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# **Gospel Fishing**

**C. F. Ladd**



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# GOSPEL FISHING

A MANUAL

FOR

PERSONAL WORKERS

BY

C. F. LADD

"Let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."—*Jas. 5:20.*

Scripture quotations are from the American Revised Version

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## PREFACE

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Friend, do you realize that this is a perishing world? That every soul out of Christ is lost, and headed for the lake of fire? That, as a Christian, you are responsible for every soul you might reach, and lead to Jesus Christ? Do you long to enter service, but remain inactive because of a lack of "knowing how"?

The following pages have been written as an aid in winning souls. With the hope that they may prove of some practical use, and an incentive to service, to those who may chance to read them, they are sent forth by

THE AUTHOR.

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“GO ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.”—JESUS.



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# GOSPEL FISHING

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## CHAPTER I.

“Come ye after me, and I will make you fishers of men.”—*Jesus.*

Gospel fishing!

What is it?

Just what the words of the text imply—**fishing for men**, i. e., consecrated effort by personal work to bring the lost to Jesus Christ. It is the **practice of Christianity.**

Who should do it?

**Disciples**—followers of Christ. Soul winning is the work that every Christian is called to do. We are to follow Christ in definite service—to be “fishers of men.”

Some one has said: “The number of unsaved people on the earth to-day who will be saved, depends upon the **faithfulness** of those who are already saved.” Have you entered into this life saving service? Are you doing

your part in helping to win a lost world to Jesus Christ? Think upon Jas. 4:17.

Personal work is commanded.

Jesus says: "Go ye into all the world and preach the gospel to the whole creation."—Mark 16:15.

This can only be accomplished through the personal worker. The world will not come to the church for the gospel, therefore, the church is commissioned to carry the gospel to the whole creation—"every creature" (A. V.).

It is not enough that we attend church; sing, "Rescue the Perishing"; listen to a good sermon on the subject, and then contribute a little money to help **some one else** do the work. See Matt. 7:21-27; Jas. 1:22. We are saved for service, and that service is gospel fishing. Matt. 4:19; Luke 6:46; Jno. 15:14.

Where to fish.

"The field is the world."—Matt. 13:38.

Opportunities for personal work abound on every hand. Wherever we find men and women, **there** is a field for the gospel fisherman.

Jesus says: "Behold, I say unto you, Lift up your eyes, and look on the fields, that they



are white already unto harvest.”—Jno. 4:35. **Look!** Lost souls are all about us. Do you see them—men and women without Christ, without hope, lost? The Lord is depending upon us to reach them with the gospel, and if we neglect them they will be lost eternally, and we shall be held accountable at the judgment. Ezek. 3:18, 19. Solemn thought.

## CHAPTER II.

## HOW TO FISH.

You see the fish, but how to catch them is the question. The great difficulty is—how to begin. A few suggestions will be helpful.

Let us suppose that you desire to do personal work in a meeting. Approaching the person with whom you wish to deal, you will handle the matter something as follows.

“Are you a Christian?”

“No, I am not.”

“Then you have no hope in Christ—you are lost?”

“Yes, I suppose so.”

“Well, my friend, that is serious. Are you willing to have it so—to be lost eternally?”

“No. Of course not.”

“Then you want to be saved—to become a Christian?”

“Yes. What must I do?”

Here is an ideal opportunity to lead a soul to Christ, and one which you will meet frequently in personal work.

Do not take it for granted that the inquirer understands the plan of salvation, and that a word or two will be all that is necessary. Multitudes around us are utterly ignorant of God's plan for saving men. **They need the gospel.** It is your business to teach the truth. Be faithful. Don't hurry. Take time to do thorough work. Eternal interests are at stake.

Instruct the inquirer that he must

**1. Believe on Jesus Christ.**

Acts 16:31. "Believe on the Lord Jesus, and thou shalt be saved."

**2. Repent of his sins.**

Acts 17:30. "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

Acts 3:19. "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

**3. Be baptized.**

Acts 2:38. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Mark 16:16. "He that believeth and is

baptized shall be saved; but he that disbelieveth shall be condemned.”

When these passages have been read, ask:

“Now, my friend, do you believe that Jesus Christ is the Son of God, and your Saviour?”

“I do.”

“Do you, here and now, repent of, and turn from, your sins?”

“I do.”

“Are you willing to obey the gospel and be baptized?”

“I am.”

Then turn to Rom. 10:9. “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.”

When the verse has been read, ask:

“Will you now go forward and confess Christ?”

“I will.”

Take him forward at once and you have landed your fish.

The reader will of course understand that the case here presented is illustrative and suggestive. It is given to suggest a method of work. All cases cannot be treated alike.

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Much will depend upon circumstances. But many cases may be handled in this simple manner.

Remember that the way to learn how to do personal work is by **doing** it. Skill will come with experience. Man may teach you the theory, but you must put it to the test. "Practice makes perfect." Do not be afraid of mistakes and seeming failures. Make them stepping stones to success.

## CHAPTER III.

## BAIT AND HOW TO USE IT.

We now come to suggestions for dealing with various classes. Let the worker beware of attempting to follow any cast iron rules in soul winning. One may have knowledge of a great variety of texts that are suitable for use in dealing with the different classes met with, but that alone is not sufficient. We must constantly look to God for needed wisdom in our work.

The first class we will consider are those who wish to postpone the matter. This is a large class, and when approached upon the subject of becoming Christians usually say, "No, not to-night"; "I am not ready yet"; "I do not feel like it now," etc., etc.

When dealing with one of this class, turn to 2 Cor. 6:2. "Behold, now is the acceptable time; behold, now is the day of salvation."

When the verse has been read, ask:

"When does God say is 'the acceptable time'?"

“Now.”

“And when does He say is ‘the day of salvation’?”

“Now.”

“Then when may you be saved?”

Hold to the question until the person answers, “Now.” Then ask:

“Well, do you not want to be saved?”

“Yes—but, not now. I am not ready yet.”

Do not be discouraged by this seeming indifference. Do not give up. Remind him that there is no certainty that he can be saved at another time; that while to-day is the day of salvation, to-morrow may be the day of Judgment, and then it will be too late. Ask if he would care to meet God in his present unsaved condition.

Then turn to Prov. 29:1. “He that being often reprovèd hardeneth his neck shall suddenly be destroyed and that without remedy.”

Call attention to the fact that this verse speaks of those who have been often reprovèd, or warned, but who have ignored the warnings—which is doubtless true of the one with whom you are dealing. Then ask:

“What does God say will happen to these people?”

“They shall be destroyed.”

“How?”

“Suddenly.”

“And what will be the result?”

“There will be no remedy.”

Remind him that this means to be lost eternally. Then ask:

“Do you realize that life is uncertain—that you may be suddenly cut off?”

“I do.”

“Then are you willing to be saved now?”

If he still hesitates use Isa. 55:6.

“Seek ye Jehovah while he may be found; call ye upon him while he is near.”

Ask: “When does it say you should seek Jehovah?”

“While he may be found.”

“When is that?”

If necessary quote 2 Cor. 6:2. Emphasize the fact that while the Lord may be found now, the text suggests the thought that the time is coming when He cannot be found.

Hold the person to the one thought of the importance of confessing Christ then and



there. Be patient, kind, courteous and thoroughly in earnest.

While it is true that not every case dealt with will give you the answers as here outlined, it will be often possible to use many of these questions and get practically the same replies.

## CHAPTER IV.

## BAIT AND HOW TO USE IT—CONTINUED.

Many sing:—

“How firm a foundation,  
Ye saints of the Lord,  
Is laid for your faith  
In His excellent word.”

Yet how few really act as though they believed it.

We will now consider how to deal with those who are not sure that they are saved.

Many professed Christians when asked if they are saved, will reply, “Well, I hope so,” or “I hope I shall be by and by.” Others will say, “Oh, no one can know that,” or “I am leaving that with God,” etc. They do not seem to realize that it is their privilege to **know** that their sins have been forgiven, and that they are saved. Let such consider Deut. 29:29.

“The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever.”

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God has revealed in His word how we may be saved here and now, so that **knowledge of the fact** belongs to the child of God.

Many are led to doubt that they are saved because they have never had the marked emotional experiences described by some. When dealing with one of this class the worker should first of all remind the person that **evidence** of the forgiveness of sins is not to be found in how we feel, but in **what God says**. Salvation is not a matter of feeling, but believing and obeying the word of God.

The trouble with many is that they misunderstand the **nature** of forgiveness. They seem to think it some kind of an operation which takes place in the emotional nature of the believer, when in fact it takes place in **the mind of God**.

The word of God declares men sinners, and in need of a Saviour, and that same word declares them pardoned—saved, upon compliance with certain specified conditions.

Acts 10:43. "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

Acts 2:38. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

When one has honestly complied with these plain conditions, Faith, Repentance and Baptism, he must believe that his sins are remitted—that he is saved, or accuse God of lying. 1 Jno. 5:10. "He that believeth not God hath made him a liar."

Having met the conditions, you are saved whether you feel it or not. Surely God's word may be relied upon.

"But," some one may ask, "does not the Bible say, 'The Spirit himself beareth witness with our spirit, that we are children of God'?" Yes, but what is the witness of the Spirit? How does the Spirit bear witness? Is it by making us "feel" that we are saved?

How do we know that the Spirit bears witness? The Bible says so. **The word of God** is the testimony of the Spirit. Knowledge of the truth makes plain the way of salvation, and **obedience** to the truth results in cleansing from sin. Rom. 6:17, 18. "But thanks be to God, that, whereas ye were servants of sin, ye

became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.”

1 Pet. 1:22. “Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently.”

The word of God is the assurance of our salvation. See 1 Jno. 5:9-13.

**Note.**—Do not permit the one with whom you are dealing to be deceived by the assertion that **faith alone** is sufficient. Be faithful at this point. Instruct him that according to the word of God, to be free from sin, and receive the Holy Spirit, we must not only hear and believe the truth—we must **obey it**. For this use Rom. 6:17, 18; Acts 5:32; Heb. 5:9.

## CHAPTER V.

## BAIT AND HOW TO USE IT—CONTINUED.

Many persons when invited to enter the Christian life, offer various reasons for not doing so. In this chapter we will consider some of these excuses, and how to deal with them.

**“It is useless for me to try and live a Christian life. I have tried and failed.”**

The first thing to do is to endeavor to find out why they failed. The cause will often be found either in the failure to “show his colors,” i. e.,—make open and constant confession of Christ, neglect of daily prayer and Bible study, or indifference to church attendance. It is at one of these points that backsliding nearly always has its beginnings.

Emphasize the importance of faithfulness in these things in order to live the Christian life successfully. Say: “You cannot expect to grow in grace while habitually neglecting the appointed means of grace.”

Call attention to the following:

Matt. 10: 32, 33. “Every one therefore who

shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Heb. 4:16. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

Acts 20:32. "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified."

Heb. 10:24, 25. "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another: and so much the more, as ye see the day drawing nigh."

Emphasize the following:

Heb. 7:25. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

2 Cor. 9:8. "And God is able to make all grace abound unto you; that ye, having al-

ways all sufficiency in everything, may abound unto every good work.”

Jude 24. “Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy.”

Remind him that Christ is able to do this in his case, and ask if he is willing to trust him to do it. Urge an immediate confession of Christ and a new start in the Christian life. At this point it may be well to encourage him with Phil. 3:13, 14.

“Brethren, I count not myself to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.”

“I don’t feel like it.”

Many, many times will the personal worker meet with this. It is sometimes a real difficulty, but more often a mere excuse. Ask: “Well, suppose you never do feel like it, what then?” Follow this with: “What kind of feeling do you think is necessary?” Remind him that we can not dictate to God; that He has



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made known the conditions upon which we may be saved, and that if we would be saved, we must do as he says. Show him that God does not demand "feeling," but Faith, Repentance and Obedience. For this use

Acts 10:43. "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

Acts 2:38. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Heb. 5:9. "And having been made perfect, he (Jesus) became unto all them that obey him the author of eternal salvation."

When these verses have been read, ask: "Do you really want to be saved?" The answer will doubtless be, "Why, yes; certainly." "Well, are you willing to be saved right now?" Explain that a desire for salvation, a determination to forsake sin, and a willingness to obey the truth, are what the Scriptures demand.

Show that "feeling" is a result of, not a condition of, salvation. For this use

1 Pet. 1:8. "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

Gal. 5:22, 23. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

Remind him that he cannot expect to have "the fruit of the Spirit" before he has the Spirit, and show him that God gives the Spirit to them that obey Him.

Acts 5:32. "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him."

**"I guess I am a hopeless case."**

Meet this with the question: "Why are you a hopeless case? What makes you think so?" Perhaps the answer will be: "Oh, I am too great a sinner. I am lost." The following verses just meet this difficulty.

1 Tim. 1:15. "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Luke 19:10. "The Son of man came to seek and to save that which was lost."

When the verses have been read, ask:

“What do these passages say that Jesus Christ came to do?” “He came to save sinners—to save the lost.” “Well, you confess that you are a sinner—that you are lost, so he came to save you. Now then, are you willing to be saved here and now?” If necessary follow this with Jno. 6:37.

“Him that cometh to me I will in no wise cast out.”

Heb. 7:25 may also be useful.

**“The church is full of hypocrites.”**

In dealing with one who presents this argument show him that Jesus says

Jno. 21:22. “What is that to thee? Follow thou me.”

It may be helpful to quote the following:

“Dare to be right! dare to be true!

Other men’s failings will never save you.”

Remind the person that he is being invited to follow Christ—not hypocrites; that his excuse of hypocrites in the church is really not the true reason for his refusal to become a Christian; that he is surrounded by these same hypocrites daily, and that he willingly enters into fraternal, commercial and social

relations with them; that to be consistent he should discontinue this at once.

Ask him if he does not honestly believe that he ought to be a Christian—that he would be a better man as a follower of Christ. If he admits that this is so, ask him why he does not do so; if it is because he lacks the courage of his convictions. Remind him that his failure to do what he knows he ought to do, is the very thing that he is condemning in others. Then use Rom. 2:1. “Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things.”

Another way to deal with this class is to show the person that he will not be held accountable for the sins of others, but must give account of himself. For this use

Rom. 14:12. “So then each one of us shall give account of himself to God.”

Then ask him if he is ready and willing to do this. Urge him to get ready then and there.

“I am trying to do the best I can.”

When the person approached responds as above, you can say: “Then you are surely a

Christian, for the best you can do is to follow Jesus Christ. Are you doing this?" "Well, no; perhaps not. But I think I am all right, any way." Now use

Prov. 14:12. "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

Remind him that he may think he is all right when in reality he is all wrong. Call attention to Heb. 11:6. "Without faith it is impossible to be well pleasing unto him (God)."

Show him that his **works without faith** are of no avail; that he is deceiving himself by thinking he is doing the best he can while rejecting Jesus Christ; that without Christ he is without hope. Show him the utter folly of expecting to be saved while persisting in his present course. Use

Matt. 12:30. "He that is not with me is against me."

1 Cor. 6:9. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Matt. 18:3. "Verily I say unto you, Except ye turn, and become as little children, ye

shall in no wise enter into the kingdom of heaven.”

Jno. 3:5. “Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God.”

## CHAPTER VI.

## BAIT AND HOW TO USE IT—CONTINUED.

“I don’t think it is necessary to be baptized.”

Remind him that it is not what he thinks, but what God says, that is most important; that he cannot afford to permit prejudice to keep him out of the kingdom of God. Call attention to Jno. 3:5. “Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.”

Show that baptism is a part of the gospel and is commanded by Jesus Christ.

Matt. 28:19. “Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.”

Baptism is for the remission of sins.

Acts 2:38. “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.”

Baptism has to do with our salvation.

Mark 16:16. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Emphasize that baptism is an act of faith which places us "in Christ," that we might obtain the salvation which is "in Christ Jesus." For this use Gal. 3:26, 27 and 2 Tim. 2:10. Show that while it is the blood of Christ that cleanses us from sin, the blood is in his death, and in order to reach the blood, "we are baptized into his death," that we might receive remission of sins, and be saved. Use 1 Jno. 1:7; Rom. 6:3, 17, 18. Then call attention to the fact that Jesus Christ becomes the author of salvation only to those that obey him. Heb. 5:9.

"I am not especially interested in the subject."

Ask: "And why not? Do you not think the subject of sufficient importance?" "Oh, well, I am not so bad. I am a good deal better than a lot of people. You had better get after them." Now use Rom. 14:4. "Who art thou that judgest the servant of another? to his own lord he standeth or falleth."



Then show him that without Christ there is "no distinction"; that even if he is better than some people, that of itself does not make him what he ought to be; that as God views the matter he is a sinner, and in need of salvation. Use Rom. 3:22, 23.

Another good passage in dealing with one of this class is the following.

Matt. 22:37, 38. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

When this passage has been read, ask if he has done this, and when he admits that he has not, remind him that he has broken God's greatest commandment, and must therefore be a great sinner in His sight.

Then use Jno. 3:36. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Ask him if he understands the plan of salvation, i. e.,—what he must do to be saved. If necessary instruct him. Then show what the result will be if he persists in his impeni-

tence and disobedience. For this use Rom. 2:4-6 and 2 Thess. 1:7-9.

**“I am not good enough to be a Christian.”**

If he adds that the reason he thinks so is because he is a sinner, show him that instead of that being a barrier, it makes him a proper subject for the great salvation. Use

Rom. 5:6, 8. “For while we were yet weak, in due season Christ died for the ungodly. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.”

1 Pet. 3:18. “Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.”

Matt. 9:12, 13. “They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.”

Remind him that we do not receive heaven's blessings on the ground of our worthiness, but because of what Christ has done for us. Show him that when on earth, Christ received sinners; that he is the same to-day, and will receive all who will come to him. For

this use Luke 15:2; Heb. 13:8; Jno. 6:37. Ask if he really wants to be a Christian. Then show the necessary steps, and invite him to take them at once.

**“My business will not permit me to be a Christian.”**

Ask him why? Suggest that if such is really the case he had better get out of it at once—that he cannot afford to jeopardize his eternal future for a few dollars. Then use Mark 8:36, 37.

“For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?”

Follow this with Prov. 22:1. “A good name is rather to be chosen than great riches, And loving favor rather than silver and gold.”

Show him that what God requires is in strict accord with sound business principles. For this use Micah 6:8. “He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?”

The following may also be useful.

Eccl. 5:10. “He that loveth silver shall

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not be satisfied with silver; nor he that loveth abundance, with increase."

Jer. 9:23, 24. "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah."

Jer. 17:11. "As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool."

Matt. 6:33. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Mark 10:29, 30. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and

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lands, with persecutions; and in the world to come eternal life."

"The Bible is a lot of foolishness. I cannot understand it."

Say: "I think I can show you why you do not understand it," and call attention to the following passages. Dan. 12:10. "Many shall purify themselves (see 1 Pet. 1:22), and make themselves white, and be refined; but the wicked shall do wickedly: and none of the wicked shall understand; but they that are wise shall understand."

1 Cor. 2:14. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

Remind him that while there may be much in the Bible that he does not understand, the way of salvation is made so plain that he need not go astray. Then turn to Acts 10:43; 2:38; Heb. 5:9. After reading these, ask if he understands them. He will doubtless reply that he does; then ask him if he is willing to obey them. Show him that if he would under-

stand more, he must live up to the light he already has. Use Jno. 7:17.

“If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.”

If he hesitates, shows unwillingness to obey the truth, and offers some excuse for delaying the matter, suggest that, after all, the reason that he has given for not becoming a Christian is not the true one.

## CHAPTER VII.

## BAIT AND HOW TO USE IT—CONTINUED.

“My folks would make it unpleasant for me.”

Suggest that he may possibly be mistaken about this, but even though such really be the case he should not hesitate to do what he believes to be right. Remind him that by taking a stand for Christ and his cause, he may be able, later on, to lead his family to the Saviour. Call attention to the following:

Acts 5:29. “We must obey God rather than men.”

Ps. 27:10. “When my father and my mother forsake me, Then Jehovah will take me up.”

Matt. 10:36. “And a man’s foes shall be they of his own household.”

2 Tim. 3:12. “Yea, and all that would live godly in Christ Jesus shall suffer persecution.”

Show that while the Christian is often persecuted, sometimes bitterly and persistently,

the Christian life is not a hard one. For this use

Prov. 4:18. "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."

1 Pet. 1:8. "Whom not having seen ye love: on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

Then call attention to

Matt. 5:11, 12. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Also 1 Pet. 4:12-16; 2 Tim. 2:12; Rom. 8:18.

"Perhaps I am not one of the elect."

Tell him that he need not let the doctrine of "election" trouble him; that the thing for him to concern himself about is his salvation. Invite his attention to what the Bible says upon that subject. Show him that God is no respecter of persons, that He loves the whole



world, and is not willing that any should perish. For this use

Acts 10:34, 35, 43. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

Jno. 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

2 Pet. 3:9 and 1 Tim. 2:3, 4 will be useful also.

Show that if any one is finally lost it will not be because God was unwilling to save them, but because they were not ready and willing to be saved. Read Prov. 1:23-31. Also Rom. 10:12, 13 and Rev. 22:17. Urge a decision for Christ then and there. Jno. 6:37—last portion may be helpful.

"I would have to give up too many of my friends."

Remind him that if his friends would forsake him for doing what was right, they are

not the kind that are desirable. Tell him that he cannot afford to court the friendship of the world if it will make him the enemy of God.

Jas. 4:4. "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God."

Show him that if he will accept Christ as his Friend and Saviour, he will give him strength to sever all ungodly associations.

Phil. 4:13. "I can do all things in him that strengtheneth me."

Then show him what he will gain by such a choice.

1 Jno. 1:3. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ."

The following may be useful, also. Prov. 13:20; 18:24; Ps. 1:1-3.

"I don't believe that God cares for me."

Ask: "How may we know whether or not any one cares for us?" He will very likely answer, "By the way they act toward us; by

what they do for us." Then say: "You are right. And that is the way we learn that God cares for us."

Show that God cares for all the world—**everybody**, and that this must include him.

Jno. 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Follow this with Rom. 5:8. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

When this verse has been read, ask: "Do you not consider this good evidence that God cares for you?" If necessary, call attention to the last portion of 1 Pet. 5:7. "He careth for you." These passages should be sufficient to banish all doubts, and convince him that God does care.

"I have been baptized, so I guess I am all right."

There are too many resting at this point. They do not seem to realize that baptism is a means to an end, rather than the end itself. Emphasize that while baptism is all right as far as it goes, it does not end the matter; that

to stop at baptism is to "die" soon after being "born."

Show him that having been baptized, he is to live a faithful, prayerful and consistent Christian life. For this use the following.

Rom. 6:4. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Col. 3:1, 2. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth."

Also 2 Pet. 1:5-11; 1 Thess. 5:16-22; Matt. 7:21-23; Jas. 1:22.

**"My associates would laugh at me."**

And some folks find it a hard matter to stand being laughed at.

You might suggest to the one offering this excuse that being laughed at is, after all, nothing very serious; that it can do us no real harm; that when one is in the right he can well afford to be laughed at; that he who

laughs last, laughs best. Remember the words of our school days :

“Sticks and stones will break my bones,  
But names will never hurt me.”

Then use

Jer. 1:8. “Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.”

Josh. 1:9. “Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.”

Prov. 29:25. “The fear of man bringeth a snare; But whoso putteth his trust in Jehovah shall be safe.”

If necessary call attention to the following. Ps. 1:1-3; Isa. 41:10; Matt. 5:11, 12; Mark 8:38; Luke 9:23; Jno. 12:42, 43.

**“God is unreasonable. He asks too much.”**

Ask: “What is it that God requires that you think unreasonable?” This direct question may rather embarrass him, and perhaps he will refuse to make a definite reply.

Proceed to show him what it is that God does require of us. Use

Micah 6:8. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Then ask: "Do you see anything unreasonable about this?" Then use

Ps. 84:11. "For Jehovah God is a sun and a shield: Jehovah will give grace and glory: No good thing will he withhold from them that walk uprightly."

Rom. 8:32. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?"

1 Jno. 5:3. "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Ezek. 33:11. "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

John 5:40. "And ye will not come to me, that ye may have life."

These passages will suggest their proper treatment.

“I have had trouble with some one and can never forgive them.”

Meet this with Matt. 6:15. “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

This verse shows that unless he is willing to forgive, God will not forgive him. Emphasize that while he persists in such a course it leaves him absolutely without hope of salvation, which is a serious matter.

Next show what God would have him do.

Matt. 5:43-45. “Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.”

Eph. 4:31, 32. “Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.”

If he declares this to be an impossibility

in his case assure him that it is possible through Jesus Christ.

Phil. 4:13. "I can do all things in him that strengtheneth me."

Ask if he is willing to let the trouble rob him of eternal life.

1 Jno. 3:15. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Remind him of his own treatment of God; ask if, after all, he has not been guilty of treating God far worse than the person of whom he is complaining, has treated him. And yet, God is willing to forgive him. Urge him to forgive and be forgiven.

"It will cost too much. There are some things I could never give up."

Ask him which is of greater worth—a little pleasure, and a few worldly possessions here, or eternal life with all its joys hereafter. Use Luke 9:23-25. "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is



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a man profited, if he gain the whole world, and lose or forfeit his own self?"

Follow this with 1 Jno. 2:15-17.

Show him that what he will get is of far greater value than what he is called to give up.

Ps. 84:11. "For Jehovah God is a sun and a shield: Jehovah will give grace and glory: No good thing will he withhold from them that walk uprightly."

Luke 18:28-30. "And Peter said, Lo, we have left our own and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."

## CHAPTER VIII.

## BAIT AND HOW TO USE IT—CONTINUED.

Every year hundreds of revivals are held in this country, resulting in thousands of souls confessing Christ. Within a few months thereafter, according to reliable and conservative estimates, about four out of every five have backslidden.

And why is this? Some of the causes contributing to this are doubtless the following: A lack of proper instruction as to the gospel plan of salvation, and the duties of the Christian life; the many who without any real convictions are "railroaded" through some kind of a formality, and then counted as converts; others, especially young people, who yield to the over urging of zealous but unwise workers; the craze for "numbers."

By this we see that backsliders will constitute a large class among the many with whom the personal worker has to deal.

First endeavor to find out if the person is really tired of his backsliding, and anxious

to return to the Lord. If such appears to be the case, use the following. Isa. 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Jno. 6:37. "Him that cometh to me I will in no wise cast out."

Acts 8:22 states the conditions of restoration, viz.—repentance and prayer.

Some backsliders while having a desire to return to the Lord, are fearful that He is unwilling to receive and restore them.

When dealing with one of this class, show God's attitude towards the backslider. Use

Hos. 14:2, 4. "Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. I will heal their backsliding, I will love them freely; for mine anger is turned away from him."

Remind him that God is not a tyrant who gloats over the failures and shortcomings of His creatures; that while He hates sin, He

loves the sinner, and wants to save him. Then use

Prov. 28:13. "He that covereth his transgressions shall not prosper; But whoso confesseth and forsaketh them shall obtain mercy."

Isa. 43:25. "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins."

Also Jer. 3:12-14; 1 Jno. 1:9; 2:1, 2; Ps. 32:5.

Then there are the stubborn and rebellious who persist in their backsliding, showing little or no desire to return. The following passages are best to use with such cases.

Jer. 2:19. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken Jehovah thy God, and that my fear is not in thee, saith the Lord, Jehovah of hosts."

Ask if this verse does not describe his condition exactly. If he would but admit it, it is more than likely that he has already experienced the truth of the passage. Then use

Prov. 1:24, 26, 28; Zech. 7:11, 12; 2 Thess. 2:11, 12; 2 Pet. 2:20-22; Luke 11:24-26.

Should the personal worker come in contact with spiritualists, the following passages will be of use.

Spiritualists may claim to believe the Bible, and insist that it records the facts of spiritualism. To this you can reply that while the Bible may acknowledge that spiritualism is a fact, it does so to expose it as the work of the devil, and condemn it. Call attention to

Lev. 19:31. "Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God."

Should the person refer you to Saul's experience with the witch of Endor, 1 Sam. 28:11-20, turn to 1 Chron. 10:13, 14, which records the result of Saul's visit to the "medium."

"So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of Jehovah: therefore he slew him, and

turned the kingdom unto David the son of Jesse.”

Follow this with Deut. 18:10-12. “There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer.”

Lev. 20:6, 27. “And the soul that turneth unto them that have familiar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul, and will cut him off from among his people. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.”

These passages show what God thinks of spiritualists and spiritualism.

Christian Scientists are another class frequently met with. When dealing with one of these, bear in mind that they deny the reality of matter. Ask if this is not so, and then turn to 1 Jno. 4:1-3. Call attention to the fact that to deny the reality of matter is to deny

that Jesus Christ has come in the flesh, and this passage states plainly that one teaching such a doctrine is not of God.

Christian Science denies the reality of sin, sickness and death. The Bible recognizes all three and treats them as stern realities. See Eccl. 7:20; Rom. 3:23; 1 Jno. 1:8, 10; Matt. 4:23; 10:1; Ezek. 18:4; Rom. 6:23; 1 Cor. 15:22.

This system also denies that there is a personal devil, which contradicts the plain Scripture record. Job 1:6; 2:1; 1 Jno. 3:8; Heb. 2:14; Matt. 4:3-10. It also teaches that there is no personal God—that He is principle, not person. See Gen. 3:8; Heb. 1:1-3; Col. 1:15; Phil. 2:6.

The mere fact that the curing of disease is claimed by Christian Scientists is no proof that it is of God. Note Matt. 7:22, 23. See also 2 Cor. 11:14, 15 and 2 Thess. 2:8, 9.

Paul exhorts us to "Prove all things; hold fast that which is good." 1 Thess. 5:21. When brought to the test of the word of God, Christian Science is proven both unchristian, and anti-christian, and, therefore, should be

rejected by every true child of God. Consider 1 Tim. 4:1; 6:3-5, 20.

The unpardonable sin.

Many are troubled and made wretched by the fear that they may have committed this sin. When meeting with one of this class show them what the unpardonable sin is.

For this purpose use Matt. 12:31, 32 and Mark 3:22-30. From the latter passage it is plain that the unpardonable sin, or sin against the Holy Spirit, is ascribing the mighty works of Jesus Christ through the Spirit, to the devil and the powers of evil.

Another passage that torments many is Heb. 6:4-6, as it stands in the Authorized or Common (King James) Version. A careful reading of the passage in the American Standard Version, will remove the seeming difficulty.

“For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance: the while (margin) they crucify to



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themselves the Son of God afresh, and put him to an open shame.”

This shows clearly the meaning of the passage, viz.—that it is impossible to renew them again unto repentance “the while” they crucify the Son of God afresh, or remain in their unrepentant state. If they will stop sinning and repent, God will restore them.

## CHAPTER IX.

## BAIT AND HOW TO USE IT—CONTINUED.

Useful passages for dealing with Christians in various circumstances.

**1. Those undergoing trial and temptation.**

Isa. 41:10; 1 Cor. 10:13; 2 Cor. 1:3, 4; Heb. 2:18; 4:15, 16; Jas. 1:2-4, 12; 1 Pet. 5:8-10; 2 Pet. 2:9.

**2. Those passing through affliction.**

Ps. 34:7, 15, 17, 19; 46:10; Isa. 66:13; Jno. 14:18; Rom. 8:18, 28; 2 Cor. 4:17, 18; 1 Pet. 1:3-9.

**3. Those undergoing persecution.**

Matt. 5:10-12; Rom. 8:18; Phil. 1:29; 2 Tim. 2:12; 3:12; 1 Pet. 2:20; 3:20-23.

**4. Those neglecting their religious duties.**

Eccl. 5:10; Matt. 6:24, 33; Mark 8:36, 37; Luke 12:15; 1 Tim. 6:9, 10; Jas. 4:17.

**5. Those not giving to the work as they should.**

Prov. 3:9; 19:17; Eccl. 5:13; Matt. 10:8—last portion; 1 Cor. 16:2; 2 Cor. 8:12.

**6. Those inclined to "gossip."**

Prov. 17:9; 21:23; Matt. 12:36, 37; Jas. 1:26; 1 Pet. 3:10.

**7. Those neglecting prayer.**

Isa. 59:2; 65:18, 24; Jer. 33:3; Matt. 7:7; Luke 18:1; 1 Thess. 5:17; 1 Tim. 2:8; Jas. 4:2, 3; 1 Pet. 3:12.

**8. Those neglecting Bible study.**

Ps. 119:11, 105; Jno. 5:38, 39; Acts 17:11; 20:32; Col. 3:16; 2 Tim. 2:15.

**9. Those who sorrow because of death.**

Isa. 43:2; Jno. 13:7; 14:18; Rom. 8:28; 1 Thess. 4:13-18; Rev. 21:1-4.

**10. Those who are inactive.**

Matt. 7:21-23; Mark 16:15; 1 Cor. 15:58; Gal. 6:9, 10; Jas. 1:22; Dan. 12:3.

**11. Those in adversity.**

Job 23:10; Ps. 37:5, 11; Prov. 10:22; Eccl. 4:6; 7:14; 1 Tim. 6:6.

The circumstances will indicate the Scripture required to meet the special needs of the case; and the passage selected will in itself suggest its proper treatment.

**“IN CHRIST.”**

The phrase “in Christ” is to be found frequently in the writings of the Apostle Paul,

and means far more than many people appear to realize.

We should remember that it makes a great difference as to whether or not we are "in Christ." Let the reader take his New Testament and sit down for a prayerful consideration of the following "in Christ" passages. Rom. 3:24; 8:1; 12:5; 1 Cor. 1:1, 30; 2 Cor. 1:21; 2:14; 5:17; Eph. 1:3; Phil. 1:1; Col. 1:2, 28; 2 Tim. 1:1; 2:10; 3:12.

Now note this: According to the New Testament there is but **one way** into Christ, and the enjoyment of these many blessings.

Gal. 3:27. "For as many of you as were baptized into Christ did put on Christ."

## CHAPTER X.

## BAIT AND HOW TO USE IT—CONCLUDED.

The personal worker will frequently come in contact with those who are skeptically inclined. Some will even boast of their skepticism, and take pride in being known as skeptics, infidels, agnostics, unbelievers, etc. They are sinners, and should be treated as such. Let "the sword of the Spirit" be thrust in deep, that it may open the sore, and expose it with all its rottenness and corruption.

Some of this class, however, are honest doubters, who are troubled by what appears to them, as insurmountable difficulties. These should be dealt with kindly and patiently, and always pointed to the word of God as being the true, and only remedy.

We will divide skeptics under the following heads:

1. "I don't believe there is a God."

Ask: "And why not? Do you not see sufficient evidence on every hand to convince you of the existence of a Supreme Being? Can

you honestly account for this world, and all that it contains, in any other way?" Call attention to

Ps. 19:1, 2. "The heavens declare the glory of God; And the firmament showeth his handiwork. Day unto day uttereth speech, And night unto night showeth knowledge."

Ps. 8:1-3 and Rom. 1:19, 20 are also useful. Then if he persists in his statement turn to

Ps. 14:1. "The fool hath said in his heart, There is no God."

Remind him that this is what God says about the man who declares that there is no God.

2. "I don't believe the Bible is the word of God."

Endeavor to learn just why he holds this attitude. Perhaps he will find it rather difficult to give a reason worthy of serious consideration. Then call his attention to the following.

1 Thess. 2:13. "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as

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the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.”

2 Tim. 3:16. “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.”

1 Jno. 5:10. “He that believeth on the Son of God hath the witness in him; he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.”

Prov. 13:13. “Whoso despiseth the word bringeth destruction on himself.”

Some people seem to think that when they say, “I don’t believe it,” that that disposes of the matter most effectually. Well, it may settle **them** in their unbelief, and be a factor in deciding their eternal destiny, but it does not change the truth of God.

3. “I don’t believe that Jesus Christ was **divine.**”

It might be a good idea to have him state just what he does believe about Christ, and why he does not believe in his divinity. Do not argue the matter. “**Preach the word.**”

That alone is of authority. Use the following.

Matt. 3:16, 17. "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

Jno. 4:25, 26. "The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he."

Jno. 17:5. "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

1 Cor. 15:20. "But now hath Christ been raised from the dead, the first fruits of them that are asleep."

Matt. 28:6. "He is not here; for he is risen, even as he said."

Jno. 5:22, 23. "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He



that honoreth not the Son honoreth not the Father that sent him."

These passages make plain that Jesus is the Son of God, and was owned by Him as such; that Jesus himself claimed to be the Messiah of prophecy—the Christ of God; that he was with the Father in glory, before the world was; that he was raised from death, as he had prophesied would be the case; that he is to be honored even as the Father is honored; and that he is finally to be our Judge.

The following will be useful, also. Matt. 17:1-5; Jno. 20:28; 1 Cor. 15:1-3; Col. 2:8, 9; Phil. 2:9-11; Heb. 1:6, 8; 1 Jno. 2:22, 23.

4. **"I don't believe in future punishment."**

Remind him that the word of God alone can definitely settle this matter. Use the following.

Rom. 11:21. "If God spared not the natural branches, neither will he spare thee."

Rom. 14:12. "So then each one of us shall give account of himself to God."

Prov. 11:21. "Though hand join in hand, the evil man shall not be unpunished."

Ps. 11:6. "Upon the wicked he will rain

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snares: Fire and brimstone and burning wind shall be the portion of their cup."

Matt. 25:41, 46. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: And these shall go away into eternal punishment: but the righteous into eternal life."

Rev. 21:8. "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

Also Eccl. 12:14; Matt. 12:36; Rom. 6:23; 2 Thess. 1:7-9; 2 Pet. 2:4-10; Rev. 20:15; Heb. 2:3, 4.

5. "I don't believe in a hereafter."

First use Job 14:14.

"If a man die, shall he live again?"

Remind him that this has been the question of the ages; that man unaided cannot answer it; that we are dependent upon God's revelation to mankind, which is the Bible, for definite and trustworthy information upon the subject. Then use

Jno. 5:28, 29. "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

Death does not end all. It is followed by resurrection, judgment and eternity.

Matt. 25:31-34; Jno. 14:1-3; 1 Cor. 15:50-55; 1 Thess. 4:13-17 and Rev. 21:1-7 will be useful.

6. "I want to know the truth, but—what is truth?"

Turn to Jno. 17:17. "Thy word is truth." Then call attention to Jno. 8:32. "And ye shall know the truth, and the truth shall make you free."

Ps. 119:105. "Thy word is a lamp unto my feet, and light unto my path."

Suggest that if he would convince himself as to what is really the truth, he should put it to the test, i. e.,—follow the light he already has. Assure him that if he will make an honest effort to do so, he will soon "know" to his entire satisfaction. Jno. 7:17. "If any man willeth to do his will, he shall know of

the teaching, whether it is of God, or whether I speak from myself.”

Show him the purpose of the sacred writings.

Jno. 20:31. “But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.”

Suggest that he give the Gospel of John a careful reading to begin with.

## DONT'S FOR WORKERS

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Don't scold.

Don't argue.

Don't be afraid.

Don't get excited.

Don't forget to pray.

Don't be half-hearted.

Don't get discouraged.

Don't lose your temper.

Don't make light of sin.

Don't be "side tracked."

Don't get the "big head."

Don't let the devil "rattle" you.

Don't be afraid to mark your Bible.

Don't apologize for doing your duty.

Don't interrupt a worker who is dealing with a soul.

Don't forget that Jesus Christ is this world's **only** hope.

Don't fail to use the word of God. It is better than yours.

Don't forget that the gospel of Christ is still the power of God.

Don't be rude. As a Christian it is your business to be Christ-like.

Don't forget that **now** is the acceptable time. Tomorrow may be too late.

Don't give up too soon. Hold on for victory. It may be that soul's last chance.

Don't forget these "don'ts."

## THE USE OF TRACTS

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The value of good, gospel tracts as an effective aid in soul winning, and the spread of gospel truth, can hardly be overestimated. Multitudes have been led to Christ through the testimony borne by these little preachers. Opportunities for their use are practically unlimited and, yet, how few of us realize that this is so. The Scriptures teach that we should "sow beside all waters," and this is a good way to do it.

The distribution of tracts is a line of effort that every Christian may engage in. Those who are too shy and timid to undertake personal work may here find an opportunity to sow "the seed" which "is the word of God," and thus do something for Christ that will yield a rich harvest of souls.

Every Christian should carry an assortment of tracts with him. Be careful, however,

to have the right kind. They should be short, pointed and Scriptural.

Do not expect every tract to win a soul.

Many bullets are wasted in a war. Scatter them freely and look to God to give results, for remember that He has said of His word:

“It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

We sow the seed: it is God who giveth the increase. Let us be faithful.

Mark 8:38. “For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.”

The following tracts have been written and published by the author of this book.

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## WHAT MUST I DO TO BE SAVED?

READER, do you realize that this is **the most important question** in the world? You cannot afford to rest your hope of eternity



upon what men say. Your eternal future depends upon a knowledge of the truth. A "Thus saith the Lord" is the only safe foundation.

The BIBLE says:

1. **HEAR** the Gospel.

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

2. **BELIEVE** in Jesus Christ.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). **Note:**—Faith in Christ is essential to salvation, but faith alone is not sufficient.

3. **REPENT** of your sins.

"God now commandeth all men everywhere to repent" (Acts 17:30). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

4. **CONFESS CHRIST** before men.

"If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). "Whosoever therefore shall confess me before men him will

I confess also before my Father which is in heaven" (Matt. 10:32).

### 5. BE BAPTIZED.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "He that believeth and is baptized shall be saved" (Mark 16:16). "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God**" (John 3:5).

If you want to be saved you must do as God says. There is no other way.

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## CHURCH MEMBERSHIP.

"Joining the church" is an unscriptural practice—the result of a mistaken idea about the church.

### I. What is the church?

According to the Bible, the church is the **body of Christ**, and therefore, not a mere human organization, but a **Divine Institution**. "And (God) hath put all things under his feet,

and gave him (Christ) to be the head over all things to **the church**, which is his body." Eph. 1:22, 23. And note: "There is **one body**." Eph. 4:4.

The Bible condemns divisions and the wearing of party names. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak the same thing**, and that there be **no divisions** among you." 1 Cor. 1:10-13. See also 1 Cor. 3:1-5; John 17:20, 21.

## II. Church Membership.

Who compose the church, or body of Christ?

"Now **ye** (who? disciples—**Christians**. See Acts 11:26) **are the body of Christ**, and members in particular." 1 Cor. 12:27. And how do we become members of his body? According to the Bible there is but **one way into the one body**. "As many of you as have been **baptized into Christ** have put on Christ." Gal. 3:27. As we are "baptized into Christ," how can an unbaptized person be "in Christ" and a member of his body? And let us bear in mind that **faith, repentance and confession** are prerequisites of baptism. See Acts 16:31; Mark

16:16; Acts 17:30; 3:19; 2:38; Rom. 10:9; Matt. 10:32.

The church of Christ is composed **only** of those who have **heard, believed and obeyed** the gospel of Christ. The same steps that make us Christians, make us members of the church, or body of Christ.

**Note:**—“Receiving the right hand of fellowship” does not make one a member of the church of Christ. At most it is but an expression of confidence, and a public acknowledgment that the person having met the Scriptural conditions, is already a member of the body of Christ, is thereby recognized as such, and welcomed to the fellowship of the local congregation, or bidden God-speed in Christian service. The Scriptural authority for the practice rests upon Gal. 2:9.

“There is **one body, and one Spirit**, even as ye are called in **one hope** of your calling:

“**One Lord, one faith, one baptism,**

“**One God and Father of all, who is above all, and through all, and in you all.**” Eph. 4:4-6.

## IS BAPTISM ESSENTIAL ?

“Take heed lest any man deceive you.”—Mark 13:5.

Some teach that **baptism** is a non-essential; that it makes no difference whether or not we are baptized; that it has nothing to do with our salvation; that our sins are pardoned as soon as we believe—without baptism. But—by what **authority** do they so teach? Surely not the Bible, for such teaching **contradicts** what the Bible says.

Baptism is a part of the Gospel and is commanded by Jesus Christ. He says: “Go . . . teach . . . baptize.” Matt. 28:19. This brings upon every individual hearer of the Gospel the responsibility of **obedience**, and the Bible says: “He (Christ) became the author of eternal salvation unto all **them that obey him.**” Heb. 5:9. Therefore, it makes a difference whether or not we obey the Gospel.

Baptism is for the remission of sins. “Repent, and **be baptized** every one of you in the name of Jesus Christ for the **remission of sins.**” Acts 2:38. **Baptism** has to do with our salvation. “He that believeth and is **baptized** shall be saved.” Mark 16:16. **Baptism** places us

“in Christ,” the **only** source of salvation. We are “baptized into Christ” (Gal. 3:27), to “obtain the salvation which is in Christ Jesus.” 2 Tim. 2:10. In the light of these plain Bible statements how can any one teach that baptism is a non-essential?

As the Bible says: “He that believeth and is baptized shall be saved,” and “Repent, and be baptized . . . for the remission of sins,” it is plain that **baptism** is just as necessary as **faith** and **repentance**, and no one has Bible authority to teach otherwise. **The argument that will do away with baptism, will do away with faith and repentance, also.** To teach sinners that their sins are forgiven as soon as they believe—without baptism, deceives them, and **contradicts the plain Scripture record.**

From these passages of Scripture it is plain that **faith alone is not sufficient**—that baptism has to do with our salvation. How, then, can it be a non-essential? And what grounds has any one for believing that his sins have been forgiven, and that he is saved, while persistently rejecting this important element of the Gospel? Reader, will you let **prejudice** rob you of eternal life?

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The Bible says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

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### "WHICH CHURCH SHALL I JOIN?"

"Does it make any real difference whether I become a Baptist, Methodist, Presbyterian, Lutheran, Congregationalist, Episcopalian, etc., etc.? There are so many churches, and they teach so many different doctrines, that I hardly know which one to join. And why are there so many—are they all right? If not, which one is the true church?"

Reader, do you realize that the New Testament recognizes but **one church**, i. e., "the church of God" (Acts 20:28; 1 Cor. 15:9), or "body of Christ" (Eph. 1:22, 23). And note: "There is **one body**" (Eph. 4:4).

We never read in the Bible of the Baptist, Methodist, Presbyterian, Lutheran, Congregational, Episcopal church, etc., etc. They are **human organizations** wearing **unscriptural names**. The church of God is a **divine institution** of which Christ is the head (Col. 1:18),

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and **baptized believers** the members, or body (Gal. 3:27; 1 Cor. 12:12, 27).

The New Testament **condemns** divisions and the wearing of party names. (See 1 Cor. 1:10-13; 3:1-7). As disciples of Christ we should wear the name—**Christian**. (Acts 11:26; 26:28; 1 Pet. 4:16, R. V.) By obeying the Gospel we become **Christians only**, and the Lord saves, and adds us to “the church, which in his body” (Acts 2:47; Eph. 1:22, 23). The various congregations of Christians that compose the church, or body of Christ, are called “churches of Christ” (Rom. 16:16).

Christ prayed that his followers might all be **one**—a united church, “that the world may believe” (John 17:20, 21). The present divided condition of the religious world is responsible for much of the unbelief that prevails; it is a hindrance to the spread of the Gospel, and a dishonor to the cause of Christ. The different denominations are not “branches” of the church. There are no “branch churches.” The church, which is the “body of Christ,” has **members**, and the **members are the branches**. Jesus says: “I am the vine, ye



(who? **disciples**) are the branches” (John 15: 5).

We do not “join” the church—the Lord adds us to it. See Acts 2:47. The same steps that make us **Christians** (**Faith**, Acts 16: 31; **Repentance**, Acts 17: 30; 3: 19; **Confession**, Rom. 10: 9, and **Baptism**, Mark 16: 16; Acts 2: 38; Gal. 3: 26, 27), make us members of the church or body of Christ. Having complied with the Gospel conditions and become a Christian only, we should take our place in the local congregation of Christians for both worship and service.

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### THE MOURNERS' BENCH.

The “mourners’ bench” is a modern innovation—a man-made institution, a product of the eighteenth century. We never read in the New Testament of sinners being invited to the “mourners’ bench” to “get religion,” and there being urged to “Hold on to God,” “Pray through,” etc., etc. Such a method of dealing with the unsaved was unknown to the New Testament churches. It is an **unscriptural** practice, which not only finds no sanction in

the New Testament, but **perverts** the Gospel of Christ.

**There is no salvation at the "mourners' bench."** Salvation is in Christ Jesus (2 Tim. 2:10), therefore, if we would be saved we must be "in Christ" (2 Cor. 5:17). We may find "feeling" at the "mourners' bench," but feeling is not salvation. The true **evidence** of sins forgiven is not to be found in how we feel, but in what God says. **The word of God is the only safe foundation.** Unless we have complied with all the conditions of salvation, we are still unsaved, **no matter how we feel.**

To invite sinners to the "mourners' bench"; teach them to believe that their sins are forgiven on condition of faith alone; that "feeling" is the **evidence** of pardon; and instruct them to pray until they "feel" saved, is to **deceive them, and contradict the plain Scripture record.**

According to the New Testament the conditions of salvation are **Faith, Repentance, Confession and Baptism.**

1. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that believeth not shall be damned." Mark 16:16.

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Faith in Christ is **essential** to salvation, but **faith alone is not sufficient**.

2. "God . . . now commandeth all men everywhere to **repent**." Acts 17:30. "**Repent** ye therefore, and be converted (turn again, R. V.), that your sins may be blotted out." Acts 3:19.

3. "If thou shalt **confess with thy mouth** the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

4. "He that believeth and is **baptized** shall be saved." Mark 16:16. "**Repent, and be baptized** every one of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "As many of you as have been **baptized into Christ** have put on Christ." Gal. 3:27.

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### QUESTIONS FOR YOU.

**Are you a Christian?** Are you resting your hope of salvation upon what men say, or **what you know the Bible says?** According to the Bible there are **five steps** into the Christian life. (1) **HEAR** the Gospel. Rom. 10:17; Acts

4:4; (2) **BELIEVE** in Jesus Christ. Acts 16:31; (3) **REPENT** of your sins. Acts 17:30; 3:19; (4) **CONFESS CHRIST** before men. Rom. 10:9; Matt. 10:32; (5) **BE BAPTIZED**. Acts 18:8; 2:38; Mark 16:16; Gal. 3:27. Have you taken these steps? Many take the first four, but neglect the fifth—**baptism**. Have you done this? Unless you have complied with **all** the conditions of salvation have you any right to say that you are saved, and call yourself a Christian? The Bible says: “**If any man be in Christ he is a new creature.**” 2 Cor. 5:17. Do you realize that salvation is in Christ ( 2 Tim. 2:10) and that we must be “in Christ” to be saved? Reader, are you “in Christ”? Do you know **how** we get into Christ? The Bible says: “As many of you as have been **baptized into Christ** have put on Christ.” Gal. 3:27. As we are “baptized into Christ” can we be “in Christ” if not baptized? Some call baptism a non-essential, but the Bible says: “Repent, **and be baptized . . . for the remission of sins**”; and “He that believeth and is **baptized shall be saved.**” If baptism is a non-essential, and we are saved without it, why does the Bible make it a condition of

salvation? As the Bible says: "Repent, and be baptized . . . for the remission of sins," and "He that believeth and is baptized shall be saved," what grounds have you for believing that your sins are forgiven, and that you are saved, without baptism? To-day, when men come inquiring, "What must I do to be saved?" why do not the preachers answer as did Peter on the day of Pentecost? See Acts 2:37, 38. **Why** do they omit **baptism**? Is there more than one way to be saved? Has the plan of salvation been changed? Have preachers of the gospel the authority to preach contrary to the gospel, and change God's law of pardon? The Bible says: "He (Christ) became the author of eternal salvation unto all **them that obey him.**" Heb. 5:9. See also Matt. 28:19, 20; 1 Pet. 4:17; 2 Thess. 1:7-9. Reader, have you obeyed the gospel, i. e.,—been baptized? If not, why not? Can you hope to be saved while rejecting this important element of gospel truth? Will you let **prejudice** and the **opinions of men** keep you out of the kingdom of God? The Bible says: "We ought to obey God rather than men." Acts 5:29.

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## “INFANT BAPTISM.”

**Reader**, have you been baptized? Do you answer, “Yes, I was baptized when an infant?” **You are mistaken.** According to the Bible there is no such thing as “infant baptism.” It is a man-made doctrine—an unscriptural practice.

“Oh,” you say, “I know it must be Bible. Our preacher says so.” But—do you really know? Is the foundation of your faith what the preacher says, or **WHAT GOD SAYS?** Have you searched the Scriptures and made an honest effort to learn the truth? If “infant baptism” is a Bible doctrine, it is in the Bible, and you can find it there as well as the preacher. But—have you found it there? Can you give chapter and verse?

As a Christian, **THE BIBLE**, and not what men say, should be your rule of faith and practice. You cannot afford to be deceived in a matter of so great importance. It vitally concerns your eternal future. **The Word of God is the only safe foundation.** If the Bible teaches “infant baptism” it will be easy to find it there. But what are the facts? **The Bible**

nowhere commands the baptism of infants, neither does it record their baptism. If you want authority for "infant baptism" you must find it **outside of the Bible**. If it is not in the Bible, how can it be a Bible doctrine?

According to the Bible **penitent believers** are the **only** proper subjects for baptism. The Bible says: "He that **believeth and is baptized** shall be saved."—Mark 16:16. Can infants "believe"? The Bible says: "**Repent and be baptized** every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38. Can infants "repent"? Have they sins to be forgiven? Are they little sinners?

Infants cannot be Scripturally baptized because they can neither believe nor repent. "Infant baptism" finds neither precept nor example in the Word of God. **It is not a Bible doctrine.**

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## BAPTISM.

### I. The **IMPORTANCE** of Baptism.

"Go ye therefore, and **teach** all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt.

28:19. **Baptism** is a part of the Gospel and is commanded by Jesus Christ.

## II. The ACT (“Mode”) of Baptism.

“And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”—Mark 1:5. “And John also was baptizing in Enon near to Salim, because there was much water there.”—John 3:23. “And they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, . . . .”—Acts 8:38, 39. “Therefore, we are buried with him by baptism into death.”—Rom. 6:4. “Buried with him in baptism, wherein, also, ye are risen with him.”—Col. 2:12. **Baptism** requires water, much water, going down into the water, being raised from the water, and coming up out of water.

## III. The SUBJECTS of Baptism.

“He that believeth and is baptized shall be saved.”—Mark 16:16. “Repent, and be baptized every one of you in the name of Jesus Christ.”—Acts 2:38. **All who believe in Christ and repent of their sins are commanded to be baptized.** Infants can neither believe

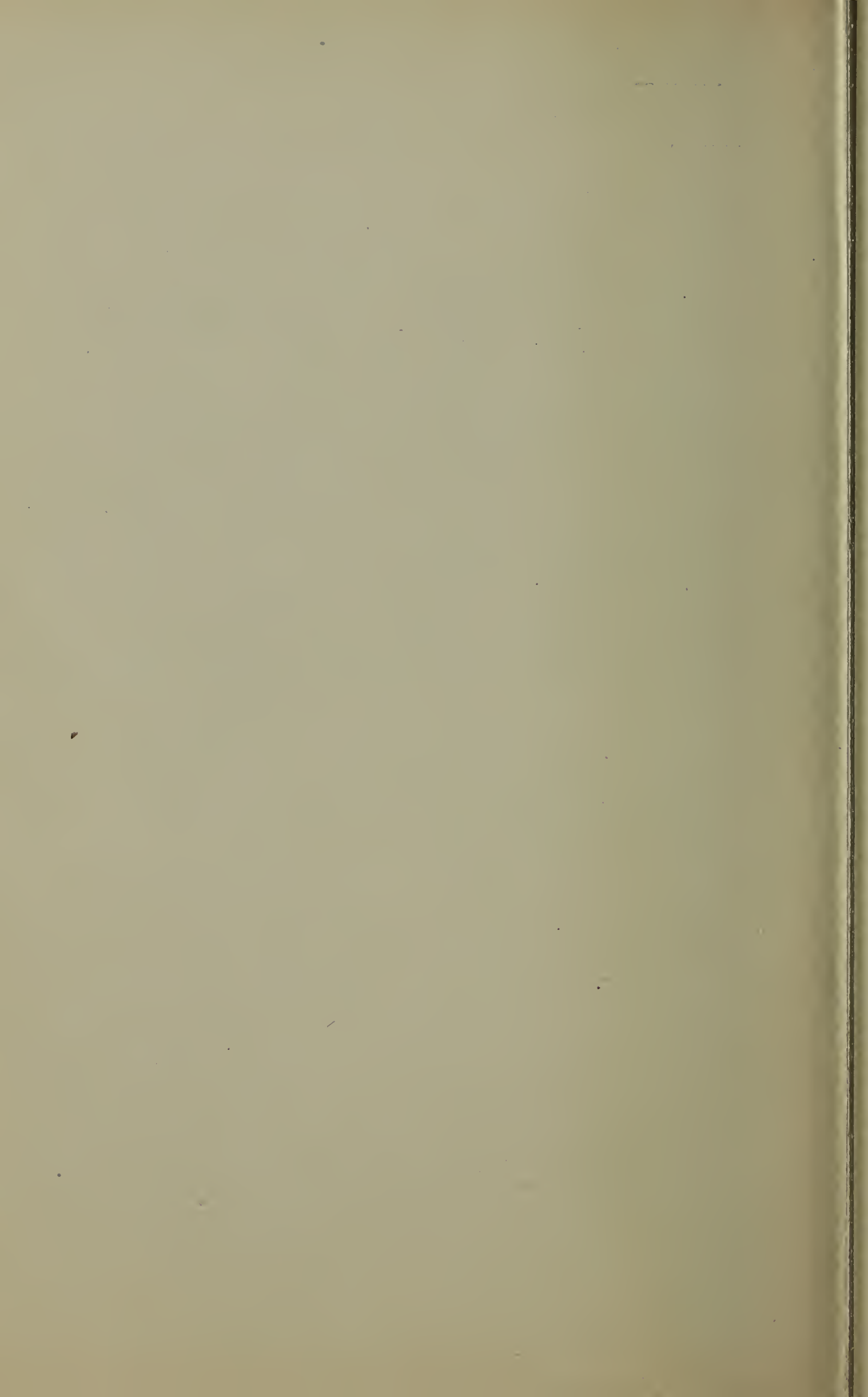


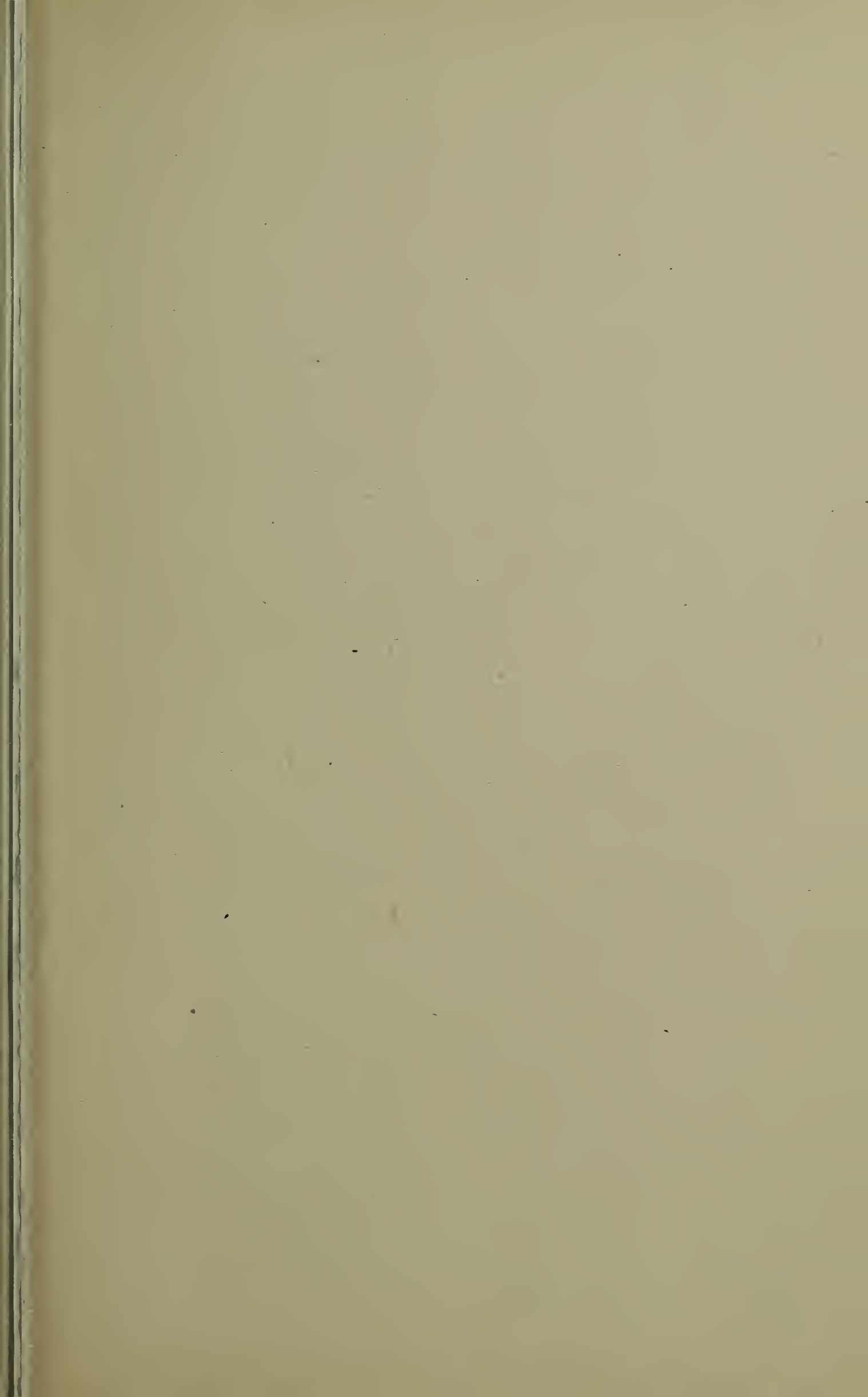
nor repent; therefore, they are not Scriptural subjects for baptism.

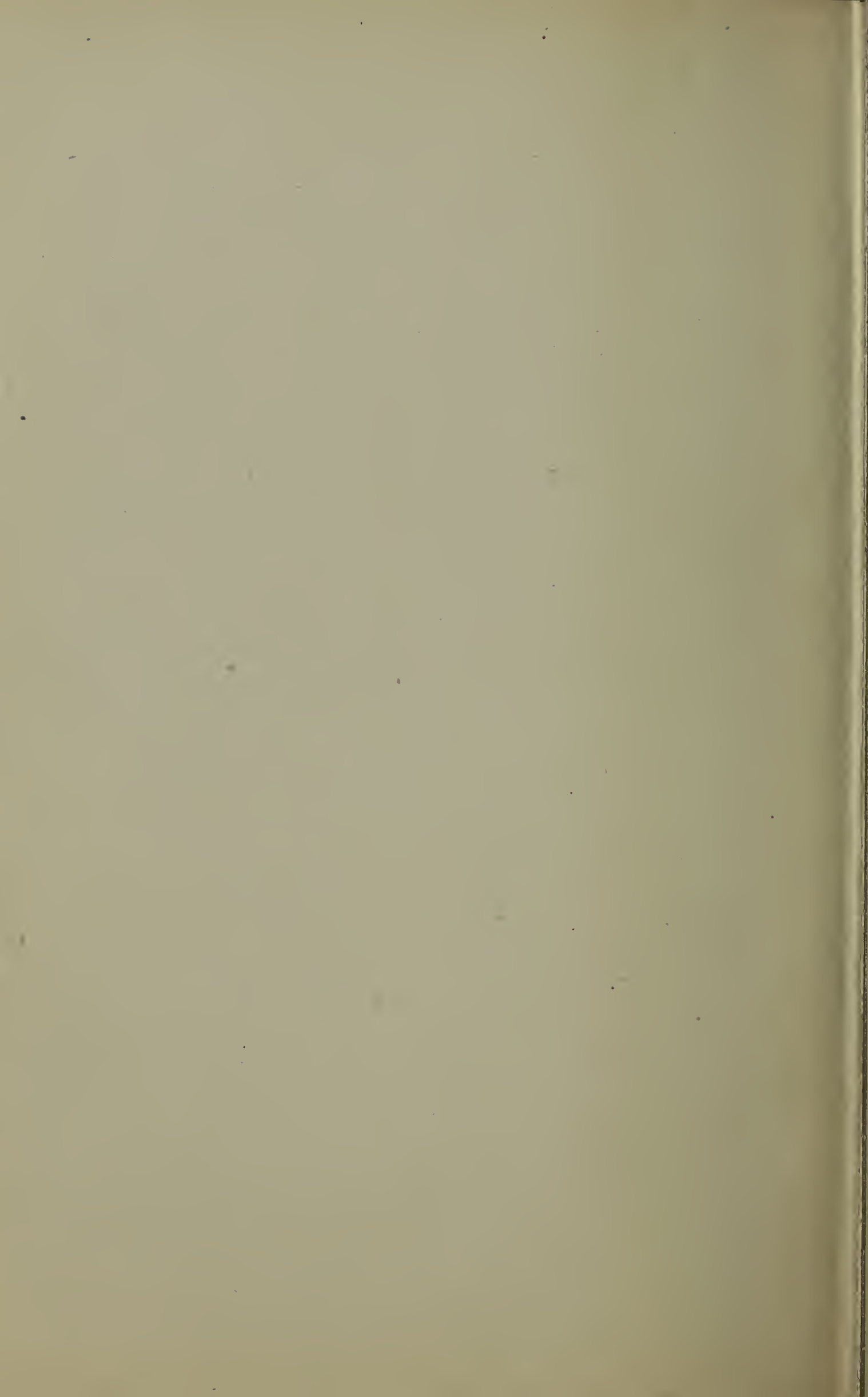
#### IV. The DESIGN of Baptism.

“Repent, and be baptized . . . for the remission of sins.”—Acts 2:38. “He that believeth and is baptized shall be saved.”—Mark 16:16. As the Bible makes baptism a condition of salvation, what grounds have we for claiming to be saved without it? “As many of you as have been baptized into Christ have put on Christ.”—Gal. 3:27. As we are “baptized into Christ” can we be “in Christ” if not baptized? And can we be saved without being “in Christ”?

The Bible says: “Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.”—John 3:5.









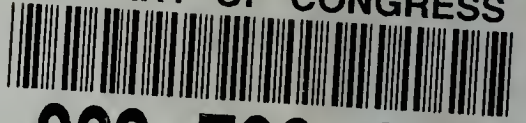
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