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How to Bring Men to Christ

By **R. A. TORREY**

Superintendent of Moody Bible Institute, Chicago.

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VEST POCKET COMPANION FOR CHRISTIAN WORKERS

*The Best Texts for Personal Work
Classified for Practical Use, Printed in Full and
Arranged for Ready Reference.*

Revised
R. A. TORREY.

AUTHOR OF "HOW TO BRING MEN TO CHRIST," &C.
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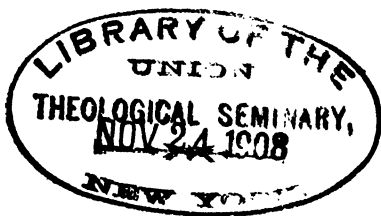
*"Take the sword of the Spirit which is the
Word of God." Eph. vi, 17.*

*"Is not my word like as a fire? saith the Lord:
and like a hammer that breaketh the rock in pieces?" Jer. 23, 29.*

"The seed is the Word of God." Luke 8, 11.

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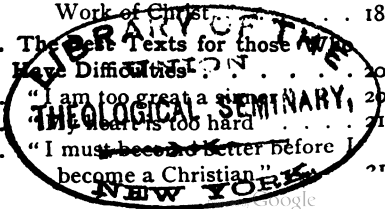
INTRODUCTION.

This little book is prepared in response to a request from one who is, perhaps, in as good a position to know what Christian Workers wish as any man in America. It is not intended to supplant the larger work "How to Bring Men to Christ." Any who desire more definite and detailed instruction in the right use of the Scripture given in this book and in the general work of Soul Winning are referred to the larger volume. Opinions of the most experienced workers may differ as to which are "the Best Texts" for any given case, but those quoted in this book are those which have approved themselves as such in the study and experience of the author.

THERE is medicine in the Bible for every sin sick soul, but every soul does not need the same medicine. This book attempts to arrange the remedies according to the maladies.

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VEST POCKET COMPANION FOR CHRISTIAN WORKERS.

I. THE BEST TEXTS FOR THE CARE- LESS, INDIFFERENT, AND ALL WHO DO NOT FEEL DEEPLY THEIR NEED OF CHRIST

I. The fact and greatness of our sin.

There is no difference: for all have sinned and come short of the glory of God. Rom. iii, 22, 23.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us. I Jno. i, 8, 10.

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

Have you kept this first and greatest of God's commandments?

If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? Ps. cxxxix

2. The consequences of sin and unbelief.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. *Is. lvii, 20, 21.*

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. *Jno. viii, 34.*

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal. iii, 10.*

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. iii, 36.*

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *Heb. xi, 6.*

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom. vi, 23.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

II Thess. i, 7-9.

Ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

Jno. viii, 24.

I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come.

Jno. viii, 21.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev. xx, 8.

He that despised Moses' law died without mercy under

three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of Grace? Heb. x, 28, 29.

3. God's love for us.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. iii, 16.

For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Rom. v, 6, 8.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Is. liii, 5, 6.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Luke xxii, 44.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me?

Matt. xxvii, 46.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal. iii, 13.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

1 Pet. i, 18, 19.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

1 Pet. ii, 24

II. THE BEST TEXTS FOR THOSE WHO WISH TO KNOW HOW OT BE SAVED.**i. Show them Jesus Christ as a Sin Bearer, the Savior from the Guilt of Sin.**

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Is. liii, 6.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed.

1 Pet. ii, 24.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal. iii, 13.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1 Jno. iv, 10.

And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

1 Jno. ii, 2.

For it pleased the Father that in him should all fulnessd well; and, having made peace through the blood of his cross, by him to rec-

oncile all things unto himself; by him, I say, whether they be things in earth, or in heaven. Col. i, 19, 20.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i, 7.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. v, 6-11.

- 2. Show them Jesus Christ as a risen Savior, the Savior from the Power of Sin.**

Moreover, brethren, I desire

unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures;

1. Cor. xv 1-4.

All power is given unto me in heaven and in earth. And, lo, I am with you always, even unto the end of the world. Amen.

Matt. xxviii, 18, 20.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matt. i, 21.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my

members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

Rom. vii, 20, 21, 23-25.

Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

Jude, 24.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Is. xli, 10, 13.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1 Pet. i. 5.

I can do all things through Christ which strengtheneth me.

Phil. iv, 13.

3. Show them Jesus as an Everliving Intercessor.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have

advocate with the Father, Jesus Christ the righteous: 1 Jno. ii, 1.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom. viii, 34.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb. vii, 25.

- 4. Show them; that all they have to do to make this Savior from the Guilt of Sin and from the Power of Sin, and Everliving Intercessor, *their* Savior from the Guilt of Sin and from the Power of Sin, and *their* Ever-living Intercessor, is just to receive Him or believe on Him as such, and confess Him before the world.**

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Jno, i, 12.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi, 31.

For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. iii, 16.

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I, the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else.

Is. xlv, 21, 22.

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved: For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. x, 9, 10. R. V.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Jno. iii, 36.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Act. 13, 38.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 39.

III. THE BEST TEXTS FOR THOSE WHO HAVE DIFFICULTIES.

I. "I am too great a sinner."

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. i, 15.

For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom, v, 6, 8.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Is. i, 18.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. iii. 16.

To him give all the prophets
 mess, that through his name

whosoever believeth in him shall receive remission of sins. Acts x, 43.

For the Son of man is come to seek and to save that which was lost. Luke xix, 10.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Jno. vi, 37.

2. "My heart is too hard."

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

Ezek. xxxvi, 26, 27.

3. "I must become better before I become a Christian."

They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matt. ix, 12, 13.

I will arise and go to my father

and will say unto him, Father, I have sinned against heaven, and before thee. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf and kill it: and let us eat, and be merry: For this my son was dead, and is alive again; he was lost and is found.

Luke xv, 18, 20-24.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not

lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke xviii, 10-14.

I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Is. xliv, 22.

4. "I am afraid I can't hold out"; or, "I am afraid I shall fail, if I try."

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand,

Jno. x, 28, 29.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord will hold thy right hand, s:

ing unto thee, Fear not; I will help thee.

Is. xli, 10, 13.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1 Pet. i, 5.

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 Tim. i, 12.

Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

Jude 24.

Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles.

2 Chron. xxxii, 7, 8.

Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Rom. xiv, 4.

But the Lord is faithful, who shall stablish you, and keep you from evil.

2 Thess. iii, 3.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Cor. x, 13.

5. "But I am so weak."

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

2 Cor. xii, 9, 10.

I can do all things through Christ which strengtheneth me.

Phil. iv, 13.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above

that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Cor. x, 13.

6. "I have tried before and failed."

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.

Luke xxii, 31, 32.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. viii, 3, 4.

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and faint.

Is. xl, 29-31.

Thy word have I hid in mine heart, that I might not sin against thee.

Ps. cxix, 11.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith,

1 Jno. v, 4.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you.

1 Pet. v, 6-10. R. V.

7. "I can't give up my evil ways."

a. *You must.*

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Gal. vi, 7, 8.

b. You can.

I can do all things through Christ which strengtheneth me.

Phil. iv, 13.

If the Son therefore shall make you free, ye shall be free indeed.

Jno. viii, 36.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures.

1 Cor. xv, 1-4.

8. "I will be persecuted if I become a Christian."

and all that will live godly

in Christ Jesus shall suffer persecution.

2 Tim. iii, 12.

Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall 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 which were before you.

Matt. v, 10-12.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark viii, 35, 38.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Rom. viii, 18.

Confirming the souls of the disciples, and exhorting them

continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts. xiv, 22.

And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Acts v, 40, 41.

If we suffer we shall also reign with him: if we deny him he also will deny us.

2 Tim. ii, 12.

Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Heb. xii, 2, 3.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even here-

unto were ye called: because Christ also suffered for us, leaving us an example that ye should follow in his steps. 1 Pet. ii, 20, 21.

9. "It will hurt my business"; or, "I will lose my position."

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii, 36.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. vi 33.

10. "There is too much to give up."

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii, 36.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Ps. lxxxiv, 11.

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

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For

all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

1 Jno. ii, 15-17.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. Heb. xi, 24-26.

But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

Phil. iii, 7, 8.

The ground of a certain rich man brought forth plentifully: and he thought within himself,

saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke. xii, 16-21.

11. "The Christian life is too hard."

My yoke is easy, and my burden is light. Matt. xi, 30.

Her ways are ways of pleasantness, and all her paths are peace. Prov. iii, 17.

Good understanding giveth favor: but the way of transgressors is hard. Prov. xiii, 15.

12. "I am afraid of ridicule."

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark viii, 38.

13. "I will lose my companions."

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. Prov. xiii, 20.

Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Ps. i, 1, 2.

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

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Jas. iv, 4.

14. "I have no feeling."

What feeling do you expect?

a. "*The joy that Christians talk of.*"

The *fruit of the Spirit* is love, joy, peace, longsuffering, gentleness, goodness, faith. Gal. v, 22.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them *that obey him*.

Acts v, 32.

Whom having not seen ye love; in whom, though now ye see him not, yet *believing*, ye rejoice with joy unspeakable and full of glory. 1 Pet. i, 8.

Whosoever therefore shall *confess me* before men, him will I confess also before my Father which is in heaven. Matt. x, 32.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, *after that ye believed*, ye were sealed with the Holy Spirit of promise. Eph. i, 13.

For with the heart man *believeth* unto righteousness; and with the mouth *confession* is made unto salvation. Rom. x,

b. "Sorrow for sin."

1. Use the passages for the careless, I.
2. Show that it is not feeling sorry for sin, but turning away from sin and receiving Christ that God demands.

Let the wicked *forsake his way*, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Is. lv, 7.

But as many as *received him*, to them gave he power to become the sons of God, even to them that believe on his name. Jno. i, 12.

Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts xvi, 31.

15. "I have been seeking Christ, but cannot find him."

And ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. xxix, 13.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders,

rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me: for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke xv, 3-10.

For the Son of man is come to seek and to save that which was lost. Luke xix, 10.

All passages under II.

16. "I have sinned away the day of grace"; or "God won't receive me."

All that the Father giveth me shall come to me; and him

cometh to me I will in no wise cast out.

Jno. vi, 37.

For whosoever shall call upon the name of the Lord shall be saved.

Rom. x, 13.

Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: but did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, in Jerusalem shall my name be forever. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he

wrought much evil in the sight of the Lord, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever: neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers: so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the King of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And

when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and *he was intreated of him, and heard his supplication*, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

II Chron. xxxiii, 1-13.

17. "I have committed the unpardonable sin."

Show just what the unpardonable sin is:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but *the blasphemy against the Holy Ghost* shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. xii, 31, 32.

Explain Heb. vi: 4-6:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift,

and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

This describes one who "falls away," i. e. becomes an apostate, renounces Christianity, and goes back to Judaism; not one who merely falls into sin, even deep sin, as Peter did.

Then use passages under 16.

18. "It is too late."

When thou art in tribulation, and all these things are come upon thee, *even in the latter days*, if thou turn to the Lord thy God, and shalt be obedient unto his voice: (for the Lord thy God is a merciful God:) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

Deut. iv, 30, 31.

The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii, 17.

19. "Christians are so inconsistent."

So then every one of us shall give account of himself to God.

Rom. xiv, 12.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering: not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath

against the day of wrath and revelation of the righteous judgment of God.

Rom. ii, 1-5.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Matt. vii, 1-5.

20. "God seems to me to be unjust and cruel."

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Rom. ix, 20.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his

judgments, and his ways past finding out!

Rom. xi, 33.

For my thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Is. lv, 8, 9.

Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.

Job xl, 2.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable

fruits of righteousness unto them which are exercised thereby.

Heb. xii, 5-7, 10, 11.

21. "There are so many things in the Bible which I cannot understand."

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Cor. ii, 14.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Rom. xi, 33.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part: but then I shall know even as also I am known.

1 Cor. xiii, 11, 12.

Open thou mine eyes, that I may behold wondrous things out of thy law.

Ps. cxix, 18.

As also in all his epistles, speaking in them of these things; in which are some things hard to be

understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. 2 Pet. iii, 16-18.

22. "There is some one I can't forgive."

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matt. vi, 15.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. The servant

therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that wa

due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. xviii, 23-35.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv, 32.

I can do all things through Christ which strengtheneth me.

Phil. iv, 13.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. v, 22, 23.

IV. THE BEST TEXTS FOR THOSE WHO ENTERTAIN FALSE HOPES.

1. The hope of being saved by a righteous life.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. ii, 16.

Now we know that what things

soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Rom. iii, 19, 20.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal. iii, 10.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Jas. ii, 10.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is *the first and great* commandment.

Matt. xxii, 37, 38.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matt. v, 20.

Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The

Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Lk. xviii, 10-14.

And he saith unto them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. Lk. xvi, 15.

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. ii, 16.

Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for he looketh on the outward ap-

pearance, but the Lord looketh on the heart. 1 Sam. xvi, 7.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi, 6.

This is the work of God, that ye believe on him whom he hath sent. Jno. vi, 29.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Jno. iii, 36.

He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. Heb. x, 28, 29.

2. The hope that "God is too good to damn any one."

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that ^{the}

goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

Rom. ii, 4. 5.

I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Jno. viii, 21, 24.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Jno. iii, 36.

And ye will not come to me, that ye might have life.

Jno. v, 40.

The Lord is not slack concerning his promise, as some men count slackness: but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also

and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. 2 Pet. iii, 9-11.

As I live, 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? Ezek. xxxiii, 11.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning Sodom and Gomorrha into ashes condemned them with an overthrow making them an ensample unto those that after should live ungodly; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. ii, 4-6, 9.

Except ye repent, ye shall all likewise perish, Lk. xiii, 3.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Jno. iii, 18.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Is. lvii, 20, 21.

3. The hope of being saved by "trying to be a Christian."

It is not trying what we can do, but trusting what Jesus has done and will do, that saves.

For all have sinned, and fall short of the glory of God: being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith, by his blood.

Rom. iii, 23-25. R. v.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. iv, 3-5.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

But as many as *received* him, to them gave he power to become the sons of God, even to them that believe on his name. Jno, 1, 12.

Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts xvi, 31.

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1, 12.

Behold, God is my salvation: I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song: he also is become my salvation. Is. xii, 2.

4. The hope of being saved because "I feel saved," or "I feel that I am going to heaven."

Show that we should build our hope not on what we feel, but on what God says.

There is a way which seemeth

right unto a man, but the end thereof are the ways of death.

Prov. xiv, 12.

In hope of eternal life, which God, that cannot lie, promised before the world began.

Titus, i, 2.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

Jno. iii, 36.

And he spoke this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself

shall be abased; and he that humbleth himself shall be exalted.

Luke xviii, 9-14.

5. **The hope of being saved by a profession, or church membership, or faith, that does not save from sin.**

Follow peace with all men, and holiness, without which no man shall see the Lord.

Heb. xii, 14.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

I Cor. vi, 9, 10.

They profess that they know God: but in works they deny him, being abominable and disobedient, and unto every good work reprobate.

Titus i, 16.

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

Jas. ii, 14, R. V.

Verily, verily I say unto thee, Except a man be born again, he can not see the kingdom of God.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 Jno. ii, 29.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1 Jno. v, 4, 5.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev. xxi, 8

V. THE BEST TEXTS FOR THOSE WHO LACK ASSURANCE.

These things have I written unto you that believe on the name of the Son of God; that he may *know* that ye have eternal life.

1 Jno. v, 13.

But as many as *received him*, to them gave he power to become the sons of God, even to them that believe on his name. Jno. i, 12.

He that believeth on the Son *hath* everlasting life: and he that

believeth not the Son shall not see life: but the wrath of God abideth on him. Jno. iii, 36.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation: but *is passed* from death unto life.

Jno, v, 24.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii, 39.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 Jno. v, 11, 12.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Jno. viii, 12.

Let the wicked *forsake his way*, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Is. lv, 7.

VI. THE BEST TEXTS FOR BACKSLIDERS.**I. Careless Backsliders.**

What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Thine own wickedness shall correct thee, and thy backslidings shall reprove the: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

Jer. ii, 5, 13, 19.

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

Amos iv, 11, 12.

And the Lord was angry with Solomon, because his heart was

turned away from the Lord God of Israel, which had appeared unto him twice.

1 Kings xi, 9.

The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

Prov. xiv, 14.

2. Backsliders who wish to come back to the Lord.

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God.

Jer. iii, 12, 13, 22.

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity

and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Hos. xiv, 1-4.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isa. xlili, 22, 24, 25.

He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou

shalt not be forgotten of me. I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. *Isa. xliv, 20-22.*

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. *Jer. xxix, 11-13.*

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God): he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them. *Deut. iv, 28-*

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. vii, 14.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 Jno. i, 9.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for our's only only, but also for the sins of the whole world.

1 Jno. ii, 1, 2.

But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. 2 Chron. xv, 4.

And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.

Then Manasseh knew that the Lord he was God. 2 Chron. xxxiii, 12, 13.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto hⁱ

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

Lk. xv, 13-24.

VII. THE BEST TEXTS FOR SCEPTICS,

I. Earnest-minded Sceptics.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Jno. vii, 17.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Cor. ii, 14.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathanael said unto him,

Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Jno. i, 45-49.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy h

and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Jno. xx, 24-29.

The officers answered, Never man spake like this man. Jno. vii. 46.

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou, then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: or else believe for the very works' sake.

Jno. xiv, 9-11.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. Jno. xv, 24.

He that is of God heareth God's

words: ye therefore hear them not, because ye are not of God.

Jno. viii, 47.

For God sent not his son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Jno. iii, 17-21.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Jno. v, 44.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the

Christ, the Son of God: and that believing ye might have life through his name. Jno. xx, 30, 31.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord, And he

said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Acts xxvi, 9-20.

2. *Scoptics who are triflers.*

For the preaching of the cross is to them that perish foolishness: but unto us which are saved, it is the power of God. 1 Cor. i, 18.

But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Cor. 4: 3, 4.

I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Jno. viii, 21, 24.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

2 Thess. i, 7, 8.

And with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth*, that they might be saved. And *for this cause* God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but

had pleasure in unrighteousness.

2 Thess. ii, 10-12.

He that believeth and is baptized shall be saved; but he that believeth not shall be damed.

Mark xvi, 16.

3. Especially for those who doubt the existence of God.

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools.

Rom. i, 19-22.

The heavens declare the glory of God; and the firmament sheweth his handywork.

Ps. xix, 1.

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable

works, there is none that doeth good. Ps. xiv, 1.

4. Those who doubt that the Bible is the Word of God.

Making the word of God of none effect through your tradition, which you have delivered: and many such like things do ye.

Mark vii, 13.

Heaven and earth shall pass away, but my words shall not pass away.

Matt. xxiv, 35.

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matt. v, 18.

If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Jno. x, 35.

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1 Thess. ii, 13.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Pet. i, 19-21.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son.

1 Jno. v, 10.

He that is of God heareth God's words. ye therefore hear them not, because ye are not of God.

Jno. viii, 47.

5. Those who doubt the divinity of Christ.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (*he is Lord of all*). Acts x, 36.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified *the Lord of glory*. 1 Cor. ii, 7, 8.

But unto the Son he saith, Thy throne, *O God!* is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Heb. i, 8.

And Thomas answered and said unto him, *My Lord and my God*. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. Jno. xx, 28, 29.

But these are written, that ye might believe that *Jesus is the Christ, the Son of God*: and that believing ye might have life through his name. Jno. xx, 31.

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Jno. v, 23.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth. Phil. ii, 9, 10.

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God *worship him*. Heb. i, 6.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. 1 Jno. ii, 22, 23.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Jno. viii, 24.

VIII. THE BEST TEXTS FOR THOSE
WHO WISH TO POSTPONE
A DECISION.

Seek ye the Lord while he may be found, call ye upon him while he is near. Is. lv, 6.

Boast not thyself of to-morrow: for thou knowest not what a day may bring forth. Prov. xxvii, 1.

He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. xxix, 1.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. xxiv, 44.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh.

Matt. xxv, 10-13.

And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, *this night* thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

Luke xii, 19-20.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. 1 Kings xviii, 21.

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.

Jas. iv, 13, 14.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, Lord, ope

unto us; and he shall answer and say unto you, I know you not whence ye are. Lk. xiii, 24, 25.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. Jno. xii. 35.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. vi, 33.

Behold now is the accepted time; behold now is the day of salvation. 2 Cor. vi, 2.

Today if ye will hear his voice, harden not your hearts, as in the provocation. Heb. iii, 15.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. xii, 1.

IX. THE BEST TEXTS FOR ROMAN CATHOLICS.

Verily, verily I say unto thee, Except a man be born again, he

can not see the kingdom of God. Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again.

Jno. iii, 3, 5, 7.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 Jno. ii, 29.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 Jno. v, 4.

Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts xvi, 31.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv, 5.

For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. ii, 5.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions *unto the Lord*; and thou forgavest the iniquity of my sin. Ps. xxxii, 5.

These things have I written unto you that believe on the name of the Son of God; that he may *know* that ye have eternal life.

1 Jno. v, 13.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii, 39.

Search the scriptures; for in ~~them~~ ye think ye have eternal

life; and they are they which testify of me. Jno. v, 39.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 Pet. ii, 1, 2.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii, 13-17.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups

and many other such like things ye do. Making the word of God of none effect through your tradition, which you have delivered: and many such like things do ye.

Mark vii, 7, 8, 13

Ye do err, *not knowing the scriptures*, nor the power of God.

Matt. xxii, 29.

X. THE BEST TEXTS FOR JEWS.

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the punishment of our peace was

upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his month. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand: He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Is. liii.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon *me whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zech. xii: 10.

And after threescore and two weeks *shall Messiah be cut off, but not for himself*: and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Dan. ix: 26.

Jews should be urged to read the entire New Testament, especially Matthew and Hebrews.

XI. THE BEST TEXTS FOR SPIRITUAL-ISTS.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? *to the law and to the testimony*: if they speak not according to this word, it is because there is no light in them.

Is. viii: 19, 20.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world.

2 Jno. iv: 1, 3'

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. Lev. xix: 31.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Lev. xx: 6.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Deut. xviii: 10-12.

Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth*, that they might be saved. And *for this cause* God shall send them strong delusions, that they should believe a lie: that they all might be damned

who believed not the truth, but had pleasure in unrighteousness.

2 Thess. ii, 10-12.

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hepzi-bah. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

2 Kgs. xxi: 1, 2, 6.

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also *for asking counsel of one that had a familiar spirit*, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. 1 Chron. x: 13, 14.

**XII. THE BEST TEXTS FOR CHRISTIANS
WHO NEED HELP.****I. For Christians who are neglecting
the open confession of Christ.**

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matt. x: 32, 33.

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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom. x: 9, 10, R. V.

Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jno. xii: 42, 43.

Whosoever therefore shall be ashamed of me and of my words
...
...alterous and sinful gen-

eration: of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark viii: 38.

2. For Christians who are neglecting the Bible.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 Peter ii, 2.

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

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. Jas. i, 21,22.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: and that from a child thou hast known the holy scriptures, which are able to make t

wise unto salvation through faith which is Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work.

2 Tim. iii, 13-17.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Eph. vi, 17.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in my heart, that I might not sin against thee. The entrance of thy words giveth light; it giveth understanding unto the simple.

Ps. cix, 9, 11, 130.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

Ps. i. 1, 2.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and

night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

Josh i, 8.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts xvii, 11.

3. For Christians who are neglecting prayer.

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Jas. iv, 2.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how

to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke xi, 9-13.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit.

Jas. v, 13-18.

Why sleep ye? rise and pray, lest ye enter into temptation.

Luke xxii, 46.

But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary: and they shall walk, and not faint.

Is. xl, 31.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

Ps. lv, 17.

Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Dan. vi, 10.

And when he had sent them away, he departed into a mountain to pray.

Mark vi, 46.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Luke vi, 12.

Pray without ceasing. 1 Thess. v, 17.

IV. FOR CHRISTIANS WHO ARE LEADING CARELESS LIVES.

Be ye not unequally yoked together with unbelievers: for wha

fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Cor. vi, 14; vii, 1.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matt. vi, 24.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

1 Jno ii, 15-17.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Jas. iv, 4, 6-8.

Follow peace with all men, and holiness, without which no man shall see the Lord.

Heb. xii, 14.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be

brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot.

1 Pet. i, 13-19.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1 Pet. iv, 17, 18.

And that which fell among thorns are they, which, when they have heard, go forth, and are

choked with cares and riches and pleasures of this life, and bring no fruit to perfection. Luke viii, 14.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.

Luke xxi, 34-36.

Let your loins be girded about, and your lights burning: and be yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in

the third watch, and find them so, blessed are those servants.

Luke xii, 35-38.

I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Rom. xii, 1, 2.

And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Rom. xiv, 23.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Tim. iv, 7, 8.

V. FOR CHRISTIANS WHO ARE NOT WORKING FOR CHRIST.

For the Son of man is as a man taking a far journey, who left his

house, and gave authority to his servants, and *to every man his work*, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Mark xiii, 34-37.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellow-servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypo-

crites: there shall be weeping and gnashing of teeth. Matt. xxiv, 44-51.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord thou deliverdst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but

from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matt. xxv, 14-30.

Therefore they that were scattered abroad, went everywhere preaching the word.

Acts viii, 4.

That we henceforth be no more children, tossed two and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph. iv, 14-16.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess: but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

Eph. v, 14-21.

She hath done what she could.

Mark xiv, 8.

Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Jas. v, 20.

And they that be wise shall shine as the brightness of the firmament; and *they that turn many to righteousness*, as the stars forever and ever.

Dan. xii, 3.

And behold, I come quickly, and my reward is with me, to give every man *according as his work shall be*.

Rev. xxii, 12.

**VI. FOR CHRISTIANS WHO ARE UNDER-
GOING TEMPTATION.**

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Jas. i, 2-4.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Jas. i, 12.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand, stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. 1 Pet. v, 8, 9, 10, R.V.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above

that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Cor. x, 13

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong

2 Cor. xii, 9, 10.

Pray without ceasing.

1 Thes. v, 17.

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint.

Is. xl, 29-31.

I can do all things through Christ which strengtheneth me.

Phil. iv, 13.

I have written unto you, fathers because ye have known him tha

is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1 Jno. ii, 14.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

Ps. cxix, 9.

VII. FOR CHRISTIANS WHO ARE UNDERGOING PERSECUTION.

Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall 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 which were before you.

Matt. v, 10-12.

Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you: but, rejoice, inasmuch as ye are partakers of Christ's sufferings; that when

his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

1 Pet. iv. 12-14.

Yet if any man suffer as a Christian, let him not be ashamed; but glorify God on this behalf. 1 Pet. iv. 16.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

1 Pet. ii. 21, 23.

For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

1 Pet. iii. 17-18.

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

2 Tim. iii. 12.

If we suffer, we shall also reign with him; if we deny him, he also will deny us.

2 Tim. ii, 12.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts xiv, 22.

And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, *rejoicing that they were counted worthy to suffer shame for his name.* And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.

Acts v, 40-42.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, spising the shame, and is set

down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. Heb. xii, 1-4.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. Rev. ii, 10.

Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Luke xii, 32.

VIII. FOR CHRISTIANS WHO ARE UNDERGOING TRIAL.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealth with you as with sons; for what

chasteneth not? Now no chastening for the present seemeth joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Heb. xii, 5, 6, 7, 11.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

1 Pet. i. 4-7.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.

1 Pet. v, 6, 7.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though

the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

Ps. xlvi. i-3

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me.

Ps. xxiii, 4.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

Ps. xxxiv, 19.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Ps. l, 15.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

Ps. xxxiv, 17.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I

of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Ps. xxvii, 1-6, 13, 14.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Matt. xi, 28, 29.

**IX. FOR CHRISTIANS WHO HAVE LOST
LOVED ONES.**

Let not your heart be troubled: ye believe in God, believe also in

me. In my father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jno. xiv, 1-3, 27.

What I do thou knowest not now; but thou shalt know hereafter.

Jno. xiii, 7.

Be still, and know that I am God.

Ps. xlv, 10.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Rev. xiv, 13.

While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring h'

back again? I shall go to him, but he shall not return to me.

2 Sam. xii, 22, 23.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Thes. iv, 13-18.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by

faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 2 Cor. v, 6-8.

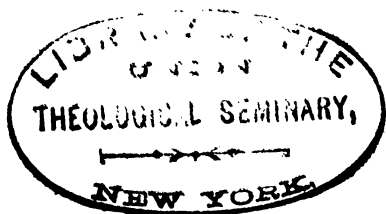
For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Phil. i, 23.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And as we have borne the image of the earthy: we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

I Cor. xv. 42-44, 49, 53, 54-58.



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