do, if brought out from such thralldom and made heirs of the glorious liberty of the children of God! The bravery of the Afghan again is equaled only by his cruelty and thirst for blood. Cannot the Gospel of Christ change him too into a noble and self-devoted soldier of the Cross? The Malay is noted for his piracies and his ruthless butcheries; but his deeds are hardly worse than those of our own heathen ancestors, who longed to die on the battle-field, or on the deck of their pirate-craft, and panted for the wine-horn and the feast in the Palace of Odin, Valhalla, the "Hall of the Slain." Yet Madagascar, inhabited to a great extent, as the language shows, by a branch of the same great Malay race, has furnished many a champion to join the noble army of martyrs. Why should not Malacca and Sumatra do so too? — if we will only nerve ourselves for the effort, find, at whatever cost, determine to give them the Gospel of Christ, which is still today, as in the past, the "power of God unto salvation to everyone that believeth."

"It is the will of God!" May not we Christians at the close of this nineteenth century take as our watchword this old Crusading cry? However mis-

taken they who first used the words may have been, we cannot be wrong if we understand them of the conquest for Christ of Islamic lands. That is without doubt the will of God, for he has given the command and He will not deny us the power to obey it if we will. Why should not those of us who feel that the time has come for preaching the Gospel to the Muslims dedicate ourselves and our possessions to this sendee as did our fathers to a far less noble Crusade? Cannot England supply enough earnest Christian men and women to form a "Crusaders' Union," pledged to do all in their power, God helping them, to labor as God shall direct for the conversion of the Muslims? Such a Union would have to rouse zeal among lukewarm Christians at home, to gain and disseminate accurate information in reference to the true nature and effects of Islam, and by so doing to confute those false ideas which are now doing so much to blind Christians to the deep needs of the Islamic world. They would supply volunteers to enable our Society, and perhaps others also, to undertake work in earnest and on an adequate scale among the Muslims. They would support us who are now engaged in this work by their prayers for us. Members of the Union would be ready to come forward and stand by our side in distant lands, to cheer us by their presence and aid us by their exertions. And when one by one, our life's duty done, we fall in the front of the battle or are carried wounded from the field, younger and more able hands than ours would bear aloft the Christian standard to victory. We have delayed too long and neglected our duty, the one thing we Englishmen pride ourselves most on doing. Let us rouse ourselves to action now ere it is too late.

"The night is far spent, the day is at hand." The one great barrier to the spread of the Gospel over a large portion of the earth is the power of Islam. If we Christians will only rise and do our duty, the barrier will be soon removed, and those very nations which now hinder the Gospel most may, in God's Providence, become the foremost champions of the faith and the most zealous preachers of the Redeemer's love and mercy. When the Crescent of Islam shall fade away before the beams of the Sun of Righteousness, the world will have been won for Christ.

*"IT IS THE WILL OF GOD!"*

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1. Literally: “God wills it.”↵
  2. Rev. 11:15 (R.V.).↵
  3. 1 John 5:11, 12.↵
  4. Mark 16:15.↵
  5. Acts 1:8 (R.V.).↵

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The most important thing to grasp is that no one is made right with God by the good things he or she might do. Justification is by faith only, and that faith resting on what Jesus Christ did. It is by believing and trusting in His one-time *substitutionary* death for your sins.

Read your Bible steadily. God works His power in human beings through His Word. Where the Word is, God the Holy Spirit is always present.

Suggested Reading: [New Testament Conversions by Pastor George Gerberding](#)

## Benediction

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 1:24-25)

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