

Let's go **FISHING**

WITH *the* DOCTOR



DR. WALTER LEWIS WILSON

Let's Go Fishing With the Doctor

By

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PREFACE

The blessed privilege of winning souls for Christ is most interesting, profitable and eternally blessed.

To be a successful soul winner, it is necessary to study the case and also the Scriptures. By studying the case, a proper diagnosis is made, and by studying the Scriptures, the proper remedy is found.

The soul winner must adapt himself to each individual, else he will be unsuccessful in properly handling that case. Both the head and heart should be reached. The message which we bring must appeal both to the thoughts and to the feelings, and these must be joined together. We must not appeal only to the intellectual side, nor must we play overmuch upon the emotions.

We are not out to win arguments, but the person. Our purpose must be to bring the friend to the feet of the living Christ in adoring worship and implicit trust.

Let us not be so busy in presenting our arguments that we hide the Lord Jesus from the listener.

The purpose of this book is to present to you some practical ways of fishing for souls and of so presenting the Lord Jesus Christ, that others will want Him and will accept Him. May the Holy Spirit bless the messages to your heart and enable you to come before the Lord of the Harvest with many precious souls won through your labors.

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CHAPTER ONE

THE LORD OF THE HARVEST EQUIPS AND LEADS

¶ 1. The Holy Spirit is the “Lord of the Harvest.” He directs the worker to the troubled soul, so that no time need be wasted. He equips the worker with the words to speak so that no effort need be misspent. He directs the worker to the work so that no opportunity need be lost. We must learn to depend upon the Holy Spirit in this blessed business of “Fishing for Souls.” Note the following instances in the Scriptures which definitely point to the work of the Holy Spirit in Person.

¶ 2. It was the Holy Spirit who said in Isa. 6:8, “Whom shall I send?” It was the Holy Spirit who said, “Go and tell this people.” We KNOW that this Lord WAS the Holy Spirit, because Paul told us so in Acts. 28:25-26. It was the Holy Spirit who said to Ezekiel in chapter 2, verses 2 and 3, “I send thee to the children of Israel.” It was the Holy Spirit who said to Ezekiel, chapter 3:26-27, “I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb... but when I speak with thee, I will open thy mouth.” It was when the Holy Spirit descended upon Christ, then He began His public ministry in the harvest fields of earth. It was at Pentecost that the Holy Spirit prepared the lovers of our Lord to go out in the sea of life, equipped with power to save men. It was the Holy Spirit who forbade Paul to preach the Word in Asia, and afterwards prevented him from going into Bithynia. Acts 16:6-7. When Philip was

to change his place of ministry, in Acts 8:26, it was the Spirit who instructed him. When Philip wondered which one of the many chariots he was to approach, it was the Spirit who said: "Go near and join thyself to THIS chariot." Acts 8:29.

¶ 3. The Holy Spirit understands what the trouble is. He also realizes whether or not you are in condition to speak to that soul; whether your heart is right; if you know your Bible; and whether or not you have it with you. He knows if you have the necessary wisdom for dealing with that particular case, and He also knows how far advanced you are in the school of practical experience. Someone has translated Galatians 6:1 to read: "you who are spiritual experts in mending souls." There is such a thing as being so yielded to the Spirit and so led by Him that you will be constantly successful in catching men for God.

¶ 4. The Holy Spirit deals with men through other men. He could have told the eunuch the way of salvation, but He did not. He chose to send Philip with the message. He could have told Cornelius about the Saviour, but He chose to send Peter. He could have revealed to Lydia God's way of salvation, but He chose to send Paul. Now, in these days, He wants to send YOU. Of course He can only send YOU if YOU want to be sent by Him. If you ignore Him, He will be hindered in sending you. If you overlook the fact that He is here to make you a soul winner, then you will not receive the full benefit of His gracious ministry.

¶ 5. The Holy Spirit has come "to teach you all

things." He, it is, Who "will guide you into all truth." Since He has come to do this blessed work, we should bow to Him while we reverently and earnestly listen to His teachings of the Scriptures. We do not read that the Father teaches the Scriptures nor do we read that the Lord Jesus will instruct us in the Word. Just as it was the work of the Son to die for us at Calvary and to live for us now before the Father, so it is the work of the Spirit to open up the precious Word and to reveal to us the beauties of Christ from its pages. We should go directly to the Holy Spirit and talk to Him about the blessed Book which He has indited, and look to Him to explain it.

¶ 6. Since the Holy Spirit is the One who works in human hearts and knows where they are, it is to Him that we look for instruction concerning our ministry to those hearts. When Samuel Levermore said to his sister, "I am going as a missionary, to France," she replied, "to find a troubled soul in France will be like looking for a needle in a hay-stack." His answer to her was very significant. He said, "That is true, my sister, but you must remember that the Holy Spirit knows where the needle is." In my own personal experience, I have proved the truth of this statement many times. My book, "Miracles in a Doctor's Life," is full of stories which prove the truth of this statement. I question the wisdom of carelessly scattering the Gospel. I would not condemn the practice, but it seems to me that it is hardly the will of the Lord for us to waste the time or money in His business, since the Holy Spirit has come to direct us into those parts of the sea where the fish are biting.

¶ 7. We are in God's school. We learn first grade lessons in the first grade, and seventh grade lessons in the seventh grade. We should not try to learn high school studies in grade school years. The Holy Spirit knows your capacity. He knows what you can best learn and what you should learn for the special work He is planning for you. He does not educate two people alike. No two people fish in the same way. Your personality will be presented with your ministry. What you are and what you say will go together in all of your service.

¶ 8. Once I stood upon a pier, projecting out into the lake, and saw a fourteen-year-old boy fishing. He had on only a pair of overalls. His pole was a crooked stick from a nearby tree. The line was a piece of kite-string, weighted with a bent bullet, and on the end of it, a three-for-a-nickel hook. Hanging from the pier was his string of beautiful fish, just the right size for an individual meal. They were beautiful fish. Each one would satisfy any member of the family. The grin on his face, as he lifted the line, was typical of the successful fisherman. On the other side of the pier was a gentleman of wealth. He was dressed in an expensive sport suit and was fishing with a very fine steel rod, equipped with the finest reel. Nearby was his green metal bait box. It was filled with hooks of divers sorts, flies of many hues and colors, lures and spoons of every design. He had caught nothing. He did not have even a bite. As the lad pulled up a beautiful fish, the gentleman turned to the boy and said very seriously, "Lad, how do you do it?" The boy grinned, took a hitch at one leg of the overalls,

looked at the string of fish and said, "Mister, it's the kind of spit you use." The boy was not far wrong. The boy had put part of himself with the bait to catch the fish. You, too, must do it. In fact, you do do it. For this reason it is so very necessary that the Holy Spirit have charge of the life as well as the message.

¶ 9. Arthur T. Pierson said, "If it is possible to 'so speak that many will believe,' then it is also possible to 'so speak that no one will believe.' "

¶10. If we would be successful fishermen for God, then it is essential that we have upon us that "indescribable and indispensable unction of the Holy Spirit." Not only does He direct the message, but He imparts to the message that savor and flavor which gives it that heavenly character. Ordinary conversations between the saint and the sinner will not bring life to a dead soul. Paul said, "my speech and my preaching was . . . in demonstration of the Spirit and of power." I Cor. 2:4. His speech was his personal conversation with an individual. His preaching was his public ministry from the platform. Most soul winning is done through personal conversation and those private talks must be from the Spirit. Simply arguing with the friend will not produce divine results. Be quiet in your heart, be calm in your mind, be restful in your spirit, and consciously look to the Holy Spirit to show you both what to say and how to say it.

¶11. In Matt. 10:19-20, the Lord Jesus said, "Take no thought HOW OR WHAT ye shall speak . . . for it is not ye that speak, but the Spirit of your Father that speaketh in you." The Holy Spirit must tell us WHAT to say, but He must also tell us HOW to say

it. We may say the right thing with such a **wrong** attitude and with such bitterness, that we drive away the one we should be winning. Then again, we may have plenty of love in our hearts and tenderness in our tones, but not say the right thing to bring Christ before the friend who wants Him. God's remedy for all this is a personal knowledge of a personal walk with the Holy Spirit.

¶12. Do you, Christian friend, KNOW HIM? Do you only know **ABOUT HIM**? Is He a real person to you? You should know Him so intimately and so personally that you enjoy the blessedness of His communion and the fruitfulness of His leadership.

¶13. If you do not know Him personally, go to Him in faith just now and make Him the Lord of your life, your Teacher, your Guide, your own God whom you worship and adore. He will then take charge of your life as the Lord of it, and He will make you a winner of souls, as you desire. Do not treat Him as a servant who is to come running to you on special occasions, as you may ask Him to help you do a certain work. He has not come to **HELP YOU** do something, He has come to use you as His servant. He has not come to assist you, but to manage you. Instead of His running at your invitation, you ought to do the running at His invitation. Give your body over to Him just now, and then the Holy Spirit will speak His words through those lips and will run His errands with those feet. Do it now. God grant it.

CHAPTER TWO

WE OPEN THE CONVERSATION.

¶ 1. It is quite necessary that some subject of mutual interest shall be found if you would gain the attention of the stranger or the friend whom you wish to win for Christ. Something must be found that will adapt itself to the mental condition or to the present situation of that one with whom you converse. In this chapter, we shall present some suggestions that will enable you to approach various kinds of individuals in an acceptable manner, although no attempt has been made to completely cover the field, but with the examples herein presented, you may find some help which will enable you to deal with other persons.

¶ 2. THE STRANGER

If the friend is reading a newspaper or a magazine, you might inquire if he has noticed the large amount of space used for advertising purposes; this will enable you to tell him of the most wonderful advertising in the world. The most diversified advertising is the advertising of the birth of Christ by the Holy Spirit. The date referring to His birth is on each birth certificate. It is on each death certificate as well. It is on each marriage license and must be on the divorce decree. On your front porch, in the morning, is the newspaper with the date, to remind you of the birth of Christ. This birth-date is on each bill of goods and on each check that pays for it. It is engraved in the cornerstone of our great buildings and

is stamped on every ticket for railroad, steamship, or airplane.

¶ 3. The infidel denies the truth about Christ, but must copyright his book under the date which refers to the birth of Christ. The follower of the infidel buys the book with a coin on which is a date referring to Christ's birth. The birth of Christ is the most widely advertised event in all the world.

¶ 4. You may continue with your friend, because he will be quite interested now, after hearing the story told above. Tell him that the reason for this great advertising plan of God is in order that he may know about this Saviour and accept Him as God's great gift. Ask him if all this advertising has been in vain.

¶ 5. If your friend is not reading, you may ask whether he has noticed the miracle of the limb of a tree. You might tell him of such a limb on a live oak tree in New Orleans. The tree is about forty-two inches in diameter. The limb is about ten inches in diameter and projects from the tree seventy-five feet. The fibers of this limb do not penetrate the tree more than half way or about twenty-one inches. No human being, no engineer, no contractor, no manufacturer can make a pole out of any kind of material, fasten it into another base with a twenty-one inch anchorage, and make it stay in position. It would break off of its own weight. This is one of God's great miracles which cannot be understood. You may ask your friend whether he has permitted God to work any miracles in his life.

¶ 6. THE SCHOOL TEACHER

You may approach this friend by asking her

whether or not she is using the same text books as those that were used twenty-five years ago. She will tell you "No" with some disgust. You are supposed to know that all text books change, all ideas change, all the theories and notions of men are changed.

¶ 7. You may now inform the teacher that God's Word remains the same from year to year because it is the only revelation of God, the only remedy for sin, the only antidote and preventive of sin. No other treatment has been discovered that can successfully cure a sinful heart. No other theology has ever been found to give rest to a guilty soul. Since this book is not based on man's theories, it is not subject to replacement by man's ideas. You might then ask her whether she knows of any other person, except Christ Jesus, who can save the soul and satisfy the heart.

¶ 8. THE DOCTOR

Most physicians make no claim of being Christians. They give many excuses for their ignorance of God and of His Word, but they have human hearts like others, and should be won for our Lord. Ask the doctor "when does a baby's heart give its first beat, and what makes it do it?" He, of course, does not know and probably has never thought of it. The God, who started his own heart to beat when he was a wee baby, is the God who will stop it some day and meanwhile asks to take up His dwelling place there. You might also ask the doctor why legs grow to an equal length and stop growing at the proper length. Why do the limbs not keep on growing all through life? A crocodile keeps growing until it dies. Why do not people do the same thing? There must be someone

with wonderful intelligence who made blood vessels for the blood and made the teeth to match in both jaws and arranged the nervous system. The God who made us is the God to whom we must report.

¶ 9. THE BOOKKEEPER

A good approach to this friend is to ask him how he balances his books of account. He will tell you that the customer must pay the bill. You should ask him immediately who will balance his account at the great judgment throne. If he is going to pay it, what will he pay it with. Money cannot be used in heaven. It bears the imprint of the country that issues it and it is only good there. The Scripture reveals that only the precious blood of Christ can balance the account. I John 1:7 makes this quite clear and so does Eph. 1:7. Counsel him at once to go to the Lord Jesus and trust Him to balance the debt.

¶10. THE DENTIST

You might tell your dentist that he is not like God because God "breaks the teeth of the ungodly," and that he tries to keep from breaking them. You might read to him Psalm 3:7, for he is interested in teeth. Ask him if there are other ways in which he is unlike God. It will make a most interesting comparison. He will be interested also in knowing that God has His own way of making teeth clean and white, for, in Amos 4:6, He describes the famine He will send on His disobedient children, giving them cleanliness of teeth by lack of bread. The application to him will be that, if he continues to live in disobedience to God and without a saviour, he, too, will be shut out of all of God's blessings in the eternal dark.

¶11. THE LAWYER

Ask this friend whether anybody and everybody is free to practice law before the Supreme Court of the United States. He will reply that only those lawyers who have been "recognized" by the chief justice are permitted to thus plead in that court. Ask him, then, if he has arranged for any one to represent him at the Great White Throne, the supreme court of the universe. Only Christ is "recognized" by God as having the right to plead in that court, and, therefore, his case must be placed in Those hands. Tell him that you understand that a lawyer's hands must be clean as he appears to defend his client. This lawyer-friend will probably admit to you that his hands are not clean. He is a guilty man and, therefore, has forfeited any right to plead his case before God. Urge him to kneel at once to Jesus Christ, the One Mediator, and read to him I Tim. 2:5.

¶12. THE GROCER

Upon the shelves of the grocery store may be seen many cans and bottles with labels upon the sides, telling of the contents. Thus these vessels confess before men what is in them. The grocer may be asked whether or not he has confessed what is in him, "he that confesses Me before men, him will I confess before My Father." Matt. 10:32. If Christ is not dwelling in the heart of the grocer, then there will be no confession. You will find that this method of approach is very effective and will have a wonderful result in many instances.

¶13. THE LAUNDRYMAN

The clothes need to have the spots and the soil

removed and afterwards the wrinkles also. These garments are quite unable to clean themselves, nor have they any desire to do so. The laundryman and the washer-woman are like these soiled garments. They are dead in their sins and quite content to remain as they are. Someone else must see the soil and provide a means of cleansing. The blood of Jesus Christ, His Son, is the only provision made by God and we find this precious blood through God's Word. Ask your laundryman, if the blood has removed the spot and whether or not His Word has removed the wrinkles.

¶14. THE ELECTRICIAN

No one knows what electricity is, but we can plainly see its effects. So it is with eternal life. Your electrical worker will admit that a wire, which apparently is cold and dead, may contain tremendous power, death-dealing power, as well as heat and light. He cannot explain it, but he must admit it. Way off in the distance, perhaps hundreds of miles, there is a power house generating current. He knows it, and acts wisely because of it. So it is with eternal life. We see its effects, we know it comes from an unseen source in heaven. Ask your friend if he is acting wisely, avoiding the destructive power of the wrath of God and accepting the blessed power of His love and grace.

¶15. THE PAINTER

There is a slogan among painters, "Save the surface and you save all." You might suggest to your painter that this is hardly a workable theory. New paint on an old ship will not make it sea-worthy.

Painting an old house will not repair the rotten wood. Painting an automobile that is five years old will not make it a new model. Dolling up the life with religion will not make a saint out of a sinner. Lovely actions on the surface will not alter nor remove the evil that is in the heart. God's only remedy is the Lord Jesus Christ, blotting out the sins with His own precious blood.

¶16. THE PRINTER

This friend may be told of Habakkuk 2:2, "Write the vision, make it plain upon tables, that he may run who readeth it." Ask the printer if his vision which he is printing is only for the merchandise of earth to advertise it and sell it, or if he also has a vision of the value of Christ Jesus, so that as he may print messages about Christ, hearts will be lead to trust Him.

¶17. THE BANKER

The money which this friend is handling bears the imprint of the United States. It will purchase in this country what may be obtained in this country. Forgiveness and salvation are not a product of the United States, and cannot be purchased with the coins of this realm. Something better is needed, something of value that is issued from heaven. The Lord said, "Look unto Me and be ye saved." Isa. 45:22. Peter said to one friend, "Thy money perish with thee." (It always does.) Acts. 8:20. Only that which is eternal can give an eternal salvation. The Word of God, the Son of God, the sacrifice of Calvary, these are eternal; these bring salvation to the banker.

¶18. THE STUDENT

The young person in high school or college is in-

clined to deny the mysterious and to be antagonistic to righteousness. He desires to be a law unto himself and to recognize no interference with his liberties. It is well to ask him whether lawlessness in the school room would produce efficient students. Ask whether he would like all law-enforcement officers to be removed from the city. Ask if he would like his own person and property protected by those in authority. He is also inclined to deny the mysteries of spiritual things. On this point you might ask him if he understands how God makes white sweet sugar out of black carbon with the gases, oxygen and hydrogen. Or you might suggest that he explain why the hair on the head is quite different from the hair on the eye-brows and why those hairs are quite unlike that on the limbs. He will admit mysteries in nature and reject mysteries in the Scriptures. If he rejects the one and accepts the other, he is prejudiced and unfair. Turn his attention at once to the justice of God in punishing the sinner, and the goodness of God in saving the one who believes in Him.

¶19. THE POLICEMAN

Tell the officer that he is one of God's ministers. Romans 13:4. He, of course, will deny it, but this passage will assure him that it is true. Ask him if he is as interested in supporting the laws of God as the laws of man. Inquire if he thinks those should be arrested and punished who break God's laws. From this point it will be quite easy to turn his attention to Calvary, where Christ makes bond for the criminal who comes to Him in trusting faith. The Blood is the bond.

¶20. THE JUDGE

This friend should be preparing his case for the supreme court. He must stand before the great Judge. The Lord has the evidence ready. God is ready to "judge the living and the dead." I Peter 4:5. Ask the judge whether he has his witnesses ready, and if he is sure they will testify to his innocence and sinlessness. What will he do if the evidence proves his guilt. What will he do when he finds that there is only one lawyer, Jesus Christ, who is authorized to practice before the eternal bar and He was not engaged for this case. Do urge your friend to trust himself and his record to the Living Christ, at God's right hand.

¶21. THE MANUFACTURER

Every factory has an inspector. He examines the merchandise to see if it is properly made and is fit to be offered to the public. You might ask the owner, or the superintendent, whether or not he will pass inspection for a place in the King's palace. He cannot be his own inspector. This investigation must be conducted by the owner of the palace. He must come under the scrutiny of the Living God. The requirements of heaven must be met. The inspector's hand-book is the Bible. This friend will be examined according to those specifications. Not a single sin will be passed, no imperfections will be allowed. We can only be perfect in Christ Jesus. Col. 1:28. Those who belong to Christ have His perfection imputed to them.

¶22. THE FISHERMAN

As this vacationist expects and hopes the fish

will take his bait, so God is waiting for men to take His bait, the Gospel. When the fish is caught, it will belong to you. When you are caught, you will belong wholly to the Lord. God presents His Gospel in over two hundred ways. One of these ways will surely catch you. The fisherman has his bait box filled with an assortment of lures and flies in order to attract the attention of the fish and thus to invite the fish to become his property. You know the disappointment of the boy who returns with an empty stringer. How it must hurt the heart of God when you spurn His love, refuse His grace, reject His gift and have no desire to belong to Him nor to live with Him.

¶23. THE WATCHMAKER

A hypocrite is like a watch with no works. It cannot tell the time for it has no power within. Ask your friend if he can tell the way of salvation. Of course, if he does not know, if he has not been saved himself, if the power of God is not within his own heart, then he cannot tell another. Fixing up the outside of a watch will not make it run. Fixing up the outside of a sinner will not make him live for God. Invite your friend to come to the Lord Jesus and get the main-spring of eternal life, the hair-spring of the Spirit of God, so that he will be able to tell others about time and eternity.

¶24. THE SALESMAN

Performance counts. The sales argument is always about the blessing which his merchandise will bring to the purchaser. Of course, if the prospect does not want the service which this article will render to him, no sale will be made. So it is with Christ.

If the salesman does not want that which only Christ can give, then he will never accept Him. Since no other person nor religion nor service of any kind in all the world can give what Christ can give, then he is shut up to the Lord Jesus, exclusively. There is no substitute for Christ. The Saviour of sinners has no real competition. Men must be saved by Him alone.

¶25. THE CATHOLIC

These friends often have hungry hearts, wishing for peace, seeking for something definite. They may be easily approached by calling attention to some of the lessons in the crucifix. Here is a dialogue with such a person. "Do you look at the crucifix to remind you that Jesus died for sinners?" He will answer in the affirmative. "What sinner did He die for?" He will tell you it was for everybody. "Do you know any particular sinner for whom He died?" He will probably look bewildered and will not quickly tell you of anyone. Ask him if he knows the name of any sinner for whom Jesus shed His blood. He will answer that he does not. It never enters the mind of the Catholic friend, that Jesus did any thing for him personally. Ask him now, if it might not be possible that Jesus died for (insert his name). He will say that he thinks it might be so and you can reply, "If Jesus did die for you, did it do any good, or did He waste His time?" If this friend is really in earnest, he will assure you that Christ was not a failure, but that He certainly did accomplish the thing He came to do. Turn now to I Peter 2:24, I Peter 3:18, Col. 2:13-14, Isa. 44:22. See now whether he will not kneel to the living Lord Jesus at God's right hand, and thank Him

for such a wonderful forgiveness, such a blessed salvation.

¶26. THE SELF-RIGHTEOUS

There are many of this kind. They believe in saving themselves by character-building and by good works. Ask him if he is living up to his own standards or to God's standards. Ask whether he thinks heaven can be bought for the price he is willing to pay through his money, his time and his talents. Ask him how many sins he can commit and still be sure of heaven. Where is the limit, beyond which the soul is lost. If he has an honest heart, he will let you direct him to the Saviour through whose merits he may stand accepted in God's presence.

¶27. THE GOLF PLAYER

There is no substitute for putting the ball in the cup. The player might boast of the wonderful strokes he made, the clever way in which he kept out of the rough, the long drive he accomplished from the tee. None of these boastings will avail if the ball missed the cup. So it is in the life of this golfer. He may tell you of his efforts, of how hard he has tried, of how much he has given of time and money. Tell him that you are not interested in how early he was at the course, nor how much he paid for the clubs, nor how expensive was the suit that he wore, nor how he restrained his language when the ball went into the pond. The only point of issue is, did he put the ball into the cup at each of the eighteen holes, and in their proper order and with how many strokes? He must conform to the rules of the game, otherwise he is debarred. So it is with Christ. God has set the rules

concerning this life and the next. There can be no substitute rules. Efforts that fail have no value. To put the ball in the cup is to put the soul in the care of Jesus Christ. He must save, He must forgive. We must kneel at His feet and hear from His lips those words, "Son, thy sins are forgiven thee."

CHAPTER THREE

HOW TO DIAGNOSE THE CASE

¶ 1. Each individual must be approached by you with an open mind. You do not know what you will discover in this case until a thorough investigation is made. After the conversation is opened, try to get your friend to talk. Ask him what he believes about the future and about the cross. See if he believes the Bible is true. Ascertain his attitude toward forgiveness of sins. See if he is concerned about his own need. The questions listed at the end of "Miracles in a Doctor's Life" have been used by the author for making very successful diagnosis. As the individual talks, listen closely for his statements about which you may afterwards speak with him.

¶ 2. Do not try to correct the ideas of this person immediately. Neither try to change his way of thinking about the many things which you see to be wrong. Do not interrupt his conversation. You are not in the business of correcting him. Your work is to bring him to Christ. Let him explain his position as fully as he may wish, even if he makes a statement that you know is not true. Let it go for the present. In tantalizing him, you will lose him.

¶ 3. It should be remembered that the principal thing is to get him to the Saviour. All other ideas, thoughts and beliefs which he may advance are only side lines. Do not let him side-track you on any of these things. Stick to the point; hold before him the question throughout the conversation, "How are you going to get rid of your sins?"

¶ 4. If your friend insists on telling you what he does NOT believe, you ask him to tell you what he DOES believe. Be a good listener while he is doing it. Do not be so anxious to tell what you think as you are to hear what he thinks. If you listen well, you will have little difficulty in applying the scripture that fits his needs.

¶ 5. In the story of the woman at the well, you will find that she sought to lead Jesus away from the subject, first by raising a racial question, then a physical problem. From this she went to the social situation and then to the church position. Christ did not permit Himself to be led off the subject by any of her "off-the-subject" questions. The soul winner must hold the conversation under his own control. The turtle dove leads the boy away from the nest by flying apparently with a broken wing and falling on the grass. The lad leaves the nest, chases the bird that now pretends to be wounded, but flies away with perfect ease at the approach of the boy, leaving him to wonder where he left the nest. So the sinner will want to tell you about his grandmother or his great-aunt, back in New England, or what a wonderful preacher he had in his boyhood days. Do not be led astray by any such conversation. Proceed with your diagnosis until you find the state of soul of this individual.

¶ 6. You will discover that some friends, who have been raised in the church, assert that they believe everything in the Bible, but have no peace. Their trouble is, they believe the truth of the facts, but have not accepted them for their own hearts.

They need to be shown the need of accepting the Saviour, personally, committing their cause and their case to Him. Others believe that the Word is true for somebody else, but is not true in their case. There are still others who will not admit that they are bad enough to be lost, and will talk at some length about how good they are, and are not quite as bad as the Bible says some folk are.

¶7. You will find those who have the idea that God is too good to punish any one. In this case you have only to suggest that a GOOD JUDGE is one who punishes the guilty and sets innocent persons free.

¶8. It will be very helpful to learn something about the background of this friend. Was he raised in some church association? If so, what church? The teachings of that particular denomination or cult will have influenced his mind. What business is he in? With this information, you may choose appropriate illustrations and scriptures. Where has he lived? This will have much to do with his viewpoint. How much education has he received? This will enable you to word your sentences to fit his thinking. What tragedy may have been in his life or what disappointment? His domestic and financial relations may account for his present attitude.

¶9. Careful attention should be paid to see whether there is any hunger in the heart of this party for "the full soul loatheth an honey-comb." Prov. 27:7. There is no use offering the Bread of Life to one who has no hunger.

¶10. In several instances I have found it more

easy to make a diagnosis when the friend was asked to write down his religious experience on paper. Twice I have led souls to Christ by this method. In each case the letter was full of "I." One letter had eighty-four references to the person who wrote it and the other one contained 126. In each of these letters the person and the work of Christ were noticeably absent. I called the attention of each writer to the fact that his mind was centered upon himself and not on the Saviour. They were occupied with their own experiences instead of with the work of the Lord Jesus. Neither of them doubted the Word of God, nor the personal value of Christ, nor did they show any interest in Him, because of their attention being focused on their own religious experiences. It was comparatively easy to turn these friends to the Saviour for I simply wrote back to each of them, "Your letter contains too many 'I's' and not enough 'CHRIST'."

¶11 It will be found in some instances that there are ulterior motives working in the heart of the seeker. A young man may be courting a Christian girl and is seeking "religion" so that he may win the hand of the girl who has told him she will only marry a Christian. This case will probably not come through to a clear conversion. He is trying to change his own heart in order to obtain his own desires. He is not convicted of sin, he is only convicted of his love for the girl. He is not afraid of meeting an angry God, he is only afraid that his sweetheart will refuse him. Such a case must be dealt with by showing him his utter lost condition. The Gospel should not be given him until he sees that it is not a way of escape from the

dilemma of his love affair, but is a deliverance from the wrath of God.

¶12. Another friend may desire to "get religion" for business reasons in order that he may obtain trade from the other church members or patients among the religious people of the city. The hypocrisy of such an one must be exposed and the soul winner must be alert to ascertain the state of mind of the seeker.

¶13. Care must be taken in dealing with educated people to see that they do not just receive a head knowledge of the facts concerning the Gospel. The facts can be taught to anyone. It is not education that saves. It is a revelation of Jesus Christ to the soul that saves. Here is a sample of a conversation which is usually fatal and never is profitable in soul winning. It should be utterly avoided.

- Q. You believe John 3:16, don't you?
- A. Yes, I believe all the Bible.
- Q. Well, you believe in Jesus Christ, don't you?
- A. Yes, I have always believed in Him. I was raised in a Christian home and have believed all of this since I can remember.
- Q. Well, does it not say that if you believe in Jesus you will never perish?
- A. Yes, it says so.
- Q. Well then, will you ever perish?
- A. I guess not, because that's what the Bible says.
- Q. Well, does it not also say that you will have eternal life if you believe in Jesus?
- A. Yes, I see that it says that in this verse.

Q. Then you must have everlasting life, or else the Bible is not true.

A. That must be so. I guess I am a Christian. Goodbye.

¶14. The above conversation is quite typical of the way converts are made in some revival meetings. This kind of an argument leaves the soul in the dark and does not reveal the value of Calvary, the worth of the Blood, nor the sufficiency of Christ Jesus. If the soul winner would ask the subject to explain what John 3:16 means to his heart, then you could diagnose the mind of this friend easily. Do not ask questions which can be assented to easily. Ask questions which will cause the subject to do some explaining and then you will understand whether he realizes the meaning of the passage and the application of the message to his own heart. The conversation just described brings out the use of logic and of argument, but does not touch the heart nor cause that soul to fall in love with Christ Jesus and to commit the saving of his soul to the Redeemer.

¶15. It is very necessary in making a diagnosis to see whether the friend understands the way of salvation. I used a very excellent method recently with a college professor who had studied both in this country and abroad and who is now teaching a Bible course in a college which has forsaken its orthodoxy and has committed itself to the evolutionary hypothesis, a denial of the inspiration of the Scriptures and a program of salvation by character-building. After endeavoring for an hour to bring this friend to see his ignorance of God, I finally asked him this question: "If I

was very sick and in fact dying, and should send for you in order that you might tell me how to be saved and to escape the wrath of God for my sins, what would you tell me? Remember I have only thirty minutes to live and you must tell me something that a dying man can grasp and something that has God's approval. What will you tell me?" This splendid young man with all of his college training, with his study of German philosophy and who was quite familiar with great American writers on religious subjects, was non-plussed. He did not answer quickly. He was a thinking man and was careful in his statements. After some time of silence had elapsed, he finally said, "Really I do not know what I would say. I have never been called upon in such a situation." Immediately I said to him, "Do you not see that all of your study and meditation and research work has only left you with a volume of worthless knowledge and a soul as dark as midnight in the matter of God's salvation and the value of Jesus Christ?"

¶16. There are those who do not understand the plain statements of Scripture and there are others who MISunderstand the Gospel passages of the Word. Each of these cases must be dealt with in a different way. The Lord Jesus said: "If the light that is in thee be darkness, how great is that darkness." Matt. 6:23. Recently in an exhibit I saw an incandescent lamp filled with a sodium gas which, when lighted, blotted out many bright colors that were on the walls of the room in which this lamp was lit. When the sodium lamp was extinguished, then the colors could be seen again on the wall. The lights of false doc-

trines and wicked cults serve to blot out many precious truths in the Bible. For that reason it is necessary to find out whether your friend has been raised or taught in the light of any of these modern false teachings. If so, you will know that the light of that evil faith has blotted out certain truths in the Word which you must stress and explain and reveal again to that darkened heart.

¶17. If the one with whom you are dealing says that he does not believe the Bible, then ask him to be specific and tell you exactly what he does not believe. Never let a person talk to you in generalities on spiritual matters. Confine him to the point he raises. You can help him by asking whether or not he believes the statement in Proverbs 30:33. Of course he will have to tell you that he does. By this he proves to you that he does believe something in the Bible. Refer also to Eccl. 1:7, and see if he will deny the truth of this passage. Certainly he will admit the truth of it and now you have him acknowledging that two verses are true. You might turn again to Psa. 104 verses 17,18, 19. You will have no trouble obtaining his assent to the truth of this passage. By this method you will have no further difficulty with his general statement, because he has admitted that part of the Bible is true. You may now say to him, "Is it not true that the part of the Bible you reject is that portion which condemns your sins and foretells your doom, as a sinner, in the Lake of Fire?" He rejects the parts that make him uncomfortable and refuses to believe in that which would seek to correct both his faith and his practices.

¶18. A very delightful question to place before the

unbeliever or the one who says he would like to believe, but cannot, is this: "What would you like to have God do in order to obtain your confidence, your faith and trust? Do you want Him to write another Bible? Do you want God to open heaven and give you a special message just for yourself? Do tell me what your demands are for evidence more conclusive than that which is presented in the Scripture." You will find that your friend is not looking for evidence, he is usually making an excuse with which he may successfully withstand your plea.

¶19. On one occasion I was addressing a group of so-called "spirit mediums." There were about sixty-two present in the service and I asked this question of the president of the club: "What would you like to know about eternal things that is not fully revealed in the Scriptures? What new information do you expect to receive when you seek to communicate with the dead? You may ask me any question you wish about Heaven or hell or angels or demons or the state of the dead, their condition at the present time, and I believe that I can show you from the Word of God a full and complete answer to your inquiry." The result of this question was that the president came to my office the next morning to tell me that he had seen the error of his way and had accepted Christ Jesus for himself.

¶20. It is well to go slowly in diagnosing the case with which you are dealing. Observe carefully his statements and hold him to his statements. By carefully analyzing that which he may say to you, it is often an easy matter to arrive at the mental processes

of his mind. Let me illustrate. A friend once said to me that he had no interest whatever in eternal things. I held him to this statement in the following manner: I asked if he had an interest in his business, to which he, of course, replied that he had. I inquired if he was interested in the welfare of his children. He manifested a deep interest at once. Through our conversation I caused him to confess that he was quite interested in his own health and that of his family; in the prices of the commodities in which he was dealing, in the tariffs of the country and in many other essential things. Upon obtaining his admission concerning these, I asked him whether he was wise in pretending to have no interest whatever in the welfare of his soul. Of course he did not want to appear to be foolish, and confessed that he did have some interest.

¶21. If your friend desires to argue with you, it might be well to find some way in which you can agree with his argument. Nothing will stop the mouth of such a person quite so quickly as to agree with him. If he says that there are a lot of hypocrites, you can assure him that there are, but that you are quite anxious that he shall not be one. If he reasons that many start on the journey and soon fall away, you may admit that it is true, but tell him you do not want him to be like Orpha, but you do want him to be like Ruth. If he reasons that most great men are not Christians, you may call his attention to the fact that the Lord said, "Not MANY noble are CALLED," nevertheless among these few are found the best and finest of scientists, royal rulers, statesmen, financiers, generals, merchants, manufacturers,

poets, and musicians who have publicly confessed their faith in Jesus Christ and have walked with God in lowly trust. There is a small book published containing the pictures and the records of 150 of the world's greatest men who were followers and lovers of the Lord Jesus Christ.

¶22. The result of your diagnosis of cases will be summed up more or less in the following groups:

- 1.—Those who deny the truth of the Scriptures and of Christianity.
- 2.—Those who admit that there is some truth in Christianity.
- 3.—Those who are trusting in good works for salvation.
- 4.—Those who believe the Bible, but have not made personal application.
- 5.—Those who neither deny nor affirm, but are indifferent.
- 6.—Those who are militant antagonists of Christian things.
- 7.—Those who are really in soul hunger for God.
- 8.—Those who are earnest in their religious desires, but have been led into false cults and wrong beliefs.
- 9.—Those who are satisfied with the traditional teaching of their forefathers and their church, believing that these are sufficient for salvation.
- 10.—Those who are so wrapped up in other interests that they have not taken time to investigate the claims of Christ.

CHAPTER FOUR

WE ANSWER RELIGIOUS QUESTIONS

¶ 1. Much of your soul winning work will probably be done among those who are members of some religious group. Each one will have his own convictions about the way of salvation or about God's plan of forgiveness. These cases are usually rather difficult to handle because oftentimes there will be no hunger in the heart. When a soul is satisfied with his false religion there is not much room for a new revelation. We shall take a few cases from my own personal experiences in order to see how we may successfully deal with these.

¶ 2. One will say to you, "I am not as bad as you seem to think I am. I do nothing wrong, I have never killed anyone and certainly you misjudge me if you think I am so bad that God would punish me." In such a case you will turn the thoughts of this friend away from his deeds to his person and character. A garter snake is harmless, but when found in the yard is killed at once. The young lion caged is playful and harmless, the keeper will tell you that it has injured no one, yet you know that it has an evil nature and will display its fierce desires when opportunity is given. No amount of good behaviour and good character will establish relationship with God. No amount of law observance in the United States will make a citizen out of a foreigner. Relationship is not based on service, nor on behaviour, but rather on a birth or a definite act by one in authority. Because this friend has not been brought into God's family by the now

birth, he is outside the fold and is lost, no matter how good and how upright he has lived.

¶ 3. Those who think themselves to be good enough to pass the judgment, need only be reminded of the various kinds of sins which they may have committed since their childhood. Ask them if they have ever counted up the sins or made an estimate of the number. My own procedure is to take a sheet of paper and a pencil; then, having estimated their age, multiply the number of years by the number of days in a year to see how long this friend has lived. If the days amount to 7,500, ask whether one sin a day might have been committed. There are sins of commission and of omission. There are sins of ignorance and of presumption; sins which we cause others to commit. If there is an admission that at least one a day has been committed, then you may show at once that there are 7,500 sins on record against this friend. If he has committed two a day of any sort, there are 15,000 against him. If he may have committed twenty a day, there will be on God's record against his soul, 150,000 sins. Surely such a record would be quite sufficient to condemn this friend and to shut him out forever from the presence of a holy God. Usually the facing of this undeniable fact will be used of the Holy Spirit to convince this one that he needs the Saviour.

¶ 4. Another way of approaching this kind of friend, is to ask him if the estimate he has of his own goodness is the decision of God, or his own. We will be judged at the judgment throne, not according to our own estimate, but according to God's standard. It is necessary that we know what God thinks of us and

whether He will pass us as being either innocent or guiltless. This information may be obtained from the Scriptures. You will then use such passages as: Romans 3:9-19; Mark 7:2-23; or the parable of the tares in Matt. 13:24-42. All of these portions reveal God's thoughts about us, not our thoughts of one another.

¶ 5. I have sometimes used with self-righteous folks the illustration of the obnoxious character of the body. The garments must be frequently washed after being worn, even by the nicest person. We would not think of letting another use our tooth-brush and we even have special towels for the guests to use so they will not be contaminated and defiled by those which we use. Our bodies are somewhat like our souls. The body is offensive to another human being and our souls are likewise offensive to God. We are so sinful in comparison with His wonderful holiness that He cannot take to Himself anything that is ours until we have been to Christ, been purged, washed, cleansed, purified and made acceptable in His righteousness. This truth is found in Isa. 64:6, where we read that "All our righteousnesses (good works) are as filthy rags."

¶ 6. Another question that is frequently asked by religious folk is, "I belong to such and such a church. Is not that sufficient?" To such an inquirer, you may reply by asking another question. "Did anything happen to you when you joined the church? Did you get eternal life? Were you born again?" The answer will usually be that nothing happened. You will now proceed to show that it was a lost sinner who joined

the church; it was a lost sinner who continued in the church services. It is still a lost sinner who is in the church, but far nearer to eternity. Your friend will no doubt realize that there is a need in the soul of some inward change which did not occur at the time he went forward for church membership. You may quote to him I John 5:12, or John 1:12, showing that it is necessary to receive Christ personally, to belong wholly to Him, to be saved by Him, and thus receive the gift of eternal life.

¶ 7. You will probably find that not many of these religious members realize that they need a new life implanted in the heart. Their whole thought is that the actions should be guided and directed into social service acts, deeds of kindness, honesty of character and uprightness in daily living. You may show these that none of this brings one into living contact with God or a personal walk with the Lord Jesus, or a yielding to the person of the Holy Spirit. Only as one has eternal life can that one understand the Bible or love the presence and fellowship of God. Education will not bring this about, neither will church activity. This life is a gift from God as in John 3:16. This life is a condition brought about by God as in John 5:24. It is well to ask every religious inquirer whether the gift of eternal life has been received as a definite experience of faith.

¶ 8. You will find those who are quite honest in believing that they are saved because they have joined something, have been baptized and have sought to follow the rules of the church. To these you may

present five tests as to whether eternal life is theirs. They may be enumerated as follows:

- 1.—If you have eternal life, you will have a personal love for the Saviour.
- 2.—If you have eternal life, you will love His Word and understand it in measure.
- 3.—If you have eternal life, you will love the company of others who have this life.
- 4.—If you have eternal life, you will want to know the will of God in order to do it.
- 5.—If you have eternal life, you will desire the salvation of others.

¶ 9. Of course all of the above facts will not be present in each one in the same degree; they will be present, however, in some measure. The honest heart will give itself a thorough examination to see whether these things are true and if absent, will seek life from the Lord Jesus Christ.

¶10. A much more difficult person to handle is that one who has been led astray by the false teachings of modern cults. I usually ask this friend whether he became a follower of this new religion because he read about it in the Bible or because he read other literature which led him into this new faith. In every case, it has been admitted to me that it was reading other literature which converted him from the old faith to this new religion. In all of my many years of personal work I have never found a single person who would confess that he had gone into Christian Science, or the Seventh Day Adventism, or Millennial Dawn, Mormonism, Unity, or any other of the many false religions which have appeared in recent years,

only and solely through reading the Bible. Since none of these new religions are revealed in or through the Bible, they must be utterly false and lead only to the outer dark. Their books alone reveal their false faiths. The Bible does not.

¶11. The light which these evil religions offer to the public may be likened to the illumination given by a sodium vapor lamp, as referred to in chapter three. On the walls of the room where the display took place, there were conventional designs of many colors. There were broad bars of red, bands of gold, stripes of orange, squares of blue, and other shades intermingled. When the regular lights were turned off and the sodium vapor lamp switched on, some of the colors on the walls disappeared. They were neutralized by the peculiar rays issuing from this sodium lamp. When this lamp was turned off and the regular lights switched on, the colors were again visible on the walls as formerly. Thus it is with the false lights which emanate from these false religions. In their strange light, hell disappears from the Bible; judgments, too, are seen no more; the wrath of God becomes obliterated; the personal deity of Jesus disappears; the punishment of the wicked is not found. Let this friend get away from those false lights and evil doctrines, and it is seen at once that all of these things are clearly taught in the Scriptures and in plain language. Urge your friend to throw away these false teachings and come back to the Bible alone.

¶12. The question will arise whether a child who has been trained in a confirmation class, has been bap-

itized, and has then been accepted into church membership, is born again and saved. It is well not to answer this question too quickly nor too carelessly. Frequently the teaching in these classes is quite orthodox and true to the Word. It would be surprising indeed if some of the children did not really receive the truth and accept the Lord Jesus Christ personally. It would be well to ask whether that child had the assurance in his heart that he had experienced a meeting with Christ, received eternal life from Him and had a living link with God. Does the child grow in grace? Is it manifest to others that a change has taken place in his heart? Do you find him reading his Bible and talking about the things of God? Does he seek the presence of the Lord of his own accord? These are the best evidences of a transformed life. We do not need to go back to the occasion, let us look at him in his present condition. What he is now will give evidence of what transpired then. In my own experience I would say without hesitation that many of those who go through the confirmation class, are baptized and received into church membership, have not had a personal meeting with the Lord Jesus, and are not really saved. They go through life deceived and in the dark while trusting to what they did and what was done to them by the pastor in the class. We need to pray especially for wisdom in handling these difficult cases of persons who are not resting on the Person and work of the Lord Jesus, but in their church experience. If they will be honest with their own hearts and will tell you the truth about their inward convictions, they will confess that there is no

life of God in them nor have they had that life-producing meeting with the Saviour of sinners.

¶13. If you should meet with a Catholic friend who will tell you that he abides by the teaching of the church, then you may ask him what the teaching of the church is concerning the forgiveness of his sins. Ask him also whether the church teaches him how to be fit for heaven. Forgiveness does not make one fit any more than human forgiveness makes one fit for the company and association of the one who forgives. A very vile man might receive forgiveness from a most delightful and cultured lady. This forgiveness would certainly not make the man eligible nor desirable for living with the lady who forgave him. Forgiveness does not establish standing. Forgiveness does not equip one with a nature which will be pleasing to God. More than forgiveness is needed. Ask your friend what the church teaches in this regard. Most Catholics do not know what their church teaches on these subjects. They are content to remain in ignorance of the true teaching of the Scriptures and are leaving the salvation of their souls in the hands of the priests. If your friend is wanting spiritual help, you may sit with him and carefully consider the things which his church teaches on these vital questions. Take each one by itself and go over that particular thing in the Scriptures with him. Use a Catholic Bible if one is available. Show him from his own book that Salvation is not of works, as in Eph. 2:8-9. Show him that the gift of eternal life is a present possession, as in Jno. 5:24. Show him that the work of Christ at Calvary is sufficient to blot out every sin stain, as in Isa. 53:5-6, and Col. 2:14.

¶14. In every community there will be found those who are basing their hopes for eternity on a dream or a vision which they have had at some previous time. There are many kinds of visions, each person has his own peculiar experience. These friends are not trusting alone in the Person and work of the Lord Jesus, but rather in the peculiar experience with this vision. In Jeremiah 23:28 we read: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord." From this you will see that such trances, visions, and dreams are only chaff in God's sight, having no value whatever. God's Word is the wheat and we must be saved only through the statements of the Scriptures. Another scripture informs us that "faith cometh by hearing and hearing by the Word of God." Rom 10:17. We also read in John 5:24, "He that heareth My Word." That is the one who is saved by God's grace. Salvation is essentially and intimately connected with an intelligent knowledge and understanding of the work of Christ at Calvary and the Person of Christ in His deity. Nothing else may be substituted for this.

¶15. Friends will be found who will tell you that it makes no difference what church we belong to, because they are all seeking the same place and traveling to the same goal by different routes. You should at once pin this person down to the route that he himself is taking. What is he trusting in? Is it Christ the Saviour with him, or only Christ the helper? Does he know Christ as THE WAY, or only as the way-shower? Is he trusting in the precious Blood of

Christ and the intercessory work of the Lord Jesus on the throne, or is he depending only on the peculiar doctrines and ceremonies of the church to which he has joined himself? Do not let any such friend talk in generalities. It is necessary to confine him to a definite plan of salvation and get him to submit plainly his program in the matter of his soul's salvation.

¶16. The question will arise concerning baptism and some will assure you that they are saved because they have been baptized in the church and by the proper party, as they think. The Mormons believe this doctrine and so do those in the church called "The disciples of Christ." There are other groups also who teach the same in their course of instruction. To all such it would be well to ask, "Did your baptism blot out all the sins from the cradle to the grave, or only those sins which were committed prior to the baptism?" Their teaching usually is that only the sins committed prior to the baptism are taken care of by the baptism, but not the sins committed afterwards. You may reply that if baptism is necessary for the putting away of sins, then the person should be baptized at the end of each day, in order that the sins of that day may be put away. Death is so sudden many times that there is no time for a second or a subsequent baptism and, therefore, baptism should be a constant performance in order that one may not die in any of his sins. You can see at once that this is a doctrine that is quite preposterous and untenable. If the person is not willing to be baptized the second time nor a third, it shows quite plainly that he does

not believe in his own doctrine or else he holds very loosely to the doctrine. I have never found one who would admit or confess that baptism covered future sins. On the other hand, the Blood of the Lord Jesus Christ, which was shed before we were born, fully avails and is sufficient alone to blot out all the sins from the cradle to the grave. We are saved by baptism, but it is not our baptism. We are saved by the baptism of the Lord Jesus as recorded in Luke 12:50 and referred to in I Peter 3:21. This baptism of Christ was on Calvary under the waves and billows of God's wrath. That baptism saves every soul who puts his trust in the living Lord.

¶17. Rather frequently, you will converse with those who tell you that they have always been believers in Christ. You may be convinced that these are not really saved, but in order to make sure, it would be well to ask them what it is that they believe about Christ. The answer often given is, that they believe He is the Saviour of men, the Son of God, One of the persons of the Trinity, and all that the Bible says about Him. This faith is referred to by James as devil faith. (Jas. 2:18.) That faith is only faith in the facts and not faith in the application of the facts to one's own heart. I may observe the food on the table, learn the chemical content and the food values of each article of food, understand fully where it was grown and how it was prepared and with all of this knowledge starve at the side of the table. It is not believing the facts about the food, it is the taking of the food into the body that meets the need. It is not only believing the facts about God and Christ and the

Holy Spirit, it must also be the appropriating of God's provision in Christ Jesus so that this Saviour becomes our own personal Saviour. It is not believing the facts about the doctor that will bring his skill into your case, it is the engaging of that doctor for yourself and committing your case to him.

CHAPTER FIVE

WE ANSWER OTHER QUESTIONS

¶ 1. Some will say, "Which is the right church to join?" If this friend is unsaved be sure to tell him not to join any church until first he is joined to Christ. We read in I Cor. 6:17, "He that is joined unto the Lord is one Spirit." It is just as bad and as fatal to be a lost sinner in one church as it is in another church. The soul must be saved first before there can be any real fellowship with God's people or any occupation in God's service.

¶ 2. The infidel will tell you that the Bible is not true and will ask you to prove that it is. I sometimes say to these, "Would you become a Christian if I could prove to you that the Bible is true? Is there a longing in your heart for Jesus Christ and for His forgiveness, which you cannot accept because you doubt the Scriptures." He will probably tell you that he does not want to be a Christian and has no interest in spiritual matters. This man may be told that the Scriptures will be fulfilled in his case, "He that believeth not shall be damned." Mark 16:16.

¶ 3. Some will quibble with you about supposed contradictions and will tell you that the Bible is full of contradictions and for that reason he cannot believe the Bible. This friend probably does not know of any contradictions, but it would be well to ask him to give you one. If he should reply by attempting to do so and should bring to your attention something which seems to be contradictory, then say to him, "If

I explain this apparent contradiction to your entire satisfaction, will you then become a follower of Jesus Christ? Is this and other contradictions which you seem to think are there, keeping you from kneeling as a penitent sinner at the feet of the living Saviour and requesting His pardon? Would you be convicted of your lost condition and the peril of your eternal doom, if you could understand how it is that David paid fifty shekels of silver in II Sam. 24:24 for a place to build his altar, and then read in I Chron. 21:25 that he paid six hundred shekels of gold for this place?" It is not salvation that this man is wanting. No amount of explaining the Scriptures will satisfy his contentious nature. What he needs is not to understand the apparent discrepancies, but to realize how fearful it will be for his sinful soul to fall into the hands of the living God.

¶ 4. The so-called Evolutionist will raise a question concerning the first chapter of Genesis as it describes the origin of man and animals. You should ask this gentleman to give you a reasonable and a certain explanation for the beginning of animal life. We do not want any guess work, we refuse suppositions, we will not accept the ideas and the words of scientific men as science. You will listen in vain for any definite description of the origin of life. None of these professors can give it; they can only give you their suppositions. Their books abound with "We think," "we suppose," "it is thought," "it is generally conceded." These expressions only prove conclusively that these gentlemen are utterly in the dark and are teaching for certainties the uncertainties of their own

deductions. The Bible states distinctly, definitely, and certainly that man was made from the dust of the ground and makes no reference whatever to his development from a protoplasm. You may ask these friends to produce one single bit of evidence to prove their hypothesis. There is no such proof in all the world. The Bible account is absolutely true and may be relied upon.

¶ 5. An honest doubter may question the truth of the Scriptures. Here are a few wonderful facts about the Bible who you may present. If your listener has an honest heart, he will admit the supernatural character of this Book and will trust in the Saviour presented therein.

- 1.—Sinners hate it, and saints love it.
- 2.—It promotes every good and denounces every evil.
- 3.—Its precepts advance the happiness of man and add to his felicity.
- 4.—It denounces everything that would cause human sorrow.
- 5.—Where the Bible goes, civilization follows.
- 6.—Where the Bible is, there are hospitals, doctors, and all human mercies.
- 7.—The more this book is given away, the greater is its sale.
- 8.—It is loved by those of every age in life.
- 9.—It attracts the simplest minds and confounds the deepest thinkers.
- 10.—It applies itself to every kind of mental processes.

- 11.—It is loved by doctors, lawyers, merchants, bankers of every kind, whereas the libraries pertaining to their own line of work are not attractive to those outside that line of service.
- 12.—It is always up-to-date, and meets today's needs.
- 13.—It is so complete in its coverage of all human conditions, that no one has ever written a chapter to add anything new to it.
- 14.—It is the only book written by Jews that is loved by Gentiles.
- 15.—It is the only book written in the Orient that is loved throughout the world.
- 16.—It has survived the ignorance of its friends and the hatred of its enemies.
- 17.—It has remained on the battle-fields of life to preach the funerals of those who opposed it.
- 18.—It is the only revelation of what lies beyond the tomb.
- 19.—Its statements are so true that it invites the criticism of historians, archaeologists, scientists, and investigators of every kind.
- 20.—Its statements are accurate concerning chemistry, astronomy, geology, mathematics, botany, anatomy, and all the other arts and sciences. There are no mistakes.

¶ 6. The problem of the STONE AGE is brought up in our high school classes and the children are taught that the human race went through such a period. They will come home and ask you questions about this stone age. You may assure them that the

human family has never gone through such a period. It is true that some tribes and groups did live in such a condition and it is still true. There are groups to-day living just like some of the ancients lived some centuries ago. After the sin of Adam sinners multiplied rapidly, and there were groups who became so vile in their living that they went down to be like the beasts. The evidence is clear as to this. It is far more convincing that most of the human race never did descend to those depths of ignorance and crudeness. The excavations of archaeologists and explorers have revealed that a very high form of civilization existed throughout that very period which our school historians claim was the STONE AGE.

¶ 7. You will also hear questions from your children concerning the AGE of this earth as recorded in some of the books now being used in our schools. Some of these historians are very clever when they tell us that certain things happened eighteen thousand years ago and other things ten thousand years ago, while some things have existed for fifty million years or more. The records of the Scriptures are quite sufficient to prove how utterly false are some of these statements. The years recorded in the Scriptures are accurate, have been fully checked, and may be entirely relied upon. Do not let your children be carried away into disbelief by the false teachings of the school teachers who hold these atheistic theories. Watch the faith of your children or they will be led away into disbelief.

¶ 8. One will say, "If I come and ask God for forgiveness at the end of my life, will He not give it to

me?" There are many who feel that forgiveness is like a bit of fruit hanging on the tree, which may be plucked at will. This, of course, is not the case. Forgiveness from God must be based on a righteous reason. Full payment must be made to God for the sins committed before forgiveness may be granted. Can one walk up to a judge in the courts of this earth and expect to receive forgiveness by simply asking for it? Would you vote for a judge who would forgive any criminal who requested it? Your whole sense of justice revolts from such a thought. You would not permit this judge to be in office if he would do this. If some one will appear in court and pay the fine, then the judge can righteously release the prisoner. After a criminal has served his time in the penitentiary, then he is forgiven by the government and released. His release is not based on his asking, but is based on his paying. Since the debt is paid the law can no longer hold him in confinement.

¶ 9. You will sometimes find those who are resting in peace in the thought that God is too good to punish sinners. We have only to turn to the book of Matthew in order to learn from the lips of Christ the character of God. John the Baptist testified in Matthew 3:11, that Christ will baptize in fire. He further said that those who are like chaff will be burned with unquenchable fire. Christ spoke of those who were in danger of hell fire in Matthew 5:22. In chapter five, verse twenty-nine, He warned men against the possibility of having the whole body cast into hell. He repeated it in verse thirty, because it was so important. In Matthew 7:13, He speaks of

many who enter the broad road that leads to destruction. Again he mentions in Matthew 7:23 the warning words, "Depart from Me, ye that work iniquity." John speaks of those upon whom the wrath of God abides. John 3:36. We may well reason with this kind of person that God must handle sinners as He sees their guilt and not as we estimate their guilt. We are such sinners ourselves, that sin does not bother us any more and we are not very well pleased with having sins punished, especially if they are sins which we are favorable to. God must punish sin according to His holiness and He will do it as revealed in the Scriptures.

¶10. Some will tell you that all men will finally be saved. The answer to this is that God's Word declares otherwise. "The wicked shall be turned into hell and all the nations that forget God." Psa. 9:17. You might ask what God would do with criminals, drunkards, atheists and other enemies of His holiness. Does He want them in Heaven with Him? Do you want them in heaven with you? It may be argued that sometime in the future they will be changed in their habits and ways. The answer is that God has provided a change to all those who will come to Christ Jesus. This change is a very real transformation. It is a new birth. It is a regeneration. It can only come about through saving faith in the Lord Jesus Christ. If a man does not want to be changed, and will not come to the Saviour now, why should we believe that he ever will want this change. Punishment does not produce a change in the attitude of the heart. This is illustrated in Rev. 9:16-21. The terrible punish-

ment inflicted on men left them with hearts filled with sin, hatred and rebellion. Only the Holy Spirit can lead a man to repentance and He does that work only in this life and on this earth.

¶11. There is a teaching in some of our modern cults, that all are children of God and therefore the new birth is not necessary. It is only necessary that we cultivate the good that is in each one and seek to keep down, and under control, any evil thoughts that might arise. This teaching is refuted by John 8:44, Eph. 2:2,3, & 12 and by the plain statement of our Lord, in John 3:7, that a man "must be born again." We must show to these friends that a good character is not a sign, nor a proof of the presence of eternal life. The devil has some children who live beautiful, attractive, cultured lives and display many of the most delightful graces in human society. The devil permits some of his children to be very religious. He leads many to attend zealously to their church duties and permits them to mingle among the Christians as though they were real believers. These may engage in Christian practices without being born again at all. These are the "tares" spoken of in Matthew 13:25. They look just like the wheat, but do not have the life of God in their hearts. The devil also has some very wicked children who show plainly that Satan is their father. The devil will permit some of his children to engage in the service of the Lord and will encourage them in so doing. II Cor. 11:13-15. Let us remember that a servant is not a child. One may render service for many years and never enter the family relationship in the home where the service is performed. Let

us find out whether the one to whom we are speaking has entered into God's family by faith in Jesus Christ.

¶12. The annihilationist would seek to persuade us that death ends all and there is no hereafter. I like to ask such friends whether they do not hold to this faith because it relieves them of the worry of the judgment throne and the punishment of their own sins. Of course that is the reason. They feel their own guilt, they realize their own sinfulness, they admit that a judge, if there is one, must be just and righteous. The easiest way out of their difficulty is to do away with the judgment and the judge, and the jail, and thus get peace of mind through the conclusions of their own logic. In Prov. 11:23 we read: "The expectation of the wicked is wrath." It is for that reason that he would like to get rid of the whole dark future. Law-abiding citizens are glad to know that there are righteous judges who will punish the wicked and that there are jails in which to place the unruly. It is only the criminal who would like to abolish our courts and our penitentiaries. A better plan for this friend is to not deny the facts, but to admit them and plead guilty. Then he may come to Christ Jesus and receive a full pardon.

¶13. There are those who think that they are too busy to attend to the welfare of the soul. A very sensible answer for these is to show them that they are never too busy to attend to the thing which, in their judgment, is most important. If the car should have a flat tire, they will have plenty of time to have it repaired before proceeding. If the body gets hungry or thirsty, time will be taken out of the busy

life to gratify those desires. If disease attacks the body, the business will be laid aside and time will be taken to consult the physician. If the tooth becomes ulcerated, the call of the office will be forgotten while a visit is made to the dentist's office. If the house across the street catches fire, no business will be so urgent that there is no time to assist in the rescue of those who may be trapped in the upper stories. If there is an auto wreck in front of the office, work will cease while assistance is given to the injured. Men always do the thing that is most attractive at the moment. It is only because the soul holds a very inferior place that the eternal welfare is subordinated to temporal engagements. You may bring your friend face to face with the fact that he does not care where he will spend eternity, for if he did he would be very urgent in seeking the favor of God through Christ Jesus.

¶14. A friend may say, "After I have made enough money to live on, then I will turn my attention to religion." This sin of procrastination is a common one. These friends set a date on which they will get saved. Their turning to God will be determined by certain events which are quite problematical and which lie in the uncertain future. After certain things have taken place, then they will attend to the soul. They admit that the soul needs attention, but they specify that this attention will not be given to it until certain other things, which are more important, shall be attended to first. They expect that sometime there will be a convenient season when other things will not press for their attention and everything else will be out of the

way. The possibility that they might die before they gain their goal is not considered. They overlook the fact that just when they want salvation, the Saviour may not be near. They presume, of course, that they will always be among Christian friends who can show them the way of salvation and also that God will be waiting patiently until they decide it is time to seek His face. You may remind this class of people that many die suddenly with no opportunity to prepare. You may refer to friends who have made such an excuse and are still trying to get the amount of money they set out to make and save. You may also inform them that some cry for salvation when there is no one near who can tell them the way. Such is often the case in hospitals. The Word of the Lord is: "Come now and let us reason together." Isa. 1:18. The time to get saved is while the body is strong, free from pain and disease. The mind must be active and able to grasp the truths of the Gospel. Oftentimes, to hesitate is to be lost.

¶15. One may inform you that she "cannot believe all that the Bible says, for the Bible does not mean what it says." By making some inquiry, you will probably find that this individual is reading and believing the works of some religious leader whose books pretend and presume to explain what the Bible says and to give the Scriptures an entirely different meaning from that which is obviously in the text. Ask this friend whether she doubts anything that her religious leader says or writes. You will never find a follower of Mrs. Eddy doubting or questioning anything at all that Mrs. Eddy says. She picks up her

text book with a pre-formed conviction that every word of it is true and nothing to be doubted or questioned. The followers of Unity never doubt the truth of anything that comes from the Unity presses. They take it for granted that it must be true if it comes from that source. The followers of Millennial Dawn are never found questioning anything written by the leaders of that movement, but believe every statement as though it came from God Himself. All of these, as well as the followers of other false cults, believe implicitly all the statements which their leaders make in contradiction to the clear statements of the Word of God. They doubt the Bible, but believe their false prophets. You should call the attention of these friends to this fact, and urge them to place the statements of the Scripture in preeminence and to refute and reject all teaching that would distort the plain statements of the Bible.

¶16. Occasionally there will come across your path one who will say, "If my mother was lost, then I do not want to be saved. I want to go to be with her." Human relationships often cloud eternal realities. These forget that suffering does not make for companionship. Sufferers in the hospitals prefer to be alone. They do not want to hear the cries and groans of those in the same ward and therefore seek a private room. There will be no companionships in Hell. The portion of those who are lost is described as, "The Lake of Fire." "The outer darkness." "Everlasting chains." "Eternal punishment." "The smoke of their torment." "Reserved unto fire." "The day of wrath." Such conditions do not permit nor admit of compan-

ionship nor fellowship. To be with one's relatives in the horror of eternal punishment is certainly not to be preferred to the fellowship of the Triune God, the Angels, the saints of past centuries in the glories of Heaven. Those who would argue in this manner have not entered into the reality of the judgment throne and that terrible scene, when every sin will be brought up to receive its portion of the wrath of God. Of course if the friend persists in this attitude, you need only remind him that the family of Achan was stoned with him, Joshua 7:24; the relatives of Korah, Dathan and Abiram were sent to hell with them as described in Numbers 16:32. If a person deliberately chooses to be condemned and lost forever, God will certainly agree to the choice and will see that the person receives the doom that he has selected of his own will and accord.

¶17. "There are too many hypocrites in the church." This cry makes a convenient shield for some to hide behind as they seek to avoid the inquiry which you may make. You may agree with him at once. There are too many. You are not asking him to be a hypocrite. You are asking him to be a real Christian. You may compliment him on his discernment, for he is able to tell a hypocrite when he sees one. Since he is thus well informed on the subject, and because he rebels at the thought of being a hypocrite, you should have no trouble in persuading him to become a real Christian through saving faith in Christ Jesus. Never argue with this sort of person. He has told the truth and there is no need denying it. Let him know that you have as much sense of discernment as he has. Ask him which is worse, to be

an out-and-out sinner, on the way to hell, making no pretense, or to be a hypocrite on the way to hell with a pretense. Both are going to the same place. He is lost and so is the man he condemns. There is no premium to be placed on being an honest sinner who is under the wrath of God and condemned to the lake of fire. What good does it do to be honest in this matter if he stays on the broad road doomed to condemnation? Tell him to apply his honesty to the Gospel and to flee from the wrath which certainly awaits him. Turn his eyes away from those who have failed, to those who are real and genuine in their faith. If those who are imitations repel him, then those who are the genuine should attract him. Ask him if he is just making this statement as an excuse to palliate the pain of his own heart. You might suggest also that only valuable things that are worth while are imitated. If, therefore, there are imitation Christians, it must be a most desirable thing to be a true Christian. This should attract his heart. No one makes counterfeit pennies. They are not of sufficient value. There are counterfeit five-dollar bills and also ten-dollar bills. These are made as near a perfect likeness of the original as possible, because the original has value. So it is with the devil's imitations of Christian people. Christians have all the value of human relationships in their perfection. The devil tries to make his children exactly like them, especially if he can cause them to become satisfied without regeneration and thus keep them from Christ. Urge your friend to let Christ Jesus make him a genuine Christian filled with the **Holy Spirit and adorned with the graces of Heaven.**

CHAPTER SIX

HOW TO DEAL WITH THE SELF-RIGHTEOUS

¶ 1. Men everywhere, in all classes of society, and in every nation, are possessed with the idea that personal merit and the faithful performance of certain duties will pacify and satisfy an angry Judge on the throne. Men apply to spiritual matters rules which they would never permit in temporal affairs. It is quite generally denied that a criminal, guilty of some foul crime, can blot out his guilt by any action of his own. Those, who do thus take this attitude, are quite ready to believe that they can acquit themselves before God by some meritorious actions on their part.

¶ 2. Not only do we have the plain statements of Scripture to refute this argument, but we also have the procedure in our own courts of law to show how unsound is the theory. Probably no human heart feels satisfied with the thought that there is enough merit to offset the record of wicked deeds in God's book.

THE OPENING ARGUMENT:

¶ 3. If sins may be blotted out by good deeds on our part, then where will we find a list by which we may measure our actions and know where we stand? If we give a ton of coal to the poor, how many sins will that act atone for? Will \$5.00 put away a certain number of sins when given to the church? What scale shall we use in order to measure the actions as against the sins? How can we ever know when we have done sufficient good to blot

out from God's record the list of misdeeds which have accumulated during the day? Can we do each day enough good to make up for the sins committed that day? Where is the measure?

¶ 4. The above questions should cause our "GOOD WORKS" friend to think deeply and seriously about his case. Does the Bible tell us anywhere what kind of deeds will be applied against certain kinds of sin? In all the Bible you will find no remedy for sin except the Blood. "The blood of Jesus Christ, His Son, cleanseth us from all sin." I Jno. 1:7. This friend may sing, "Jesus paid it all," but then proceed to try to pay the debt himself.

WHAT DOES GOD SAY:

¶ 5. The honest soul will want to know God's opinion about this important matter. Surely no friend will risk his soul for eternity on his own private opinions and conclusions. The Lord has not left us in the dark, but has told us plainly that salvation "is not of works." Eph. 2:9 reads, "Not of works." We also read in Rom. 4:5, "To him that worketh NOT." It is further recorded in Titus 3:5, "NOT by works of righteousness which we have done." The word "NOT" in all of these passages should leave no question in the mind of the inquirer as to whether works have a part in salvation. Even in the Old Testament our Lord has condemned the practice of buying forgiveness by offering good deeds. We read in Isa. 64:6, "All our righteousnesses are as filthy rags."

¶ 6. Our righteousnesses are our good deeds, our best actions. When human merit is offered to God as payment for evil deeds, then men have taken a good

thing and put it to a bad use. A genuine ten-dollar bill is a good and valuable piece of money to use in lawful commerce. If, however, this bill were offered to a judge in order to purchase freedom from the punishment of sin, then the bill would become incriminating evidence of the wickedness of the culprit. In this way, that which is good, being put to an evil use, would bring about an increased punishment. So it is when good works are offered to God in payment for evil deeds. These good works will only bring down more severe punishment on the head of the one who thus tries to bribe God.

NATURE TEACHES OTHERWISE:

¶ 7. No animal can change its nature by performing certain deeds. The lion in the cage is trained to ride on the back of a horse, jump through a hoop of fire, sit quietly on a shelf projecting from the side of the cage, roll over on the ground when commanded to do so and to perform other tricks. No one in the audience thinks for a moment that this animal is changed in its nature and has now become tame. It is acting under duress. It is forced to perform by its master. Thus unsaved men are forced by their surroundings, their associations, their situations, to act and live according to certain schedules and thereby present themselves as Christians. All kinds of wild animals have been tamed and trained, but the trainer knows very well that he has not made any inward change in the animal, but has only succeeded in affecting the outward actions of the beast. Wild animals stay wild throughout their lives. They never become tame. They may be forced to act in a docile manner,

while in the cage at the zoo; they may permit the trainer to pat and pet them, to rub their ears and scratch the nose, but the trainer does not trust himself to them, for he knows their hearts are vicious.

¶ 8. God deals with men in the same way. He looks down upon those who have never been saved, and therefore have not been born again, and though he may see them busy at lovely service and acting in an admirable manner, He is not influenced by those outward attitudes, but looks upon the heart to see if Christ is on the throne there. Good works will not alter the heart. Religious service will not change the soul. Only the Holy Spirit can renew the mind and heart and reveal Christ Jesus as Lord of all and the Saviour of men. When this takes place, the soul is saved and good works will be the natural result and the regular outflow of the heart that has been thus transformed.

THE REASON WHY:

¶ 9. If men could save themselves by their good works, then each man who thus tries to redeem his own soul would be in direct competition with Christ Jesus. Each man would be his own saviour. A paradox would exist. We would have the peculiar spectacle of a sinful man guilty before the law, pleading his own case, finding himself not guilty and clearing himself of the accusation. It is a rule in our courts of law that the one who pleads for another must himself be innocent. He must not be guilty of committing the sins of the defendant whose case he is pleading before the bar. It has been plainly written, "Therefore by the deeds of the law there shall no flesh

be justified in his sight." Romans 3:20. It is also written, "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. The guilty man can only plead guilty. There is no use making excuses to God. It is futile to argue with God. It is unreasonable to attempt to avoid the punishment that must follow the plea of guilty. To offer to pay God, is only to insult His holiness. The debt may be paid, but only by a sinless, guiltless Saviour who can stand before the judgment bar with no sin on Him nor in Him. Christ offers to do this.

WE NEVER COULD KNOW:

¶10. The assurance of salvation given in the Scripture can never be enjoyed by those who are seeking to be saved by their own good works. Paul said, "Unto us who ARE saved," I Cor. 1:18. This statement shows clearly that Paul and others knew that they were already saved, hence their salvation was not determined by their works or deeds. John said, "IS passed from death unto life," John 5:24. Here again we find a present condition of salvation which could not be the result of good works. If salvation were by our own efforts, then we could never know whether or not we were saved until the judgment day when the books were opened and the good works were analyzed. We never would know whether we were Christians or lost sinners, because a Christian is one who is saved and a lost sinner is one who is not saved. We never would feel free to affiliate ourselves with any group of Christians because we could not know our own state before God. We never could call God our Father, because we would not know whether we be-

longed to His family or to Satan's family.

¶11. It can readily be seen that the saved ones are on the narrow road that leads to life, while the unsaved are on the broad road that leads to destruction. If salvation is by works, then we never would know when we were off the broad road and on the narrow road. Such a condition would be ruinous to any attempt at a Christian life. The Bible divides the world into two classes. Those who are forgiven, saved, redeemed and know it, and those who are still in their sins and lost. If we could get out of the latter place into the former by our own works, then we would need to find some Scripture that would tell us how many works we should do and what kind, before that blessed transition would occur. There is no such Scripture, nor is there any suggestion of such a transaction taking place.

¶12. If the new birth is by our own goodness, either our character or our deeds, or our negative actions, then the Scripture would somewhere tell us at what stage of this Christian endeavor the new birth would take place. As a matter of fact, the new birth occurs instantly when the hungry heart and the guilty soul accepts Christ Jesus and receives Him as his Lord and Saviour. God wants us to know definitely that we are saved, that we are redeemed, that we are forgiven. This certainty leads to devout worship and earnest service for the One who loved us and gave Himself for us.

A PRIVATE YARD-STICK:

¶13. Those who would be saved by good works, social service and character building, always govern

their lives by one of several kinds of measurements. You will not find any of these referring to the Scriptures, but rather to their own opinions and those of others. They decide on what are good works and what are not. They decide on the value of these good works in God's sight and the amount they weigh on God's scales. They measure themselves and their actions by the lives and characters of others. Their opinions are based largely on their own previous environment and their own educational advantages. They look at others and decide that the others are worse than they and therefore they themselves must be very good in God's sight. They would not do what others do. They would not be guilty as others are. They maintain a standard of life which they have raised up in their own minds and deducted from their own experiences.

¶14. If you should go into a dry goods store and ask for a yard of silk, you would expect to receive thirty-six inches. Suppose the clerk gave you sixteen inches and said, "You see we have our own yardstick, and this is the length of our yard." From this store you go to another and there you ask for a yard of muslin and receive twenty-one inches. That clerk also may tell you that this is the length of their yard and that it is much longer than the yardstick used in the store from which you just came. From this place you enter a third shop and ask for a yard of calico. This friend may give you a piece that is thirty-four inches long and declare to you that this is the length of their yardstick and that it is much longer than the yardstick used by the other stores. You would be quite

indignant at each of these clerks. You would reject all of their measurements and demand thirty-six inches, according to the government measurement.

¶15. So it is with those who would be saved by their own religious exercises and works of charity. No matter what kind of a standard may have been set up in the mind and heart of this friend, it will not be sufficient to satisfy the full requirements of a holy God. The measurement of Heaven is absolute sinlessness. Either the person must live a life that is free from all sin from the cradle to the grave, or else must kneel as a suppliant for mercy at the feet of Jesus Christ and receive the righteousness of God imputed to the trusting soul. The perfect life of Jesus on earth and His sinless character will be imputed to that person who confesses the guilt of his own life and comes to Christ Jesus to receive the imputed righteousness which God alone can give and will give. In James 2:10, that man is found guilty who breaks one single law in all his life. In Galatians 3:10, we find that the curse of God rests upon that man or woman "that continueth not in ALL things which are written in the book of the law to do them." You will notice that there is no excuse for failure. There is no offer of mercy to that one who attempts to live a sinless life and fails. The curse rests upon the one who fails. Have you noticed that when there was a suspicion of leprosy in the camp of Israel, the suspect was to be brought to the priest so that he might diagnose the case, Lev. 13:9? Only He was permitted to make the decision regarding the presence of leprosy. So it is with the sinner and the Saviour. The sinner

must not make his own diagnosis. The decision concerning his guilt must come from the living Lord on the throne. When the leper thought he was clean, then he was to be brought to the priest again, Lev. 14:2. Only the priest had the right to say that the leprosy was gone and the suspect was cured. Only Christ Jesus can say, "Thy faith hath saved thee, go in peace." Luke 7:50.

WHO ARE WE LIKE:

¶16. The self-righteous man is seeking to make himself better than others. His eye is not on the perfections of the Lord Jesus Christ, but on the imperfections of others. He believes that if he brings himself up to a certain standard which he himself has devised, then God will be pleased with him and will accept his person. "The Pharisee stood and prayed thus WITH HIMSELF, God, I thank Thee, that I am not as other men." He was not comparing himself with the perfections demanded by God, but only with the other poor sinner who was with him in the temple. Luke 18:11. Those who compare themselves with others are not wise. II Cor. 10:12. We should always compare ourselves with God's perfect model, the Lord Jesus. Is this self-righteous man as good as Christ? If not, he cannot enter Heaven. Is he as beautiful in his life as Jesus was in His? If not, he cannot pass the judgment. Is he as sinless and as pure as Jesus was? If not, he cannot face a holy God in peace. Christ is God's standard, nothing less will do. It is for that reason that each one must come personally to the Lord Jesus Christ by faith and in accepting Him have all the glorious perfections of Christ imputed to him. Rom. 4:6.

CHAPTER SEVEN

WE MUST HOLD TO THE POINT

¶ 1. The friend with whom you are dealing will usually be so muddled in his mind about spiritual things that he will not remain on one point long enough for you to reach his heart on that particular subject. It will simplify matters very much if you will hold the conversation to one point at a time. Get that point settled before going to the next one. Let your friend tell you all he wants to about that one point, but do not let him wander from it. As soon as you permit him to speak in generalities and to touch on many lines of thought, you have lost your opportunity. The mind of the friend will be filled with so many ideas, that it would be best for you to close the conversation until a more favorable time should present itself.

THE POINT OF HIS NEED:

¶ 2. It will be rather difficult for you to hold a friend to a subject. He will not want you to know the truth about the hunger of his own heart. He will hide from you the battle going on in his own conscience. He will not want you to know about the void that is in his soul. You might ask him if he is as holy as he would like to be. He will probably tell you that he is not, in which case you may refer him to I Jno. 3:20, for if his own conscience condemns him, how much more will God condemn him? You might inquire also whether he feels fit to walk in the holy presence of a righteous God. If he says that he is fit, then ask him

whether he has measured himself by God's standard, or by his own. Ask him also if his is a negative religion or a positive. Does he feel that there is no need of Christ and His salvation, because he does not steal and is not a murderer and does not use narcotics and has not embezzled and has a lot of other "nots" in his life? To simply refrain from committing certain sins does not mean at all that one is equipped with the needed nature to enjoy the presence of God and the heavenly host. Remind him of Rom. 3:23 and ask him how "short" he has come of God's perfect standard of righteousness and God's perfect beauty of holiness.

¶ 3. Sometimes it will help to bring conviction if the person is asked whether he would stay in the presence of an audience, before whose eyes a moving picture of his own life were to be thrown on the screen. Ask him if he would face the record of all of his deeds, thoughts and words from his infancy until now. Of course he would shrink from it.

THE POINT OF HIS SUFFICIENCY:

¶ 4. Any remedy found for sin must be adequate to cover all of the sins and must be sufficient to satisfy God's requirements. The friend who is trusting in his good works has perhaps not considered these two requirements. Let us hold the conversation to this point long enough to convince the one with whom we are speaking that none of his own deeds or gifts will answer to God's demands. In Isa. 40:16 we find two things that are insufficient for the putting away of sins. All the thousands upon thousands of trees, bushes, grasses and other inflammable material on

the great mountain of Lebanon would not produce a sufficient bonfire to satisfy the demands of God. All the countless animals on Lebanon if gathered together and killed, would be insufficient to make a burnt offering upon this tremendous bonfire and thus put away the sins of the offerer. Lebanon is about fifty miles long and about six miles wide and is a veritable forest of trees in which there lives a multitude of animals of many kinds. God says that all of this together would not be sufficient to save one soul nor put away one sin. What then has this friend to offer to God that IS sufficient for this purpose? Will a few dollars do it? Will a few potatoes or shoes given to the poor be sufficient? Will a few hours spent at the church be satisfactory to God?

¶ 5. It is absolutely necessary that we learn what God's requirements are. It is God whom we must meet; it is God's law before which we must bow; it is God's judgment throne before which we shall be brought. What do we have that is sufficient for all of the demands that God will make in that terrible day when He judges the secrets of men? What excuse will we make to God? What alibi will we bring? What strong reasons will we produce that will cause God to lay aside His standards and accept our own? It is God who is "ready to judge the quick and the dead." I Peter 4:5. We must bring to him that which He will accept from the stained hands of guilty men. God will accept nothing from us except the plea of guilty and the confession of our faith and trust in the precious blood of Christ Jesus shed for us at Calvary's cross. Ask your friend if that which he has to present to

God is as sufficient as the shed blood of Christ. Ask him if his works will avail when God has said that it is only the blood that avails. Ask how he will feel when he learns that what he is bringing to God is evidence that he has rejected that which Christ will bring to God and would do so for him, if he would trust Him.

THE POINT OF HIS CONDITION:

¶ 6. Men are likely to overlook what they are in their own character and be occupied only with their deeds. It is even more difficult to hold a person to this subject than it is to the subject of his actions. No matter how well the friend may live and how beautiful may be the life, that in itself is not sufficient to bring this one into the eternal glories of heaven. Heaven requires a special fitness. The language that is spoken there and the occupations of those who live there require a special preparation down here. It is necessary that we receive from God a heavenly life which is fitted to heaven. We must have a nature which will feel at home in the presence of unsullied holiness and a mind which will not be distressed by the absence of worldly attractions. This change must take place on earth. This change cannot be brought about by one's own efforts, nor can it be attained to through an education or by any human means whatsoever.

¶ 7. This friend must be shown that he is dead in trespasses and sins. Eph. 2:1. He is not dead to the affairs of this life, but he is dead to the attraction and glories of heaven and the life of God. This friend may be told that he is without God and without hope.

Eph. 2:12. He may not be without culture, but he is without Christ. He may not be without happiness, but he is without Hope. He may not be in misery, but he is without mercy. He may live in the midst of plenty, but he is without peace. He is like Ephraim, as described in Hosea 7:8, "Ephraim is a cake not turned." He is like a pan-cake which has been cooked on the bottom side, but is raw on the top side. He is beautifully related to men, lives a clean upright devoted life towards his fellowmen, but has nothing to offer to God. He is unfinished on the top side. Men look up at him and see a beautifully finished human product; God looks down on him and sees a raw, unfinished despicable cake which He cannot have with Him, nor use in His service. God must turn this cake upside down. Paul turned the world upside down. It is necessary that the Godward side of a man's character must be finished and only Christ Jesus can do it. Be sure to hold your friend to the fact that Christ not only died for what he has done (I Cor. 15:3), but also Christ has died for what HE IS. (Rom. 5:8). Our character as well as our deeds must be atoned for. What we are is sinful, therefore, what we do is evil.

THE POINT OF GOD'S PROVISION:

¶ 8. Since God has provided a Saviour, it is surely presumption for anyone else to take that place and presume to be a saviour even if it is for his own soul. This point should be stressed when speaking with your friend. No matter whether the one to whom you are speaking is an atheist or is orthodox. Each and every kind of sinner needs to have impressed upon his heart and mind the fact that God has provided

His own Saviour and will not tolerate a competitor. The atheist should face the fact that Jesus came into the world to save sinners, even though His salvation is not wanted. The one who is trusting in some form of religion must also be informed concerning the great provision God has made in Jesus Christ for saving men. Hold each person to the point that God gave His Son to save sinners. Your friend will probably try to evade the issue, he will talk about his church, his exercises, his religious leaders, his experiences, and many other things to try to lead you away from this very important fact that God has only one Saviour for men. I Jno. 4:14.

¶ 9. When Jesus was born, the message came, "Thou shalt call His name Jesus, for He shall save His people from their sins." Matt. 1:21. Since God thus provided a sufficient Saviour, it must have been that we were in great need of such a Saviour. If we could save ourselves, then the coming of Christ was quite unnecessary. The city provides fire plugs and fire-fighting apparatus because the authorities know very well that there will be a need of such equipment from time to time in the city. The city fathers provide a hospital with doctors and nurses because they know that the people will be in need of medical services because of accidents and diseases. The municipal authorities provide a police force because they know that there will be wicked men abroad who will need to be held in check. Provision is made because a need exists. The provision God made was made necessary by the great need of our lives and hearts. How needful it is then that we should accept God's provision

and take advantage of God's remedy without interposing schemes and plans of our own.

¶10. The Almighty God, knowing everything, and with ability to do anything, has sent Christ Jesus to be the Saviour for our souls and has officially proclaimed Him as the only Lord in whom we are to trust for redemption. We should not be rebellious nor presumptuous, in substituting any other remedy for the need of our guilty souls. The Lord Jesus Christ is enough. He satisfies all God's requirements and will satisfy all of our desires.

CHAPTER EIGHT

LISTENING IS LEARNING

¶ 1. A diagnosis is best made by listening to the story which the patient may be willing to tell. If you do not learn enough from the voluntary statements of the patient, then ask wise questions in order to bring out obscure points in the life and in the faith which must be properly understood in order to handle the case efficiently. Learn to be a good listener. Be slow to talk. Let your friend do the talking. The more she talks the more you will know about the case and the easier it will be for you to apply the proper Scriptures. In this chapter, some attempt is made to help you to listen intelligently.

LISTEN FOR THE ATTITUDE OF MIND:

¶ 2. You will want to know what thoughts are running through the mind of your visitor in regard to the way of salvation, the Word of God, her prospects for the future, and her attitude toward God. She will probably prefer to talk to you about her wonderful grandmother or a very godly uncle, or some preacher back in the ancestral line that was a great power for God. After listening patiently to the story she may tell concerning her predecessors, you may very graciously and kindly suggest that you are not very much interested in those friends, but you are deeply interested in her own soul. Ask her what she will say when she meets God. Inquire whether she has made up her story and has all of her excuses ready for the

opening of the books. See whether she realizes that she is bad enough to go to Hell. Ask her whether she thinks that God would be righteous if, after examining the records, He should tell His angels to bind her hand and foot and cast her into outer darkness. These questions will reveal to you what her attitude is toward God's righteousness and God's judgment. You will also learn what her thoughts are about her own goodness and what she is expecting in exchange for that goodness.

¶ 3. It is well not to try to make any explanations or to interrupt your friend while you are obtaining this information. No matter what she may say, no matter how utterly wrong her statements may be, no matter what peculiar ideas she may express, go right on with your process of diagnosing the case, making mental notes of the things you will come back to later on and the things which you must explain to her more fully at the proper time. Remember that just now you are not treating the case, you are trying to find out what disease she is afflicted with. Take plenty of time to make the diagnosis. You cannot succeed in your treatment of the case unless and until you properly diagnose the case. Of course there will be those whose cases must be handled very quickly. In this event you will have very little time in which to decide what the person needs and you must have all of your senses alert to find out what you can in the few moments that are given. The Scriptures that you use must fit and suit the case in hand, else your efforts will be fruitless.

¶ 4. Ask your questions kindly and sympathet-

ically. Listen closely to get every thought that the person expresses which will help you in deciding what line of truth to pursue.

LISTEN FOR THE ATTITUDE OF HEART:

¶ 5. What your friend is thinking may not agree at all with what your friend is feeling. The heart and the mind are often opposed to each other. This friend may have a very favorable attitude towards spiritual things as far as the mind is concerned and yet have a heart that rebels against following the leadings of the mind. In order to ascertain the feelings of the heart, you will need to note how the person answers your questions. What he answers may be quite all right, but how he answers may be quite all wrong. Sometimes there is a bitterness in the heart brought about by unhappy experiences either in the church or in the home or in business. Because of some fancied or real injury suffered at the hands of professing Christians, this friend may be quite antagonistic to the things which are admittedly right. Try to find out what that bitterness is. Analyze the causes and the effects of it with your friend. Frequently you will be able to show how absurd is the unhappy attitude which has been taken and will be able to reveal the tragic results which will follow if this attitude is maintained. You might say, "it is indeed most regrettable that you have been treated in this unjust way, but you surely do not blame God for this. Why should you be angry with the Lord because Mrs. so-and-so was unfair to you? It is not right to make God suffer for the failures of one of His people. Do you

think so? May we not forget this unhappy experience and seek a right relationship with the God who loves you and the Saviour who died for you?"

¶ 6. Ask this friend whether there is not a desire in the heart to know and to enjoy the personal love of this wonderful Saviour and the personal fellowship of the blessed Spirit. See if you cannot arouse some feeling in the heart of love and devotion to God. If this friend expects to live with God in eternity, then there should be in the heart now in this life that attitude of reverence, worship and sincere devotion which certainly exists among the people of God who are in heaven with God. The Lord will not have a lot of discontented, fault-finding people around His throne. Those who are with God agree with God. Only those who love God are permitted to live with God. If your friend does seem to find fault with God because of some sorrow or trouble in the life, it would be well to ask her whether she would like to have God remove His hands from her affairs and let her try to arrange all of her life according to her own wisdom. If a death in the home has caused the bitterness, ask whether there would come any time at all in her life when she would willingly give up any dear one to God. If we had our way, God would have no one in heaven, but old, worn-out, decrepit grandfathers and grandmothers who are only in the way and of no use to anyone. We would fill heaven with derelicts. We would never let God have any of our babies nor any fine young father or mother, nor any mature parent or relative. We would only give Him those for whom we had no further use nor love.

**LISTEN FOR THE ATTITUDE
TOWARD THE BIBLE:**

¶ 7. The Word of God must be conceded to be God's revelation of His will concerning men. You will not be long visiting with your prospect until you will learn from his own lips his estimate of the Bible. It may come inadvertently through little slighting remarks. It may be revealed by his tone of voice. It may be known by his open reference to it. If his attitude should be one of disbelief, you will deal with him in quite a different manner from the way in which you would deal, if his attitude is one of antagonism or one of carelessness. There are those who will agree with you that the Bible is true and is God's own Word, but will also assure you that even though it is so, they have no interest in what it says. This one is, of course, taking the position openly and avowedly as an enemy of God. You will need to remind him of the question, asked in Job. 9:4, "Who hath hardened himself against Him and hath prospered?" Or you might refer him to the statement of the Lord Jesus in Matthew 5:25, "Agree with thine adversary quickly, . . . lest thou be cast into prison." Since God has the upper hand and since death is unavoidable, he simply seals his own doom when he denies or refuses, and rejects God's edict. Jesus said, in John 12:48, "He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

¶ 8. If this one shows a friendly attitude toward the Bible, then he may be reminded of the words of

our Lord in John 8:46, "If I say the truth, why do you not believe me?" It will be easy to proceed with such a case because this friend will probably accept with a glad heart the revelations that you may bring concerning God's love and Christ's work and the Holy Spirit's presence. A friendly attitude is quite necessary if the soul is to be won for the Lord. It is the Word of God that does the Work of God and there can be no substitute.

**LISTEN FOR THE ATTITUDE
TOWARD HIMSELF:**

¶ 9. Whenever there is a heart-cry for help, the soul is easily brought to Christ. As you listen closely to the conversation of this party, you will learn quickly whether you are facing a case of self-pity, or one of heartfelt need. There are those who will be proud of their weaknesses and will exult in their failures. They make assets out of liabilities and rejoice that they are failures. You will meet others who are weary with the battle of life, who will confess how far short they have come of even their own standards and who are wishing with all their heart for the peace and the joy that they see in others. All of this you will learn by listening closely to the conversation and by wisely questioning the party.

¶10. If you find a heart-hunger, try to see whether it is just the cry of distressed nature or whether it is a conviction from the Holy Spirit. When some are in trouble they cry out for God and for deliverance and for peace, but not because they feel any guilt in the presence of God, nor because they desire the presence of God. What they want is relief from their

present distresses and relief from the oppressing burdens. The conversation will show whether this friend feels the fear of God and realizes the terrible condition of one who is under the wrath of God. He will speak of death and the judgment and the punishment with fear and dread. He will express himself in such a way that you will know he realizes what a terrible thing it is to fall into the hands of the living God. He will express a desire for forgiveness from the God against whom he has sinned. He will reveal the fact that he is seeking for the peace of God and peace with God.

¶11. The attitude of this friend toward himself will show you what line of truth to use in bringing this one to see his own condition and then pointing him to the living Saviour.

CHAPTER NINE

USE THE SCRIPTURES EFFECTIVELY

To use the right message in the right way at the right time reveals that the soul winner is effective in his work. The wrong use of Scripture will leave the inquirer in the dark and perhaps in greater darkness than ever. We should avoid using Scriptures that are for Christians when dealing with sinners. We should be careful to use the Word of God as it is indicated in each individual case. Scriptures may sometimes be taken out of their connection and used effectively, but the soul winner must watch very carefully to see that the work of God is really accomplished by this use of His message.

SCRIPTURES FOR THE DOUBTER:

¶ 2. There are many kinds of doubters. Some doubt whether the gospel message is for them personally. Others doubt whether Jesus is really the Son of God. Doubts will be expressed concerning the veracity of the Bible. Some will tell you that they doubt whether the way of Salvation as you present it is the right way. For each of these there must be a different line of Scripture.

¶ 3. For the first group you may refer them to the faith of the Apostle Paul who said, in Gal. 2:20, "Who loved me and gave Himself for me." So far as we know, Christ never told Paul that He loved him personally and individually and died especially for him. Paul must have believed it, because "Christ died for ALL." II Cor. 5:14-15. He placed himself in that

group. Those who heard Peter on the day of Pentecost, placed themselves in the group of those who were called to receive forgiveness. Faith will appropriate the message of Acts 13:38-39 and make it personal. Faith believes that the word "Whosoever" in John 3:16 "means me." Faith reads Romans 3:22, "The righteousness of God which is upon all them that believe," and takes his place as a believer. Once I offered a twenty-five-cent piece to a large group of Sunday School children and said, "this coin is for whosoever will come and take it, it is for anyone, it is for everyone; I give it to you freely. It is for you. I do hope someone will accept it as a gift from me this day." I held the quarter in my hand, continued with my message, but paused rather frequently to say, "I am sorry that no one wants my quarter. I have given it to you. It may be had for the taking. It is for anyone who wishes it." This continued for about thirty minutes. No one came to take it, so I replaced it in my pocket. No one believed my words.

SCRIPTURES FOR THE WORKER:

¶ 4. It may be noted that all of God's blessings are gifts from His liberal hand. Faith is exercised in believing about the gift and then in accepting the gift. "My peace I give unto you," Jno. 14:27, brings to our attention that the peace which the heart covets and seeks to obtain is God's gracious gift to be accepted without money and without price. "The gift of God is eternal life," Rom. 6:23, is another beautiful statement of God's gracious liberality and another proof that salvation is to be accepted as a gift and is not to be earned as a reward. "The Son of God who

gave Himself for me," Gal. 2:20, presents to us the gift of a Person who is to be received and accepted. Paul accepted that gift and claimed Christ Jesus as his very own. "I will give you rest," Matt. 11:28, should be sufficient proof to our hearts that God's rest is Christ's gift, and that it cannot be earned by work nor merited by character.

SCRIPTURES FOR THOSE WHO ARGUE:

¶ 5. In Isaiah 41:21 God invites an argument by saying, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Job tried to argue with God, but ended up by abhorring himself. The Lord calls to all in Isaiah 1:18 and says, "Come now and let us reason together, saith the Lord." The Lord always has the last word. Jonah argued with God, but God had the last word with him. King Saul reasoned and argued, but ended up a suicide on Mt. Gilboah. The question is asked, "Who hath hardened himself against Him and hath prospered?" Job. 9:4. Since the Lord knows the end from the beginning, it is certainly wisdom on our part to let Him make the decision. We may say to the man who is full of argument, that our Lord must have had him in mind when He said, "He that believeth not shall be damned." Mark 16:16. He may also be reminded of the words of Christ in John 12:48, "He that rejecteth Me and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." The question is asked, "Should a man full of talk be justified?" Job. 11:2. One who reasons, argues and complains against God's Word certainly has no hunger for a revelation from

God and reveals the fact that he does not want to know God. The Lord has written His Word in order that "Every mouth may be stopped." Rom. 3:19. The argument must cease before one can hear the voice of God speaking His words of life.

SCRIPTURES FOR THOSE WHO GIVE MENTAL ASSENT:

¶ 6. Many who seem to fully believe the Scriptures do not understand the way of salvation. John 1:12 is helpful to such. "But as many as received Him, to them gave he power to become the sons of God." The friend should see that having Christ brings salvation. Another Scripture on the same subject is I Jno. 5:12, "He that hath the Son hath life." Again it is evident that the presence of the Lord Jesus automatically brings the blessing of eternal life to the soul who receives Him. Still another excellent passage is John 5:24, where the Holy Spirit records the present blessing of the one who is a true believer, by saying, "Is passed from death unto life." I have found that it is only a matter of bringing such Scriptures before the untaught believer in order to produce results very quickly and very easily. The friend may be told of the passage in Isa. 44:22 which reads, "I have blotted out as a thick cloud thy transgressions." This was done at Calvary for the believer. It is a finished event. It is a completed transaction. Either Christ did it for the trusting soul or He did not. Lead this believing friend to an understanding of that which is the present portion of each one who believes the Word of the Lord.

SCRIPTURES THAT ILLUMINATE SUBJECTS:

¶ 7. A very convincing Scripture is found in Isaiah 40:16. In this passage the Lord assures us of the futility of offering the best and the greatest of human offerings or of earth's riches as a means of putting away sins or of making a sinner acceptable to God. Lebanon was a huge mountain covered with a multitude of great trees, many bushes, and much grass. In this densely wooded tract, containing many thousands of trees of the best of earth, were to be found many thousands of animals of all kinds—great and small. The verse tells us that if all of the wood on Lebanon were to be piled together for a bonfire, and if all the animals in this woods were placed upon this bonfire for a sacrifice, this would not be sufficient to blot out one sin, or to make a sinner acceptable to God. Since this is so, you may assure the friend with whom you are speaking that the little which he may be giving to God can certainly not be expected to satisfy God's requirements in view of the failure of the great offering mentioned in this sixteenth verse.

¶ 8. In order that the sinner may be assured that he is to be saved by the work that has already been done at Calvary, you may refer him to Isaiah 38:17 in which the past tense is used concerning the work of our Lord. You may call attention also to the fact that Isaiah 53:5 and 6 is another portion which is in the past tense. The work that saves has already been accomplished. It may, therefore, be freely quoted in the past tense, as in Isaiah 44:22. Since the work has been fully done, and completely finished, you may

freely invite your friend to believe it, to trust Christ Jesus, and to accept this finished work for his soul's salvation.

¶ 9. You will find that some Scriptures are especially applicable to the proud and self-sufficient. Notice, please, Isaiah 40:6. The Spirit of the Lord records in this passage the utter worthlessness and uselessness and transitory character of the best of men. The finest of earth are included in this verse. The best and the greatest are likened only to grass. They appear for a little time, as does the grass. They are soon gone and forgotten as the grass of the field. Certainly nothing of this character can stand in the presence of God, and only Christ has power to satisfy the human heart. Everything else fades and fails. Another very excellent passage is found in Job, wherein God asks Job a few simple questions which are unanswerable and certainly are convincing. In Chapter 38:2 and 3 the Lord reveals the utter inability of this great man to answer the simplest question put to him by God. See Job 40:9-14 for God's wonderful argument.

¶10. The heart naturally turns to religion when it is convinced of its sin and need, and the Lord has given us a beautiful passage which reveals clearly the One to whom we should go, and the Source from which blessing will come. Turn to the verse found in Matthew 1:21 which quotes "thou shalt call His name Jesus: for He shall save His people from their sins." If Christ does it, then no one else does it! No organization does it. No church does it. No rules or regulations can do it. Only Christ Jesus can save from sin.

¶11. You may be asked what Scriptures reveal that salvation is a present blessing. Here are some that you may use. Acts 13:38,39 reveals that both forgiveness and justification are blessings to be enjoyed now in this life. We have forgiveness and we are justified, both being blessings which are received at once by those who trust in Christ Jesus. Another Scripture which clearly indicates this present blessing is Eph. 1:7 wherein we find again that forgiveness and redemption are blessings which we now enjoy while we are still living in this scene. Jno. 5:24 states that those who believe the Word of God are, at this present time, out of death and in this blessed eternal life which is God's gift. This same assurance is found in I Jno. 5:12, wherein we read, "He that hath the Son hath life." It is a present blessing to be enjoyed here and now. Paul states clearly in I Cor. 1:18, "unto us which are saved, it (the Gospel) is the power of God." You will notice that he uses the expression "are saved." This reveals to our hearts that salvation may be known and enjoyed just now. It is not a future blessing to be looked forward to altogether, but to be entered into with a happy heart at the present time.

¶12. Other books are offered to the public in order that through their teaching, souls may be won to those particular religions. Those who read these books obtain the faith that is in these books. In order to combat this erroneous practice, you may call attention to Scriptures which point us to the Word of God only. We read in Jno. 5:24, "He that heareth my Word," that one receives eternal life. Again the

prophet tells us "the entrance of Thy Words giveth light." Ps. 119:130. The Lord Jesus Himself said, "the words that I speak unto you, they are Spirit, and they are life." Jno. 6:63. The words that others speak do not bring the life of God into the soul. All false teachers offer their words for the enlightening of the many who read their publications. Life does not come thereby, but life does come when the heart hears the message of the Son of God. We are told in Rom. 10:17, "faith cometh by hearing, and hearing by the Word of God." Saving faith does not come through reading the literature of false religions, or of the leaders of new thoughts. The faith that leads to God comes only from hearing the Word of God.

¶13. That the dead need life and may have it is found in Jno. 5:25. That the lost need finding and may be so blessed is found in Luke 19:10. That the wicked may live in darkness and receive the light of life is revealed in Jno. 12:46. That those who are covered with their sins may be delivered is taught in Col. 2:14. That those who are "far off" may be "made nigh" is expressed in Eph. 2:13,14.

SCRIPTURES FOR THE UNSAVED:

¶14. There is a very sweeping statement found in I Jno. 5:19 in which John speaks of the saved ones who are "of God," and also of the unsaved ones who "lieth in wickedness." Perhaps a better rendering of this last word would be "the wicked one." Satan is the god of this world, as we read in II Cor. 4:4, and he holds in his arms his followers and thus prevents them from coming to Christ and from receiving the Gospel. The unsaved are called "children of the devil"

in Jno. 8:44. The unsaved are called "children of disobedience" in Eph. 2:2. The unsaved are called "children of wrath" in Eph. 2:3. The unsaved are said to be without Christ, without hope, and without God in Eph. 2:12. The unsaved are represented as having no strength in Rom. 5:6. The unsaved are said to be "enemies in their minds by wicked works" in Col. 1:21. It is said of the unsaved that their understanding is darkened, and that they are aliens from the life of God, and that their hearts are blind in Eph. 4:18. The unsaved are said to be "darkness." It does not say that they are "in the dark," it says they are "darkness" itself, as in Eph. 5:8. The unsaved are said to be "dead in trespasses and sins" as in Eph. 2:1. The unsaved are compared to chaff in Matt. 3:12. They are said to be on the broad road that leads to destruction, and to be building their houses on the sand as in Matt. 7:13 and 26. The unsaved are said to have a light within them which is darkness, a terrible darkness, and a fatal darkness, as in Matt. 6:23. The unsaved are compared to unclean animals, wild animals, as in Acts 10:11,12. These in this passage, of course, are animals that have been cleansed by the Lord, and made fit for heaven by the sovereign work of Christ.

CHAPTER TEN

USE SUITABLE ILLUSTRATIONS THAT APPLY TO THE CASE

¶ 1. It is quite necessary that the stories which are told in your soul winning work should impress on the heart the truth which you are stressing. You may feel quite free to reach out into every avenue of life for these illustrations. Take them from the flower kingdom, or from the animal kingdom. Take them from the sea, or the sky, or the earth. Use illustrations out of daily life, out of the business, or the home, or the school. Make the illustration short, clear, and pointed lest your friend should remember the story and miss entirely the point that you are seeking to press home upon his heart.

ILLUSTRATIONS FOR PERSONAL APPROPRIATION:

¶ 2. You will find a constant need of illustrations to enable your friends to personally accept and personally appropriate the Christ Jesus. You may use the illustration of food on the table which, though it be hot, well-cooked, beautifully served, and freely-offered, will be of no value in relieving the hunger unless it be taken and eaten by the one who is hungry. So Christ will not satisfy the heart unless He is appropriated, and received by faith. You may use the illustration of the medicine which, though it be potent, freshly prepared, and quite suited to the case, will not produce beneficial results unless the patient takes the medicine as directed. The thirsty

soul may view with pleasure the flowing fountain of cold, sweet water, but this will not satisfy the thirst. The water must be appropriated. It must be taken, and then it will do its good work in the body. You may use the illustration of the street-car which is furnished by the Company for all who are in the city. It is for everybody. It may carry a sign "Whosoever will may ride." This will not carry you to your office unless you will yourself board the car and make it your own vehicle for your personal use. You may see a box of printed matter over which is the sign, "Take One." These are for everybody. They are free. Whosoever will may take one. Certainly you will consider that you are one of the "whosoevers," and will take one of the booklets for yourself, thereby making it your own. The doctor displays his sign. He is a doctor for everybody. He belongs to the public. Whosoever will may call him. The "whosoever" gives the general invitation. Only those will be blessed by his skill and benefited by his ability who personally call him, and personally turn the case over to him. In every walk of life there must be a personal appropriation, even though there be a general invitation.

¶ 3. You will find it necessary to use illustrations to show that one cannot become a Christian by his own efforts. You must understand, of course, that a Christian is one who belongs to Christ, who has entered God's kingdom, who has been made a child of God, one in whom the life of God has been planted. You may remind your friend that one cannot become a citizen of the United States by any merit of his

own, or by any works which he may do. No amount of faithful obedience to the laws of our country will cause the foreigner to finally become a citizen of this country. He can become a citizen only through the sovereign act of the duly authorized officers of the law. Years of faithful law-keeping will not produce this relationship, but a few words delivered in a few minutes will accomplish that blessed result.

¶ 4. No amount of faithful service or devoted ministry will establish the relationship of a husband to a wife. The gentleman might work for the lady, or the lady might work for the gentleman through many years, but this would not establish that happy relationship. No amount of service, even though it be good and faithfully performed, and happily and willingly given, will make the servant a husband or a wife. That which years of work cannot do may be done in just a few moments, and by the utterance of a few words when accomplished by the properly constituted authority. It is so in the things of God. The sinner cannot become a child of God by labor, or service, or by merit, but only through the sovereign act of the Lord of Hosts, the King of Kings, the Saviour of sinners. He must do this blessed work. He must make the sinner a child of God. He must impart the new life which establishes this new relationship and brings the soul out of death into life. Only Christ Jesus can do it!

TO ILLUSTRATE HIS CONDITION:

¶ 5. Suitable illustrations are necessary for revealing to the unsaved his guilt. There are many ways of doing it, although, of course, only the Holy

Spirit can convict of sin. You may ask your friend whether he is willing to justify himself as a certain man offered to do in Luke 10:29. Ask him if he thinks this is a wise thing to do. Would any court of law permit such an action on the part of a defendant? Do any of our courts permit a man to try his own case, weigh the evidence, decide on the guilt, and fix the punishment? Surely your friend will confess that this is not the work of the criminal, but the privilege only of the Judge. Since it is so in earthly courts, why should it not be also the case in heavenly courts. It is the Judge on the throne who must try the evidence, pronounce the guilt or innocence, and fix the penalty. The individual is guilty not only because of his deeds, but because he belongs to the human family. Those few German sailors who sank the Lusitania were only representatives of a great nation with soldiers and sailors. Our country did not go to war with these twelve men who actually did the deed, but with all those nations who sympathized with these men, and who were joined to them in the Great War. Only a few men crucified Christ, but the whole world is guilty, and every unsaved one belongs to that human family, among whom a few actually did the deed. Every unsaved person is guilty of crucifying Christ even as all the German nation was held to be guilty of the sinking of our ship. All men are guilty because we belong to a fallen race, the race of Adam. In Rom. 11:32 we find the ultimatum of God, in which He classifies all people in the world as being in unbelief. In II Cor. 5:14 He classes all the people of the world as being "dead." In Rom. 3:12 He announces that

all are "out of the way." All are unprofitable, and "there is none that doeth good." He does not mean that we are unprofitable to each other, and that we do not do good to each other, and that we have gone out of the way of social requirements. He is speaking about our relationship to Him. He uses an illustration in Hosea 7:8, "Ephraim is a cake not turned." The man-ward side is beautiful, while the God-ward side is repugnant. We must be made acceptable and pleasant to God, if God would accept us and receive us. This can only be done through the merits and the worthiness of the Lord Jesus Christ. If one of our great men of the earth, such as the king of a great country, or the president of a republic, or the president of a great railroad system or banking concern, should be approached by a Chinese lady, or a colored lady, or an Indian woman, with a desire for marriage, this white friend, educated, cultured, refined, rich, would at once say "no." He would not stop to examine the life that this person had lived or the character, or the reputation in the neighborhood. He would have no interest whatever in the actions and the character of this woman, for she belongs to a different race, and thereby automatically is shut out from his affection. This illustration is most convincing with many hearts because the example is such a true one. All those who are outside of Christ belong to the human family, and have no standing with God, in His holiness. There is an impassable gulf between these two—the sinner and the wonderful Lord. Only the cross of Christ can bridge it. Only the precious shed blood of the Saviour can cleanse the sinner and make him acceptable to God. Therefore, we read "we

are accepted in the Beloved." Eph. 1:6. The illustration is sometimes used of the lad who is a favorite in the home, a son well beloved and honored by his parents. This son one day brings home a bride, one whom he has chosen in a far off city. Ordinarily she would be a stranger in the home of the father and mother. She would have no right to enter it, and no place in its program. Because the son brings her as his bride, she is quite acceptable to the father and mother and receives a royal welcome in the home. She is one of the family. She receives a cordial welcome. She is made to feel at home in that place where otherwise she never could come. So Christ takes the sinner who is shut out from heaven, who has no right to God's palaces, who has no hope of ever entering there because he is a sinner, and the Son invites this one to marry Him. The sinner becomes the bride of the Saviour. Where the Saviour goes, the bride can go. Where the Saviour is welcome, the saved sinner is welcome. The sinner may dwell forever with his sovereign Lord whom he has received as his own Lord and Saviour.

ILLUSTRATIONS FOR THE EVOLUTIONIST:

¶ 6. If the friend who holds this hypothesis is really honest, he will wish to know the true beginnings of things, and will seek to ascertain these facts from those who profess to know. Let us go back to a very old writer, and read his statement in Job 40:15, "Behold now the elephant which I made with thee." These are the words of the Lord Himself, the Creator of every living thing. We have His own testimony that the elephant was made at the same time that

man was made. This utterly refutes the theory that man is a higher form of organism who became so by a process of evolution. We might ask the Psalmist concerning the facts of creation as recorded in Genesis 1, and we will read his words in Psa. 119:160, "Thy word is true from the beginning." This great and learned man, who, because of his wealth and his position had access to all the facts available, pronounces the story of creation a true record as it is found in Gen. 1. We may consult Solomon. He was said to be the wisest man of earth. His great wealth, as well as his desire for research, and his ability to do it, should make him an authority. His statement on this subject is found in Eccl. 7:29, "Lo, this only have I found, that God hath made man upright." Men have sought to twist this statement and to make it appear that this was a process involving many centuries. God's record reveals that He did it in one day. Let us consider a greater authority than any of the above. Certainly the words of Christ Jesus are to be accepted as the final authority on this subject. He said in Matt. 19:4, "He which made them at the beginning, made them male and female." There is no room here for the hypothetical reasoning that man began as a single protoplasm. Again we read in Mark 10:6, "From the beginning of creation God made them male and female." This statement is even more specific than the former one. The Holy Spirit has been careful to record these words from the lips of Christ in order to refute the teachings of wicked men.

ILLUSTRATIONS FOR HISTORIANS:

¶ 7. There are four very excellent illustrations

which may be used with those who are honestly seeking for evidence of the truth of the facts as recorded in the ancient history of the Bible. You may lead some of these to Christ as you present the unanswerable arguments found in this paragraph. These may be briefly named: THE LAND; THE PEOPLE; THE FEAST; THE SUPPER.

¶ 8. The land is of course the land of Palestine. At one time it was a garden, later it was a desert. In those days it was most fruitful, then it was barren. It was the fairest of all lands in its fragrant flowers and fruitful fields. Now it is characterized by drouth, barren plains, and buried cities. At one time it was very thickly populated, but now the inhabitants are few and far between. In those days it was governed by monarchs and mighty armies which conquered the surrounding nations. Now it is the weakest of the nations, governed by a foreign country. All the above changes were prophesied hundreds of years before they took form. Every curse that has come upon that land was foretold by the prophets, and was fore-ordained by God because of the wickedness of the people. No honest questioner can refuse to believe the facts which are so evident.

¶ 9. The people of this land of Palestine present an unanswerable argument and an eternal illustration of the truth of the Scriptures. The nations cannot swallow the Jew. Society cannot absorb him. Climate does not alter him. Geographical locations do not change him. The centuries have passed, but he still has the peculiar face, the curly hair, the flat foot, the weary heart, the wandering soul. It is im-

possible to eliminate him from the earth. The countries which opposed him have tumbled, fallen, disappeared, and been buried beneath the sands of the surrounding territory. Those who fought him and whipped him have themselves been killed and buried while he remains. He permeates the world. He is found in every country. The more he is persecuted, the more he grows. Nations which rule the world and oppose the Jew have been blotted out of the very world that they conquered. There are no descendants of the many nations and countries which fought Israel and opposed her progress. Where are the Babylonians, the Medes, the Hittites, the Canaanites? Even the Egyptian Nationals have disappeared. The present inhabitants of Egypt, and even the rulers were imported from Turkey when that country conquered Egypt and the present race inhabiting that country are of the order and rank of those menial slaves with which the country was filled by the Turks. The prophecies concerning the countries of Israel's enemies have been literally fulfilled to the letter.

¶10. The feast to which I have referred is the Passover. It is still being observed by the Hebrews throughout the world. Over five thousand years have passed since it was inaugurated by the Lord, and it has been observed constantly during that entire period. Your doubting friend will readily admit that no great people could have a memorial feast "palmed off" on them to celebrate a great event which had never happened. The Passover was first observed by probably three million people. Did Moses fool them into thinking there had been a great Passover event?

Did he tell them that the first-born of Egypt died when they really did not? Did they celebrate the preservation of their first-born when the first-born were never preserved at all? Those who have had dealings with Jews will readily understand how difficult it is to deceive one Jew. How then would three million of them be deceived on the same subject? Is it possible that through these five thousand years, all these Jews have been so "dumb," so foolish, so blind, as to celebrate every year an event that never happened? Did none of them ever investigate to see whether it happened? The celebration of the Pass-over feast in the present day is quite sufficient proof that the miracle described in Ex. 12 really happened.

¶11. The supper to which I have referred is the Lord's Supper. This ordinance has been constantly observed by Christians ever since it was originally given by the Lord Jesus as described in Matt. 26:26-29. If this event did not really transpire, then the disciples perpetrated a hoax, the friends of the disciples joined in the deception and continued to propagate a false report. The Apostle Paul said that he received the instructions concerning this ordinance from the Lord himself, as recorded in I Cor. 11:23-29. Did Paul join in this hypocritical action, and agree with the others that he, too, would propagate this false report? Surely there was no need of secrecy concerning the events of that memorable night. If the events of that night did not take place, certainly some of the learned men of the time would have branded the Lord's Supper as a fake, a farce, and a delusion perpetrated upon the people. The very op-

posite is true. The saints of that day and the believers ever since, and they number up in the millions, have continued to celebrate the Lord's Supper with gladness of heart and with implicit faith in the facts as recorded in the Scriptures.

CHAPTER ELEVEN

LEARN WHEN TO BE STILL

¶ 1. When our Lord said "study to be quiet," I Thess. 4:11, He was giving good advice for soul winners. The art of keeping still is a most valuable one, and most helpful. A friend once said to me, "The man that can speak in seven languages is not to be compared with the man who can keep still in one." Solomon said, "Even a fool is counted wise when he holds his peace." Prov. 17:28. By keeping quiet and permitting your friend to talk all she may wish, you will learn what is going on in her heart, her attitude toward you, her attitude toward Christians, and Christian things. We shall consider in this chapter some of the advantages to be gained in this way.

QUIETNESS BEFORE ANGER:

¶ 2. When you are in the presence of one who is soon angry because of your inquiry concerning his soul, or because of some statement which you may make concerning spiritual things, it is well to listen to him in silence, and smile. Anger is best handled by making no reply. When this party observes that you are not affected by his anger, he will soon "run down," his temper will cool, and you will have had time to think of some lovely thing to say to him which will completely upset his antagonism. Solomon said, "A soft answer turneth away wrath," Prov. 15:1; and also, "A soft tongue breaketh the bone," Prov. 25:15. The soft sweet words which you may say to this irate customer will break down his opposition and his hard

heart so that a wise and discreet answer will turn him to the Lord.

¶ 3. A very angry father found fault severely with his daughter because she had hung Scripture texts around the wall and had religious books lying on the table. Day after day he revealed his anger by hard works and bitter fault-finding. The daughter endured it patiently and kindly until one day, when she said to her father in a very sweet and gracious way, "I think you are right, father. I know that you do not care for God, nor for His Word, nor for Christian things, and it should not be necessary for you to always have them around you when you are so opposed to them. I want you to forgive me for causing you this distress of heart and mind." After he had left for his day's work, she removed all the texts from the wall all over the house, and placed in the bookcase, out of sight, all the Bibles, hymn books, and other religious reading matter that had been on the tables. The old father was quite a militant atheist. He carried a paper sack on each side of his body, and filled these with the literature of the atheists which he offered for sale on one of the principal corners of the city. When he returned home that evening, the daughter greeted him in an unusually affectionate way and then went on about her work, saying nothing at all about what she had done in the home. At the supper table she bowed her head to give thanks quietly by herself. After supper she read her chapter in the Bible alone and said nothing whatever to him about it. About 8:00 o'clock she told her father good-bye, and went off to the evening service without

asking him to accompany her as she had done on former occasions. When she returned from the service, about 9:30, she found her father in desperate agony of soul. He had noticed during the evening that the texts and the books were gone. He had noticed also that the daughter said nothing whatever to him about Christian things. Suddenly he remembered that in hell there is no Gospel, no texts, no Christians, no good books, no music. The Spirit of God convicted him of his lost condition, and it was not long until he had trusted Christ Jesus. The silence of the daughter accomplished in one evening what many months of conversation had failed to accomplish.

QUIETNESS BEFORE TALKATIVE FOLKS:

¶ 4. A lady drove to my office from a neighboring city early one morning. She had been weeping as I could see from the red eyes. She was under quite a strain, as I could tell by her nervousness. She remarked that she had come in order to receive some help for her soul, and a remedy for her sick body. Upon taking a seat in the office, she began to tell me something about herself, and continued for one hour and twenty minutes without interruption. I sat quietly and listened to the long story of her life. She told about her girlhood experiences in the Church. She had joined one Church. She had married a man who belonged to another Church, and had transferred her membership. She left that Church to enter another in order to be baptized the way she wanted it done. The story was full of "I," "me," "my," and allusions to her personal experiences. She did not mention the

Lord Jesus in all the conversation. At the end of the time, I said, "Now, lady, I must go and do other work. What can I do for you?" She replied, "I want to be saved, and I want some medicine for my sickness." To this I answered, "'Faith cometh by hearing' but you have not given me an opportunity to say any helpful thing to you. If you are through talking, I will be very glad indeed to tell you what to do." Having listened all this time, I had made a very good diagnosis of her need, and in a few minutes led her to the Saviour's feet.

¶ 5. If you do not let your friend talk, and he or she should be full of talk, then your message and statements will fall on deaf ears. Your friend will not be listening to you, but will only be waiting for you to get through so he can continue telling you what his mind may be full of. Let him get it out of his system so that he will listen to all that you have to say. If you find that there is no end to his line of talk, then just put your hand on his arm, and say, "My friend, our time is rather short, and I have enjoyed listening to all that you have told me, but I wonder if there is any hunger in your heart to hear the message which I may be able to give you today for your soul. Would you like me to tell you how to be saved?" By this procedure you can stop his conversation, and cause him to listen to your message. If he is not interested, he will tell you so, and you may then pass on to someone who is interested.

QUIETNESS BEFORE THOSE WHO ARGUE:

¶ 6. Those who believe false doctrines and are members of false cults are usually full of arguments

which they have learned from their teachers. It is well when you are conversing with such to lead them on in their arguments by asking leading questions which they will have to answer. I had such an experience recently in Detroit. A lady came to the door of the home where I was staying, offering for sale the latest book of one of the false teachers of the day. The moment the door was opened she began to talk very rapidly about the Kingdom, the devil, world rulers, the coming of the Lord to punish the inhabitants of the earth, and other prophetic subjects, all jumbled together. I leaned against the side of the door and waited until she would ask me to buy the book. When she offered me the book I said, "Will this book tell a poor sinner how he may have his sins forgiven, and become pleasing to a righteous God?" She replied quickly that these were troublesome times, that many were being led astray by false teachings, but that this book was the true revelation of God, and contained the most needed truth for the present day. I answered her, "But, lady, what I want to know is how to get forgiveness of sins. Tell me, will this book show me the value of the blood of Jesus Christ? Is His work at the cross sufficient for my salvation?" Again she began her rambling statements about the devil being the god of this world, and that most people were deceived by false teachings so that they needed her book. I listened quietly to all she had to say, but stuck closely to my original point of salvation. The poor deluded woman knew no more of her Bible than the favorite portions which her sect had taught her, and the stock phrases which she had learned from their books. Finally, in desperation and

anger she accused me of being "too dumb" to understand the wonderful, deep truths which she had come to reveal to me, and, therefore, she would waste no further time on me. It was a pity to lose this soul. I did want to turn her eyes to the Lord Jesus, but failed. Her earnestness and her zeal were so commendable. What a pity that the devil should be able to inspire his disciples to greater effort than is put forth by many Christians.

¶ 7. A certain friend said to me, "I want to argue with you the question of good works for salvation, for I believe they are necessary." He proceeded to do so, and I listened to his arguments until he seemed to be finished. He felt quite sure he had convinced me because I was so quiet. When he had ceased I said, "It is too bad that you wasted all that time and effort telling me your thoughts on the subject, because I myself believe in salvation by good works. There is no argument about it, for salvation can only be through good works." I paused a moment and watched his face to see the effect my statement would have upon him. He certainly was dumbfounded. He felt that all his lovely argument, so beautifully built up, had been wasted. "I don't understand you," he said. "I thought you were preaching at the Church that salvation could be had without our doing anything for it." I assured him that he had heard correctly. By this time he certainly was ill at ease, and greatly "let down." He rather felt that he was talking to one with an unbalanced mind, or else with a deliberate deceiver. I still waited quietly for him to come back with another question, which he soon did.

"You certainly are inconsistent," he said. I replied, "No, I am not inconsistent, but I certainly am sensible. What I said from the pulpit is true, and what I am now saying to you is true. Salvation is by good works alone. It is not by your good works, however, it is by the good works of the Lord Jesus Christ. None of yours can avail, but all of His do avail. We are saved by what He did, not by what you do. God sees Christ's good works, and saves the one who puts his trust in the Lord Jesus and the work that He did at Calvary. I hope you will be saved by those good works." It was a joy to see the light enter the heart of this friend as he saw this truth.

QUIETNESS BEFORE THE INFIDEL:

¶ 8. May I remind you again that you are not out to win the argument, but to win the person. You do not need to answer his questions, nor do you need to satisfy his curiosity. If he should ask you a question which you could not answer, tell him so. It is not necessary that you be a walking encyclopedia in order to win this unbeliever to Christ. Listen closely to the outburst from the heart of the infidel and then say quietly to him, "Is it this that keeps you from being a Christian? Is this that you have just told me an unsurmountable obstacle that keeps you from kneeling at Jesus' feet and trusting Him?"

¶ 9. If you will observe closely, you will find that none of the infidel's arguments concern his own personal need, nor God's supply for that need. He reasons in generalities, but you must be specific. It is quite effective, when you listen silently to all he has to say, and then tell him that you are quite happy to

know the things that are in his heart and mind and would like also to know whether all that he has said has been such a blessing to him and so profitable to him that he would like all the others in the world to believe as he does, and to live as he lives. It might be well to ask him why he does not advocate a movement of unbelievers out from under the beneficent influence of the Bible and Christianity to a country where there are no Bibles, no God, no Christian influence, no Christian graces, but only animal instincts. It is hardly fair that he should remain under the protection of Christian laws, and then curse his protector.

¶10. Recently, I met such a man in a grocery store. He told me that he did not believe in Jesus Christ at all, nor in the teachings about Him in the Bible. My reply was, "Suppose that when you die and go before the Judgment Throne, you should find that the Man sitting on that throne is this Jesus whom you have refused to trust and whom you have opposed by your lips and life. What will you say under those circumstances?" He waited a few moments before answering, and then replied, "I would have nothing at all to say. I would keep still. What could I say?" I assured him that he would have that very experience and that the Lord foretold this exact situation in His Word.

CHAPTER TWELVE

DIFFICULT CASES TO HANDLE

¶ 1. You will not win every case that you handle. You will be a "savour of death unto death; and of life unto life," II Cor. 2:16. You will be just as truly a minister of God when you are carrying a death sentence, as when you are carrying a pardon. God's servants must be ready to do God's will, whatever it is. Christ made no attempt by word of mouth to reach the heart of Pilate or Herod. He presented Himself to them, and left the decision to their own hearts. He carried out the will of His Father when He was "a Sheep dumb before its shearers." If you present the Gospel to one who rejects it, this is no sign of failure on your part. You have brought the Word of life to the friend, and he has made his choice.

¶ 2. Many cases cannot be handled quickly. One point after another must be cleared up before the mind can grasp the truth. Offer your help to anyone who may be of this character. Ask them to let you know what their questions are, and that you will answer them one by one. Be patient with such a case, and give each question very careful consideration, and a thorough reply so that your friend will know that you really have his interest at heart. The question may be a foolish one to you, but a very serious one to him. Do not show that you consider it foolish, else he will not feel free to ask further questions. I have seen souls saved through a serious and sober answer to a very foolish and peculiar question. Treat each question as though the life of the questioner depended

on the proper answer. Of course, there are controversial questions which are not asked from an honest heart. Even these may be so handled that the soul will be turned to the Lord.

¶ 3. When a friend asked me on one occasion, "Where did Cain get his wife?" I replied, "Do you want to go and get one there, too?" He smiled at me, and said, "No. I have a good wife, but it seems to me that there is a discrepancy there in what is supposed to be an infallible book." To this, I said, "If I should answer your question fully, and I can do so, would you be willing to trust the Lord Jesus, to become a Christian, and to be a devoted follower of the Lord? There are many things in the world which are strange and peculiar. There are many things in the Bible that are difficult to understand at first reading and without serious investigation. Do you intend to become a Christian only after you understand everything in the Bible, and everything in nature?" He saw the foolishness of his position and dropped the matter at once. I then proceeded to show him the reasonableness of the Gospel and the blessing that comes through knowing Christ Jesus.

¶ 4. Satan has fortified many people in such a way that their souls become impregnable, and it seems that nothing will touch them. With some, he does this by convincing them that the Bible is not the Word of God. He does it with others by letting them believe that the Bible is the Word of God, but that it needs the interpretation which their particular Church will give to its statements. The one is as fatal as the other. I would suggest that in each case

you use the same procedure. When you meet a man who will tell you that the Bible is untrue, a "bunch of fables," the wanderings of Oriental minds, tell him that you would like to have that down in writing, over his signature. You write it out on a slip of paper yourself, and then hand it to him to sign. Usually, he will not sign it. His own soul will usually shrink from such a confession when it is down in black and white. Try this plan also with the other friend. Write on your slip, "The Bible is true, but it does not mean what it says. The only one in the world who does know what it means is Mr. (or Mrs.) so-and-so who is the head of our Church, and the founder of our religious movement. I will believe whatever he (or she) says about the Bible, but I cannot take the Bible as it is written." Get your friend to sign this statement.

¶ 5. If the friends sign the statements which you have prepared, then it would be well to take some of the plain, pointed statements of the Lord Jesus, and ask each of these persons to tell you the interpretation of that particular portion. Ask him, for instance, to explain Matt. 10:28, in view of the fact that probably their teacher has said that there is no hell, or that God is too good to punish anybody. Ask them also to explain Heb. 9:27 in view of their teaching that after death is annihilation or soul-sleeping. It would be well to find out the true meaning of II Cor. 5:21 if there is no such thing as sin in the world. If the teachers and leaders of these false cults are the only ones fitted of God to interpret the Scriptures to us, then we are entitled to have them explain the passages in which we are interested. We would certainly

like to know why Isa. 53:5 and 6 is in the Bible if Christ only died as a martyr to His ideals. We would also like to know how it is that "the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night" in view of the fact that these teachers tell us that there is no punishment for sin, and that the soul either sleeps in the grave, or else is blotted out of existence.

¶ 6. If you have a real personal friend who is a doctor, or a lawyer, or a banker, or any other busy public servant, you may often make a deep impression there by writing out a certificate for this friend to sign. Let it read like this, "Being of sound mind, and in full possession of all my faculties this..... day of..... I, Mr..... do hereby state and announce for all my interested friends that I (am) (am not) a believer in the Lord Jesus Christ and, therefore, at my funeral authorize the pastor to say that I have gone to he..... I make this statement in order that there shall be no false information given out after my decease.

Signed.....

Of course, when your friend reads this certificate he will be forced to face the facts. He probably will be a bit disconcerted, and not know exactly what to say. If he says that he can fill it out in the affirmative, you might ask him why he does not live like a Christian. Suggest that he examine his heart to see if Christ really dwells there and if he has really received eternal life. You will have a wonderful opportunity to analyze this friend, no matter how he signs the certificate.

CHAPTER THIRTEEN

WE LOCATE THE PASSAGE QUICKLY

¶ 1. It is most disconcerting to fail in an attempt to find a passage you want quickly. You think of a Scripture that is most appropriate for the friend to whom you are talking, but cannot remember where the verse is located. No doubt, many times you have had this trouble and have wished so much that you might be able to memorize the location of the portions so often used in soul winning. It will be our purpose in this chapter to present some rules and methods by which you may attain this desired end.

REMEMBERING BY NUMBERS:

¶ 2. The chapters in the Bible which are numbered "thirteen" usually contain some unhappy incident, or some unfortunate circumstance which is of use in your soul winning work. For instance, you will notice that in Ex. 13:13 the ass or the lamb must die. It is a picture of the substitutionary work of Christ. The ass represents the sinner, and the lamb represents the Saviour. Unless the ass is redeemed by the death of the Lamb, it must die under the judgment of God. So it is with the sinner; unless he is redeemed by the Lord Jesus, who is the Lamb of God, he too must die the second death for his sins. In Matt. 13 you find the story of the wheat and the tares. The wheat represents the Christian, and the tares represent the unsaved. As the tares are cast into the fire, so the sinners shall be cast into the Lake of Fire. In Rev. 13 you find the story of the Antichrist and

the mark of the beast. You will use this passage to show the unsaved the trouble and sorrow that awaits this world and those who reject Christ Jesus. In Jno. 13 we read that Judas went out from the presence of Christ "and it was night." All who turn their back on Christ, who is the Light of life, must go out into eternal dark. All through the Bible, those chapters which are numbered "thirteen" will bring quickly before your mind some unhappy incident which you will easily remember because of that peculiar location.

¶ 3. Chapters which are numbered "five" usually contain some story about the weakness of men. The number "five" represents human weakness. Five fingers tell how weak our hands are. There are some things we can do with our hands, but many things that we cannot do. We have five toes on each foot. I am sure that all of us will feel that our walk is not up to the standard that we would like, nor to the standard that our Lord prescribes. Our walk is weak. We have five senses, and yet we feel our ignorance, and our great need of more comprehension. In the fifth chapter of Genesis we find one after another of the old patriarchs dying, after living many years. Every man in the chapter died except one, and he went to heaven without dying. In the fifth chapter of Mark, we find recorded the story of the man in the tombs whom no man could tame. No human efforts were sufficient to conquer this demon-possessed man. Only Christ could do what the best of men failed to do. In the fifth chapter of John, we find the story of the impotent man at the pool of Bethesda. He had no man to put him into the pool when the waters were

troubled. Those around him were unable to help him. Only Christ could meet the need. In Rev. 5, John tells us that he wept much because "no man was found worthy to open the book." All of the great men of earth, all the mighty saints of God, all the cherubim and seraphim, were unable and unworthy to open the book which was in the hand of God. Only Christ Jesus was worthy and able. He took the book and opened it. It is only necessary to remember that these cases of human weakness are in the chapters numbered "five" because "five" represents human weakness.

¶ 4. In the eighteenth chapter of Luke there are eighteen people mentioned. The first two are the judge and the widow; the next two are the publican and the Pharisee who went up to pray; the twelve disciples are next referred to, and after that the rich young ruler who knelt to Jesus to ask him to inherit eternal life. The chapter closes with the eighteenth man, one who was blind and received his sight. If you remember that there are eighteen people in the eighteenth chapter, you will very readily and quickly locate the above stories. The nineteenth man is Zaccheus who climbed the tree. The story of this case is found in the nineteenth chapter. Thus, the numbers link themselves up with the individuals, and the memory is aided.

REMEMBERING BY PECULIARITIES:

¶ 5. The story of the palsied man, who was let down through the roof, is found in Mark 2. In this story we find that the man was in need of two things: he required physical healing and forgiveness of sins.

He had two sets of friends, a pair at the foot of the cot, and a pair at the head. He tried to get into the house two ways, through the door and through the roof. He received two blessings, healing and forgiveness. He did two things: he took up his bed, and went forth before them all. You will notice that this story is full of doubles, and is found in the second chapter of the second book of the New Testament. The twos are grouped together in this strange way. It is in this chapter, the second chapter of Mark, that you will find the story of the new wine in the old bottles, and the new patch on the old garment. These are sets of twos, and, therefore, are found in the second chapter of the second book.

¶ 6. It is interesting to note that the story of the good Samaritan is in the tenth chapter of the book written by a doctor. Who but a doctor would tell the story of a poor man, half dead, lying beside the road? The number "ten" is a double-five, and five is the number of weakness, so we find that two men passed by the poor injured friend, and left him without help. Both the Levite and the priest passed by on the other side. These two men were too weak to be of any help to the man who so sorely needed a remedy. Remember that the doctor told the story, and that "ten" is a double sign of weakness. Dr. Luke presents a number of things in his Gospel which others do not record. He omits some things which the other writers include.

¶ 7. When Matthew and Mark tell the story of the woman who had an issue of blood, they tell us that she "suffered many things" from the physicians. Dr.

Luke omits this complaint against the doctors. The other writers tell us that this woman grew worse after she consulted the physicians. Dr. Luke omits this also. The other writers tell us that Peter cut off the ear of a servant of the high priest, but they do not record which ear was cut off. Dr. Luke, true to his training, tells us that it was the right ear. The other writers tell us that the ear was cut off, but they leave Malchus with his ear on the ground, and his head wounded and bleeding. Dr. Luke tells us that the operation was finished by the Lord Jesus, and the ear replaced. If you will remember that Dr. Luke presents these, and many other details, you will readily locate passages in Luke which are not found in the other Gospels.

REMEMBERING BY ASSOCIATION:

¶ 8. The passage which reads "the Son of man is come to seek and to save that which was lost" was said by the Lord Jesus to Zaccheus. We have already noticed that Zaccheus is the nineteenth man in the list in Luke's Gospel, and the story is in the nineteenth chapter. It will be easily remembered then that, since Christ made this statement to Zaccheus, it must be in the nineteenth chapter of Luke. It is there in verse ten. The story of the widow who threw in two mites is one that is hard to find. You will just remember that one widow had two mites; 1 and 2 make 12, and the story is in the twelfth chapter of Mark, the servant. The woman probably was a servant, for she was a poor widow. You might also remember that 2 and 1 make 21, and the story is found in Luke 21.

¶ 9. It will be rather easy to remember the location of the story concerning Lazarus, who was brought forth from the tomb. Just outside the tomb the two sisters were standing weeping. Two 1's make 11, and the story is in Jno. 11. If you would like to remember where the exposition of the resurrection truth occurs, just bear in mind that the resurrection is at the end of things, and you would expect to find it at the end of some book. So it is, you will find it in the fifteenth chapter of I Corinthians. We would hardly expect to look for a doctrinal exposition in any other book than a doctrinal epistle from the pen of the great apostle Paul.

¶10. All the 3:16's in the Bible are interesting and profitable. Look up chapter 3, verse 16, in each book and memorize the passage. You will be surprised how many of these verses you will use from time to time in your work. The story of the leper who was shut out of the camp is found under that unfortunate number "thirteen." You will locate it in chapter 13 of Leviticus. You will often have occasion to use this story, for you find so many contrasts and comparisons in connection with the sinner and the leper. If you are familiar with the story told in Lev. 13 and 14, you will be quick to handle many cases successfully.

REMEMBERING BY BOOKS:

¶11. Genesis, which is the first book, contains seven beginnings. It is the beginning of the Bible, and, therefore, we would expect to find the origin of everything in the world. The beginning of the material world is there, because that is the sphere of God's grace. The beginning of man is there, because

he is the subject of God's grace. The beginning of sin is there, because that is the cause of God's grace. The beginning of sacrifice is there, because that is the means of God's grace. The beginning of the Jewish nation is there, because that is the channel of God's grace. The beginning of the nations is there, because that is the scope of God's grace. The beginning of the life of faith is there, because that is the result of God's grace. You will find all these beginnings in the beginning of the first book of the Bible.

¶12. You will look for last things in the last book. The final doom of men is found in the Book of Revelation. The final disposition of the earth and heaven is found there. The final doom of Satan is recorded there. God's final judgment upon His enemies is recorded there. The final bliss of the believer is described there. The final result of the great battle of God and righteousness against Satan and wickedness is graphically portrayed there. Last things are found in the last part of the last book—the Book of Revelation.

¶13. In John you will find verses and passages which extol the deity of Christ. Matthew records many things concerning the sovereign Lordship of Christ as the King. In Mark you will find the ministry of the Lord Jesus as a Servant, described under the similitude of an ox. In Luke, the longest book in the New Testament, you will find many details which reveal the perfect humanity of Christ as the man. Ephesians is full of Church truth. The Church is compared to the human body in chapter 1, for service; to a temple in chapter 2, for worship; to a family in

chapter 3, for fellowship; to a full-grown man in chapter 4, for ability; to a bride in chapter 5, for love and devotion; to a soldier in chapter 6, for offense and defense in the battle against sin and Satan.

¶14. I Thessalonians is a book devoted to the return of our Lord. Every chapter contains something about His coming back again. Chapter 1 records our attitude towards His coming, chapter 2 describes our reward at His coming, chapter 3 tells of our condition when He comes, chapter 4 tells of our expectation concerning His return, and chapter 5 tells of our perfection after His coming. The Book of Ruth describes the sorrows of the backslider, and the blessings of the one who returns to God. The Book of Esther tells of the hand of God directing and controlling all the affairs that concern His people. If you will in this manner grasp the general teaching of each book, you will then be led at once to look in certain books for certain truths, and thus you will quickly locate them.

CHAPTER FOURTEEN

OBSTACLES TO BE OVERCOME

¶ 1. We will frequently find those who are hoping that God will do something to save them. They want to be saved, and are praying that God will save them, and hoping that it may happen sometime, but do not seem to realize that salvation has already been accomplished at Calvary.

¶ 2. Only this week a friend came to me at the close of a service, and said, "Do pray for me, that the Lord will save me. I do want Him to do whatever is necessary, and I hope that He will, for I am lost." I asked this friend just what God should do in order to save her. Did she want the Saviour to come back and die again just for her only? Did she want a special voice to speak out of heaven just for her special benefit? Did she want another book written beside the Bible to explain more fully to her the love of the Lord? I asked her to please tell me just what God should do in order to give her the assurance of salvation. Of course, she said at once that she did not expect Christ to return and to die again just for her. She did not want another Bible written; the present one was quite sufficient. She certainly did not expect any special manifestation out of heaven just for her benefit. The very thought of these things awakened her to the fact that God had already provided a sufficient salvation in which she should believe. I assured her that salvation would come through believing the sufficiency of the finished work at Calvary, and in the living Christ on the throne. As soon as

her eyes of faith were turned backward to the cross, and upward to Christ on the throne, the Holy Spirit revealed the Saviour to her, and she found peace. We must tell all such that God will not do anything to save them because He has already done it. God will not provide any special thing for the friend to whom you are speaking—enough has already been accomplished.

¶ 3. There is still another obstacle which will present itself in your dealing with souls. I find it in every service. I find it in every denomination, and among every kind of people, old and young. This particular difficulty has been mentioned in a previous chapter, but I would impress it still more upon your mind because it is such a serious one. It is the obstacle of having the mind filled with generalities instead of with specific application. At the close of my service one night two troubled souls remained for personal conversation, a gentleman about sixty, and a lady about thirty years of age. They were seated together, and so I presented this question to them, "Whose sins did the Lord Jesus bear on the cross?" The gentleman replied, "The sins of the world." The lady replied, "He was bearing our sins." You can readily see that neither one of these had any personal interest in Christ, nor had they seen that the Saviour had done anything at all for them personally. His death was only a general death for everybody, and for nobody in particular. It had not yet entered their minds that the Saviour had done anything for them personally and individually. I used with these friends the very illustrations that I have mentioned on a for-

mer occasion, and finally the Spirit revealed to them that the Saviour really did accomplish, for each of them personally, His saving work at Calvary. As soon as it was revealed to their hearts by the Spirit that Christ was bearing their own individual sin and guilt, they immediately rejoiced and received Christ personally as their Lord and Saviour.

¶ 4. This trouble occurs also with Christians. They will read, "My grace is sufficient for thee," II Cor. 12:9, but fail to grasp the fact that this grace is for themselves individually and personally. They go on carrying their own load, worrying about tomorrow, and being distressed over their griefs. They are quite sure that His grace will not be sufficient, and that they will be "left in a lurch." They read, "I will never leave thee, nor forsake thee," Heb. 13:5, and then live as though He really had forsaken them and was only making this precious promise for the benefit of others. They fail to apply and to believe that these words of our Lord are for themselves personally. Let us remember in dealing with every kind of soul that no blessing will come to any heart unless that one applies to himself the precious words of the Lord.

¶ 5. Still a third obstacle to be overcome is the conviction that settles down upon some hearts that some act of theirs, such as being baptized, or being confirmed, or joining the Church, has settled their spiritual condition, and assured them of their safety before God. With these it is well to ask the question, "What happened to you when you did that act?" To be saved is to receive a new life, to be born again, to be regenerated, to have a new nature, to become a

child of God, to experience a change of heart and life. Ask your friends whether any one or all of these things took place when they did the act which they mentioned. When they came up out of the waters of baptism, did they realize that God had changed their hearts? Was the gift of eternal life presented to the soul so that they realized a new relationship with God? When these friends went forward to join the Church, was there a transformation in the soul so that the things which they once loved they now hated, and the things that they once hated they now loved? These friends should be very much interested in whether anything happened, and whether the soul really did pass "out of death into life," Jno. 5:24. You might impress upon these friends the fact that no action of ourselves insures or assures an action on God's part. Salvation is something that God does. He must save—we cannot. He must accept us if we are saved, and we must know that He has accepted us by the transformation that takes place in the soul when one gets really saved. You might further ask these friends the question, "Do you have the proofs in your life that God has actually redeemed you, saved you, pardoned you, forgiven you, or are you simply resting on your own side of the bargain in the things that you yourself have done in following the suggestions of your friends and the invitations of the Church?" Do urge your friend not to be easily satisfied, but to search his heart and life diligently to see whether God has placed anything in that life that savours of heaven, and that bears the mark and the imprint of the work of the Lord Jesus Christ.

¶ 6. There is still quite a different kind of ob-

stacle which is frequently encountered. There are those who will assert in no uncertain terms that they are doing the best that they can, and what more can God require. It is well to analyze these cases very thoroughly because these friends are usually self-satisfied, and are quite honest in thinking that they really are unusually good and blameless and holy. These form their opinions of themselves from the statements of their friends, but you must take them to the statements of our Lord. His standard is the life of the Lord Jesus. Ask this party whether he has lived a life as good as Christ's life. Has he prayed as much as Christ? Has he wept over the lost as Christ did? Has he had compassion on the multitudes that were hungry? Has he lived a life of utter dependence upon God, as Jesus did? Can he say as Christ said, "I do always those things that please the Father"? Can he stand before a crowd and say as Christ said, "Which of you convinceth me of sin?" Does he live as Jesus lived, seeking nothing whatever for Himself—not a penny or a pillow; not a meal or a mantle? If this friend will compare himself honestly with the stainless, spotless life of Jesus Christ, he will have to bow his head and admit that there is a vast difference between the two. It will not do to fail; the life must be perfect. It will not do to come short, and yet the Word of our Lord states that "all have sinned and come short of the glory of God," Rom. 3:23. Ask your friend how near he measures up to the glory of the sinless, spotless, stainless life. Ask him what glory shines out from his life that stirs and moves the lives and hearts of others. Ask him what there is of God that convicts of sin, and humbles the proud, of

those with whom he comes in contact. Ask him if sinners are convicted in his presence, and look up to him because he is so holy and godly and good. Ask him whether the demons ask permission for them to leave one and enter into another, as they asked Christ. This friend must be brought to see clearly and definitely that he may have some goodness in a negative way, but that he certainly does not have any in a positive way.

¶ 7. I would call your attention to the fact that you will meet many who will tell you that they have always been good. They were raised in a Christian home. They cannot remember when they did not believe in Jesus. They have had no experience of wandering in the world. They have been sheltered in the shadow of the Church. Because of these experiences and these conditions they feel no need at all of trusting the Saviour, or being born again. It will not be wise for you to deny or question either the experiences which they assert or the sincerity of their hearts. It will be proper, however, for you to ask your friend simply, "Tell me what it is you believe about Christ." The reply probably will be that this one believes in the Bible from cover to cover, and believes that Jesus is God's Son, and that He came to save sinners, and that he believes all the stories of the Bible. From this reply you will observe that there is no personal application of the work of Christ to the heart and life and sins of your friend. He believes the facts of the Word, but has not seen that he himself needed to have those facts made available to him. You may ask him, "What has the Saviour done for

you personally?" Very likely he will not know what reply to make to this question. You may ask him what interest he has in the Lord Jesus Christ, and you will not likely receive an intelligent answer to this question. You might also ask, "What is your relationship to the Lord Jesus just now?" Here again your friend will not know what answer to give. The purpose of your questioning must be to bring out clearly the lack of a personal relationship between the heart of your friend and the Lord Jesus Christ. Wise questioning will reveal this to him. When once he sees that he is only admitting the general facts, but has not appropriated them for his own needs, then you may be able to bring to him those passages of Scripture which will cause faith to spring up in his heart, toward Christ Jesus, to meet his own personal need.

¶ 8. Ignorance of the basic truths of the Bible will prove to be quite a large obstacle, preventing an understanding of the way of salvation. At my meeting one evening there was a young lady who remained at the close of the service, and seemed quite interested in knowing more of the truth. The pastor spoke to her personally, and said, "Would you like to accept the Lord Jesus tonight and make Him your Saviour?" She answered at once, "Pastor, I do not know what it is all about. I don't understand what you mean. This is all quite new to me, and I am ignorant of what you are trying to tell me. I do not understand what the preacher was trying to explain." This girl had not been a Church-goer. She had been raised in the world with no Christian training, and

was quite ignorant of the simplest truths of the Bible. Of course, there is no use asking such a one whether she will receive Christ, for she does not know who Christ is, or what He has done, or what she needs, or what Christ is willing and waiting to do for her. The pastor very wisely asked her to go with a Christian lady who did know, and together they slipped away to a quiet room in the church where the things of God could be explained to her. This one needed her understanding enlightened. It was not entreaty she needed, it was information. She needed instruction, not urging. Let us be very careful not to stress an invitation when ignorance exists in the heart and mind. We must remember the words of our Lord in Matt. 13:19, "When anyone heareth the Word . . . and understandeth it not, then cometh the wicked one, and catcheth away that which was sown." It may well be noted that the devil was able to defeat the purpose of the sower because the hearer failed to grasp the meaning of the statements of the minister. In contrast with this, however, we read in verse 23, "He that heareth the Word, and understandeth it . . . bringeth forth an hundredfold." The understanding of the Word is the key to really God-given salvation. Those who understand the Gospel, who grasp the meaning of the work of Christ at Calvary, who can intelligently grasp the value of the substitutionary work of Christ, they are able to trust Christ intelligently, and so have their faith founded on facts and not on feelings. I have often heard men plead with others to come forward, give their hearts to God, become a Christian, decide for Christ, and do many other things while the friend to whom they were

speaking was utterly ignorant of what it all meant, and did not understand at all what Christ had done at Calvary, and just exactly what they should see and believe about Christ. Let me urge every soul winner to avoid this mistake. Unless we do avoid it, we shall be making false converts, who soon fall away because they have never understood what it was all about. Let us be very careful on this point, to avoid putting words in the mouths of those we are seeking to win. Ask questions which will make them do the talking. If they understand the Gospel and the way of salvation, they will answer your questions intelligently: if they do not, they will answer you with generalities, and you will see at once that they are still in the dark and need further enlightenment and teaching. Be patient in teaching truth: teach it from many angles; approach it from many aspects; present it from many different kinds of Scriptures until the person really sees the precious truth of salvation through the person of Christ and His finished work.

CHAPTER FIFTEEN

A FEW PRACTICAL EXPERIENCES

¶ 1. At the close of a service on one occasion, a Christian lady brought to me another lady, with the request that I speak to her about her soul. She then whispered to me, "My friend does not believe in a hell." I began to converse with this stranger about God's righteousness in punishing the sinner. I brought before her a number of Scriptures concerning the reality of the Lake of Fire. After continuing in this way for a few moments, the lady stopped me and said, "Pardon me, Dr. Wilson, but you do not need to waste any time proving to me that the sinner is going to hell. I have always believed that, and what I want to know is how to escape it." I had taken the word of the Christian and accepted her diagnosis as correct, but in reality, my Christian friend had made an incorrect diagnosis of the case, and had given me wrong information. How necessary it is that we find out personally about the condition of mind and heart of the one with whom we are dealing. Do not take anyone's word for it. Read again chapter 3 on "How To Diagnose the Case."

¶ 2. A very interesting case occurred in one of my campaigns in Chicago. At the close of a meeting I was approached by a Swedish gentleman about forty years of age, who said, "Dr. Wilson, will you please tell me how I can be born again so I can come to Jesus to be saved? I know He will save me, if only I can get born again first." This was a new doctrine to me.

I had never heard this theory advanced from any source. I quickly prayed to the Holy Spirit for wisdom, and remarked to him, "How would you like to receive both blessings simultaneously? Do you not think that it would be wonderful if tonight you could be born again, and also be saved at the same moment?" "That cannot be," he answered. "Jesus will not take me and save me unless I am first born again." This doctrine still puzzled me a little, and I am sure that the Holy Spirit led me to do what I did in this strange case. I asked him if he would kneel with me beside the bench and come to the Lord Jesus just as he was, and present himself to Christ as a lost sinner. I explained to him, "It may be that the Lord Jesus will give you the new birth and also salvation right now. Why not come to Him and see whether He will? Certainly no harm can come from our kneeling at Jesus' feet in repentance and in confident trust. Will you go with me to Him?" He quickly replied that he would, and so we knelt together while I told the Saviour about the need of this friend. I then said to him, "You tell Christ what you think of Him and of His work on Calvary. You surely know what He did for you back there, and now the Saviour sits upon His throne in glory asking you to trust Him. Do make Him your Lord right now, and tell Him so. Trust yourself to His precious blood now." He bowed his head and said, "Lord Jesus, here I am. I have not been born again, but I am coming to you anyway, and I do wish you would take me." He had no more than said the words until the Spirit of life brought life to his soul and light to his mind. He saw at once that the Saviour was his Saviour, and rose with happy as-

surance in his heart that Christ Jesus was his, to be his Lord and Saviour forever. This friend has become a splendid servant of the Lord in the little group where he worships. It is not always well to dispute with one who is twisted in his theology. Bring him to Christ with all of his tangled beliefs. The Lord Jesus will straighten him out if once you can get him to kneel in His holy presence.

¶ 3. Another most interesting case is that of a young lady who was raised in the Catholic faith. She had been brought to the service by some kind neighbors who were Christians, and she seemed to enjoy listening to the message as I sought to exalt the Lord Jesus throughout the sermon. After the service was ended, these friends offered to take me in their car to the hotel. They arranged the passengers in such a way that I would sit beside the young lady, in order to talk to her. I asked her why the Saviour died on the cross. Of course, she had seen the crucifix every day, and was reminded of the death of the Saviour by that emblem. She replied that Christ had died there for sinners. I then asked her whether she thought that Christ had died there for her, and she replied, "He did." I then asked her whether that death for her on the cross had accomplished any good for her, or whether the Saviour died in vain. She was frank in her reply, and said, "Really, I do not know whether it did any good or not. It seems to me it should have done some good." Upon hearing this answer I inquired whether she thought that the death of Christ was of any value for her own case, and she at once replied that it had no value so far as she knew. I then re-

marked that it must have been a terrible thing for the Saviour to waste His life, and to die such a cruel death without any good coming from it. To this she agreed, but also expressed an earnest hope that someone would get some good from it. After this, I quoted to her some of the passages found in the Book of Peter. I knew that the words of St. Peter would appeal to her as a Catholic girl. The words did appeal to her, and as I told her of redemption through the blood of the Lamb, and quoted those blessed words about Christ bearing our sins on the tree, she asked whether I was sure He was doing that for her. Of course, I did assure her that it was so, and she at once replied that she had never known it before, but that since it was in the Bible, and Peter had recorded it, she would believe it and thank the Saviour that He had become her Saviour. Let me again suggest to you that you do not find fault with the teachings of the Catholic Church when you are trying to win a Catholic friend to the Saviour. You need only take their own representation of Christ dying on the cross, and from this make a personal application to the heart of the one you are seeking to win.

¶ 4. All the cases that I have had are not successfully handled. Every Christian worker fails in some instances. There are those who seem like adamant. Nothing touches their hearts. They refuse to answer questions. They will not permit you to make a diagnosis. They will come to the service, listen to the message, be affable and courteous, but remain cold and unimpressed. Such a case must be dealt with very kindly. You must get the confidence of the

friend. It may take a long time to do it, as in one case where it has taken nearly two years to persuade this friend to open her heart and tell what it is that keeps her away from Christ. There are those whom the Holy Spirit has not convicted of sin, or of the need of Christ. These need to be aroused by being brought face to face with God's direct statements concerning those who harden themselves, and will not hear. I think of such a case in which a man of forty-five smilingly refused any help from his business associate who was a Christian. He was not unkind in his attitude. He was quite courteous, but simply said that he had no interest, and really did not care to be bothered with any personal solicitation. One day he was urged to trust Christ at the noon hour, and steadfastly refused. At 5:00 o'clock, he punched the time clock and started home. He was to board the street car a few blocks from the factory. While standing on the street corner he suddenly reeled, and fell to the sidewalk dead. A cerebral hemorrhage had taken his life in a moment.

¶ 5. On another occasion, a man who was quite prominent in a certain city became an active enemy of a godly preacher in that city. He maligned his character, spread false reports about his life, and sought in every way to injure his ministry. The pastor sought to stop the man, and to prevent the damage that he was doing, but without avail. The pastor then betook himself to prayer, asking the Lord to change the heart of this friend and turn him to the Lord. In a very short time this gentleman was stricken with paralysis of the throat, and was unable to speak a

word. He was taken to the hospital, and after about three weeks was able to speak a few words. Instead of using the opportunity to confess Christ, and to seek to undo the damage he had done, he neglected the opportunity. A few days later paralysis returned and affected the rest of his body, and ultimately ended in his death without regaining the power of speech. The Lord, in this case, brought judgment instead of deliverance.

¶ 6. When Elymas, the sorcerer, sought to prevent the salvation of Sergius Paulus, the deputy, Paul brought down a curse on his wicked head, and made no effort whatever to either give him the Gospel, or to save him from his wicked way.

¶ 7. To some, we are a "savour of life unto life," while to others we are a "savour of death unto death."

