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# ENQUIRY ROOM:

HINTS FOR  
DEALING WITH THE ANXIOUS.

BY  
GEORGE SOLTAU.



LONDON: MORGAN & SCOTT,  
(OFFICE OF *The Christian*.) 12, PATERNOSTER BUILDINGS, E.C.  
*And may be ordered of any Bookseller.*

Price 4d.]

[In Cloth, 6d.



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ENQUIRY ROOM



PREFACE.

 DESIRE having been expressed by many that the Addresses given at Exeter Hall and the Conference Hall, Mildmay Park, to "Workers," on the subject of dealing with ENQUIRERS, should be printed in a compact form, this little book has been prepared. It is now issued in the hope that it may prove of use in guiding many into a wise and efficient way of leading Anxious Ones to Christ.

Already the tide of blessing has begun to flow in upon London; and at the Missions held by our brethren from America, a large number of awakened souls have been led to the Saviour. We believe that, as a permanent outcome of their labours, the Churches will be stirred, and the preachers of the Gospel freshly anointed for their service, so that to

PREFACE.

deal with Enquirers will be more the rule than the exception.

Let us be careful in this Work to be ourselves living much in communion with the Lord; waiting on Him in prayer for the necessary guidance in His work. We need more of His sympathies and compassions, that with words of tenderness and power we may win many to the narrow way.

Many Enquirers will be found trusting in their *feelings*, and continuing in a condition of trouble and uncertainty through failing to take God at His word. We need to show such very distinctly that God requires FAITH in His declaration of the Gospel, and that feelings of peace and joy can only follow the act of faith in His Word.

LONDON, *November*, 1833.

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## HINTS FOR THE ENQUIRY ROOM.

Addressed to Christian Workers.

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### CHAPTER I.

#### “What Aileth Thee?”

**A**S a company of Workers desiring to engage in the solemn and important work of dealing with the Anxious in the Enquiry Room, we all are agreed at the very outset that the Holy Spirit alone can lead a sinner to the Saviour; that each of us must look to Him for the right word, the fitting text, the wise counsel; and that we are to be but the mouthpieces through whom He will

speak. Our constant attitude must be one of communion with God; our memories and minds must be well stored with Scripture, that we may be ready for the Master's use.

Before entering into the details of our subject, the following general suggestions will be found worthy of consideration.

1. Be not *too eager* to lead a soul into peace. In Jeremiah vi. 14, and viii. 11, we find the words, "They have healed the hurt of the daughter of my people slightly, saying, 'Peace, peace; when there is no peace.'" It is not desirable to use the expression, "Have you found peace?" seeing that the anxious soul needs a *Person*, rather than a *blessing*.

2. Avoid the expression, "You have only to believe, to be saved," until you have very fully stated and explained the

facts and promises to be believed; and then point out that it is a *Person* in whom the soul's trust is to be placed, and not your statements about Him.

3. Always *read* your quotations from the Bible, turning to the passage; so that the Enquirer may be able to distinguish between your statements and the Word of God. The latter has an authority that your statements can never possess.

4. Avoid telling your own experience or that of others; as the Enquirer must lean on the Word of God, and not on any one's experience of it.

5. Do not try to apply to the need of the Enquirer any text, the truth of which you have not yourself experienced.

6. Make it clear that at conversion the Lord Jesus claims possession and control of the entire being. Show that it is not merely the *salvation of the soul* that is needed, but also deliverance for mind and

body from all the power of sin in every direction.

7. If an Enquirer baffles you with difficult questions, hand such an one over at once to a more experienced Christian.

8. As far as possible converse only with persons of your own age or younger; of your own sex and walk in life.

9. Do not tell a person he is saved. Let the Holy Spirit be the witness in the heart of the believer, telling him that he is delivered from sin and its penalty.

Let us compare the Enquiry Room to the out-patient ward of a large hospital, in which are gathered a multitude of sick folk, afflicted with various diseases and complaints, waiting to be dealt with by the physician. Each case must be attended to by him personally; the special malady enquired into; and the fitting treatment prescribed. Were the physician only an empiric he might prescribe

one medicine as a specific for all his patients, regardless of the variety of their diseases. The Great Physician here is the Lord Jesus: the workers in the Enquiry Room are like the assistants and nurses in the hospital, receiving from Him directions for the treatment of each wounded and suffering one.

Let us suppose we had before us these different cases.

The First might say, "I cannot see my way at all." That is a case of blindness.

The Second: "I am afraid to die; my sins are so many." That is like one suffering from severe pain.

The Third: "I cannot break off my sinful habits; and I want to be a Christian." That is like a case of crooked limbs and distorted joints.

The Fourth: "I do not feel very bad; but I know I am not all right." That is like numbness produced by paralysis.

The Fifth: "I have fallen into awful sin: and I am afraid God cannot save me." That is the case of one who questions the skill of the surgeon.

An inexperienced worker, having a few favourite texts, would probably speak to each person in this way, "You must just believe that the blood of Jesus Christ, God's Son, cleanseth from all sin. You know He said, 'Him that cometh to Me, I will in no wise cast out.' Cannot you believe that 'Now is the accepted time,' that 'Now is the day of salvation'?' 'For God so loved the world that He gave His only-begotten Son.' Just kneel down, and say from your heart, 'Take me as I am.'" We would not say that none of those thus addressed would get any blessing through such treatment: but what we ought to do is to—First ascertain the cause of this blindness; and lameness; and numbness, etc.; and then by God's help apply the right remedy.

Our first questions then should be, "What brings you into the Enquiry Room?" "What do you think you need?"

The answer may be, "I want to be saved," or "I want to become a Christian," or "I don't feel I am quite right," or, "I think I ought to turn." In none of these replies is there any very definite statement concerning *sin*, or any apparent consciousness of *sin*. Therefore the first thing to be arrived at is to convict deeply of *SIN*. The Gospel is not designed primarily to make people happy, and give them peace; but to deliver them from sin, its presence, power, and penalty; and to bring them into communion with a Holy God. Sin is not an accident or a misfortune, but a disease. Active in its principle, permeating every fibre and tissue of mind and body; hideous and loathsome as a foul leprosy; abominable and irremediable; not to be dealt with piece-meal,

but to be attacked at its root. All the restlessness of soul, the craving for excitement, the love of the world, the dislike of holy things, the reluctance to come forward for Christ, are the effect of SIN dwelling in the heart. What, then, is the state of the heart of a sinner?

The heart is deceitful above all things, and desperately wicked. (*Jer. xvii. 9.*)

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. (*Matt. xv. 19.*)

When did sin begin? At birth.

Behold, I was shapen in iniquity; and in sin did my mother conceive me. (*Psa. li. 5.*)

What are the characteristics of sin?

There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: Destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. (*Rom. iii. 10-18.*)

A true definition of a sinner is found in the following passages:

Every imagination of the thoughts of his heart was only evil continually. (*Gen. vi. 5.*)

The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be. (*Rom. viii. 7.*)

The seat of sin is the heart: hence the injunction of *Prov. iv. 23*:

Keep thy heart with all diligence; for out of it are the issues of life.

As in the physical nature, so in the spiritual. A diseased heart impairs the functions of all the members of the body. A heart sending forth diseased blood propels poison throughout the whole system. What is needed? A CHANGE OF HEART, according to *Psa. li. 10*:

Create in me a clean heart, O God; and renew a right spirit within me.

And with a change of heart will come change of mind; followed by sound speech, sound judgment, and sound thoughts.

Again, what is the Scripture definition of SIN?

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- (a) Sin is the transgression of the law. (1 John iii. 4.)
- (b) All unrighteousness is sin. (1 John v. 17.)
- (c) The thought of foolishness is sin. (Prov. xxiv. 9.)
- (d) To him that knoweth to do good, and doeth it not, to him it is sin. (James iv. 17.)

Turn to Romans v. 6-10, and the following expressions will be found :—

- (a) SINNERS.—That is, by nature and habit.
- (b) ENEMIES.—Sin in activity against God.
- (c) WITHOUT STRENGTH.—Helplessness produced by sin.
- (d) UNGODLY.—Sin manifesting itself in contrariety to God.

How hopeless then is the disease! What can Religion, Reformation, Self-improvement, or aught else, do in such a case? Such Scriptures as the foregoing should be used as the surgeon's knife to cut deep into the heart and conscience of the slightly-awakened Enquirer; open up the abscess of *sin* to the consciousness of the sinner. Do not be afraid of hurt-

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ing an Enquirer's feelings and causing pain, any more than a skilful surgeon would fear to use the knife when he sees it necessary. Let Enquirers know as fully as possible "what ails them," that they may be ready to accept the remedy to be offered to meet their case.



## CHAPTER II.

### “Rightly Dividing the Word of Truth.”

**I**N the previous chapter we dealt specially with the subject of SIN, its irremediable nature and permeating power; the cause of all the sorrow and suffering to the soul. Further; we saw the necessity for ascertaining what form sin had assumed to the consciousness of the Enquirer, in order to apply such portions of Scripture as would meet the need of the soul.

We now enter upon the consideration of the various ways in which the Gospel is presented and symbolized in Scripture, so as to select from these symbols the

“*RIGHTLY DIVIDING THE WORD.*” 19

one best suited to the difficulty of the Enquirer.

It is very essential, in dealing with Enquirers, to avoid, as far as possible, mixing these symbols; otherwise the mind gets confused, and is less able to grasp intelligently what the Gospel sets forth. We have not unfrequently heard a worker in the Enquiry Room begin with an allusion to the Good Shepherd seeking the lost sheep; then suddenly quote a portion of the parable of the Good Samaritan; following this with some reference to the story of the Prodigal Son; and concluding with an allusion to the blood “cleansing from all sin.” Such a method of applying the Scripture will bewilder, rather than instruct, the mind; and possibly fail in leading the Enquirer to Christ.

The following may be taken as amongst the simplest and most useful symbols of the way of salvation.



1. Jesus Christ PARDONS the *guilt* of sin, and BLOTS OUT the *record* of sin.
2. Jesus Christ REDEEMS from the slavery of sin, by *paying the ransom*.
3. He is THE GREAT PHYSICIAN, *healing the disease* of sin.
4. He is THE GOOD SHEPHERD, seeking the lost sheep, and *carrying it home*.
5. The Lord Jesus is the FRIEND and BROTHER—to receive back the wanderer; to hear the outpouring of the heart; and to *give the welcome* into the Father's presence.
6. He is THE LIFE, to quicken the dead soul.

(1.) Jesus Christ pardons the guilt of Sin, and blots out the Record.

“Sin is the transgression of the law.”  
(1 John iii. 4.) The penalty of law breaking is death. God can only forgive the sinner by transferring the guilt and penalty of sin to another, able and willing to take it.

Jesus Christ offered Himself as the sin-bearer; took upon Himself the penalty of the broken law; suffered and *died* under it. God, being satisfied, raised Him from the dead: and now He presents to the sinner His Blood, token of His Life poured out, to accomplish these two things, namely; to blot out the *record of sin* from God's Book of Remembrance in Heaven; and to remove the *guilt of sin* from the convicted conscience and heart of the sinner.

When therefore an Enquirer says, “I am a great sinner, I need the pardon of my sin, I am verily guilty,” &c., take a line of teaching similar to this, using such texts as the following.

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.)

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 chastisement of our peace was upon



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Him ; and with His stripes we are healed.

(*Isaiah* liii. 4, 5.)

Who was delivered for our offences, and was raised again for our justification. (*Rom.* iv. 25.)

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.

(*Rom.* v. 6-10.)

I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. (*Isa.* xliii. 25.)

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. 22.)

For illustrations point to the woman who anointed the feet of Jesus. (*Luke* vii. 48.)

The man sick of the palsy. (*Matt.* ix. 2.)

Refer also to the Book of Remembrance.

I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works." (*Rev.* xx. 12.)

"RIGHTLY DIVIDING THE WORD." 23

(2.) Jesus Christ redeems from the Slavery of Sin by paying the Ransom.

"Ye were slaves of sin." (*Rom.* vi. 17.) The condition of the Israelites in Egypt illustrates the slavery and bondage of sin. They were unable to free themselves. Life, liberty, property, were in the power of another. God says "I will deliver them from this bondage. Let them slay the lamb, and sprinkle the blood outside the door where I can see it." This blood was the price of the transfer of the people from Pharaoh to God. It meant : "We acknowledge our life is forfeited ; we lay it down." It also meant : "We are not our own ; we are bought with a price."

Now the Lord Jesus comes to earth to lay down the price of redemption. The sinner accepts the fact, and acknowledges, "I have no liberty, no life, no power to free myself. The Lord frees me

from the bondage of sin. I am transferred to Him as my new Master: my life is in His keeping by right of purchase."

**SOLD.**

*Sold* under sin. (*Rom.* vii. 14.)

Thou hast *sold* thyself to work evil in the sight of the Lord. (*1 Kings* xxi. 20.)

Behold, for your iniquities have ye *sold* yourselves. (*Isa.* l. 1.)

**REDEEMED.**

Who gave Himself for us, that He might *redeem* us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. (*Tit.* ii. 14.)

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.)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast *redeemed* us to God by Thy blood. (*Rev.* v. 9.)

Who *redeemeth* thy life from destruction. (*Ps.* ciii. 4.)

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

Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal *redemption* for us. (*Heb.* ix. 12.)

For ye are *bought* with a price. (*1 Cor.* vi. 20.)

Deliver him from going down into the pit: I have found a *ransom*. (*Job* xxxiii. 24.)

The Son of Man came not to be ministered unto, but to minister, and to give His life a *ransom* for many. (*Matt.* xx. 28.)

Who gave Himself a *ransom* for all, to be testified in due time. (*1 Tim.* ii. 6.)

When an Enquirer says, "I have tried to give up my sins: but I cannot; I am held down by them: I long to be free," select this line of illustration for him.

(3.) Jesus is the Great Physician, healing the disease of sin.

All the miracles recorded in detail in the Gospels were wrought on incurables. They are types of the various effects of sin, producing blindness, paralysis, infirmity, leprosy, deformity, and death. The cures were instantaneous, not gradual; perfect, not partial; painless, not agonizing. Healing depended on faith in the Lord's power and will, and in obedience to His word. When all means

have failed, the Lord can heal. Give up "trying" and "trust Jesus."

A new heart also will I give you, and a new spirit will I put within you. (*Ezek. xxxvi. 26.*)

For the Lord as HEALER, see the following passages :

I said, Lord, be merciful unto me: *heal* my soul; for I have sinned against Thee. (*Psa. xli. 4.*)

O Lord, *heal* me, for my bones are vexed. (*Ps. vi. 2.*)

I will restore health unto thee, and I will *heal* thee of thy wounds, saith the Lord. (*Jer. xxx. 17.*)

I will *heal* their backsliding, I will love them freely. (*Hosea xiv. 4.*)

*Heal* me, O Lord, and I shall be *healed*. (*Jer. xvii. 14.*)

I am the Lord that *healeth* thee. (*Ex. xv. 26.*)

Who *healeth* all thy diseases. (*Psa. ciii. 3.*)

HE CURED BLINDNESS. How? See the narratives in Matthew ix., Mark x., and John ix. And now He cures spiritual blindness.

If an Enquirer says, "I cannot see my way; I cannot see these things," give him the questions and commands recorded in these narratives. Bid him rely upon the wondrous promises of God. Entreat him to trust the ability of Christ to make

him see. The result will be, he will "follow Jesus in the way."

JESUS CURES LEPROSY—a type of the outward foul manifestations of sin. He sees the sores, and touches the leper. Does an Enquirer say, "I have been an awful sinner; I have committed every kind of abominable sin; and I cannot get rid of sinful thoughts and desires"? Point him to the narratives in 2 Kings v., Matthew viii., and Luke xvii. Bid him uncover his sin to Jesus; bid him show himself to the Great High Priest; or go wash, burying himself, in all his loathsomeness, in the waters of judgment that rolled over Christ's soul for him, and he shall rise to "walk in newness of life."

Does the Enquirer say, "I have lost all hope." Show him the story of the hopeless man in Luke x. 30-34.

Does he say, "I have tried all I know, and am no better"? Bid him try Jesus, according to Luke viii. 43-45.

(4.) Jesus is the Good Shepherd seeking the lost sheep, and carrying it home.

"I fear I am lost." To be *lost* means to have "gone astray;" and, like a sheep, to be unable to find the way back.

All we like sheep have gone astray; we have turned every one to his own way. (*Isa.* liii. 6.)

Exhort the Enquirer to confess this to God at once.

I have gone astray like a lost sheep. (*Ps.* cxix. 176.)  
For ye were as sheep going astray. (*1 Pet.* ii. 25.)

Then explain the Lord's words in Luke xix. 10.

The Son of Man is come to seek and to save that which was lost.

"But I am afraid He has given up seeking me; I am such a lost sinner."

"No, that cannot be the case," is the reply, "as He seeks '*until He finds*'" (*Luke* xv. 4). When He has found the

lost one He takes him up and lays him on His shoulders rejoicing; that is, Jesus undertakes the sinner's case now, and will be responsible for the safety and welfare of body, soul, and spirit, if only the lost one will let Him. He is able and willing to do so, because He laid down "His life for the sheep" (*John* x. 11). Now He says, "Let Me lay you on My shoulder."

It is noteworthy that in *Matthew* xviii. 11, where the Lord's words have reference to the salvation of children, He omits the words "*to seek*," and only says, "The Son of Man is come to save that which was lost." The children have not gone far away; they are still in sight, and are quickly reached.

(5.) The Lord Jesus is the Friend and Brother—to receive back the wanderer; to hear the outpouring of the heart; and to give the welcome into the Father's presence.

There will be not a few in the Enquiry Room crushed in spirit, lonely in heart, and longing for sympathy and comfort. To many of these the power of temptation is very strong, and they realize their weakness to resist it. Those bruised spirits may be tenderly led to such Scriptures as these :

For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.  
(*Heb. ii. 18.*)

We have not an High Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. (*Heb. iv. 15.*)

Let them realize that the very sympathy and help they need is such as the Lord offers them.

“He knows what sore temptations mean  
For He has felt the same.”

Bid them confide their sorrows with a trustful heart to Jesus, pointing out such texts as the following :

Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust.  
(*Psa. ciii. 13, 14.*)

A friend loveth at all times ; and a brother is born for adversity. (*Prov. xvii. 17.*)

There is a Friend that sticketh closer than a brother.  
(*Prov. xviii. 24.*)

They need a friend to love them always, one who is “born for adversity ;” and whose help can be relied on in every dark moment. But they may ask, “Does God want me ?” For the answer see the following :

All day long I have stretched forth my hands unto a disobedient and gainsaying people. (*Rom. x. 21.*)

The Lord . . . is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (*2 Pet. iii. 9.*)

As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live. (*Ezek. xxxiii. 11.*)

When they come and truly cast themselves on God the welcome will be in accordance with Luke xv. 20.

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 with John vi. 37.

Him that cometh to Me I will in no wise cast out.  
The ground of the welcome being Isa. liii. 4.

Surely He hath borne our griefs, and carried our sorrows.

“Man of Sorrows!” what a name  
For the Son of God, who came  
Ruined sinners to reclaim!  
Hallelujah! what a Saviour!

(6.) Jesus is the Life to quicken the dead soul.

What is a dead soul? One who has no connection with God, and no communication with Him: he is like a son who has left his home and friends, and gone away, leaving no address behind him, and who for years sends back no communication. Such an one is practically dead to his friends. The sinner is dead in trespasses and sins.

And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (*Eph. ii. 1-3.*)

Life, in its relation to God, has never commenced: hence the force of the Lord’s words:

Except a man be born again, he cannot see the kingdom of God.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Ye must be born again. (*John iii. 3, 5, 7.*)

And—

I am come that they might have life, and that they might have it more abundantly. (*John x. 10.*)

Also—

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (*Rom. vi. 23.*)

But how can I get this life?

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (*John iii. 16.*)

Christ gave up His life on the Cross for our acceptance.

Who loved me, and gave Himself for me. (*Gal. ii. 20.*)

To be “born again” is to receive by faith the “life” of Christ; to begin all over again, reckoning the past life with


all its sin and ungodliness as blotted out of all existence and memory, having nothing holy and pure in it.

For further understanding of LIFE, mark all the passages in St. John's Gospel where the word occurs; and in quoting any of them to the dead souls, remember that "it is the Spirit that quickeneth" (John vi. 63; 2 Cor. iii. 6.)



CHAPTER III.

Hearing and asking them  
Questions.

“ HE preparations of the heart in man, and the answer of the tongue, is from the Lord.”  
(Prov. xvi. 1.)

Many workers find some difficulty in knowing how to begin a conversation. It may not always be wise to commence with such a question as—“Are you a Christian”? “Is your soul saved”? “Have you found the Lord?” as such a method is somewhat abrupt, and may have the effect of repelling the Enquirer. When a medical man calls to see a patient, he leads up to the special enquiries as to the state of health, etc.,



by more general questions; and so with tender sympathy the Christian Worker should lead up to the close enquiry as to the state of soul of the Anxious One.

It will be found a good plan to commence with questions suggested by the text of the address, or by the closing appeal of the preacher; or by an allusion to the closing hymn.

Amongst the replies to pointed questions as to the safety of the soul, the following will probably be frequent:

1. *"I hope I am saved—I am doing the best I can. What more can I do?"*

Instead of at once attempting to show that the hope is vain, and that nothing has to be done for salvation, it may be well to ask such questions as these:—

How long have you been hoping to be saved?

What first aroused your mind as to the necessity of being saved?

When did you begin to do your best?

How have you been getting on?

Are you satisfied with yourself?

How many sins have you overcome?

Who told you to do your best?

Have you any text that enjoins it?

When will you have attained to the standard of holiness God requires?

Do you know what God requires?

God requires a perfect likeness to Jesus, His beloved Son. Here is the description of Him: He was "holy, harmless, undefiled, separate from sinners." (Hebrews vii. 26.) Are you like Him?

The Enquirer may reply—

*"But I am not worse than most, and I am better than many."*

"But you admit that you owe a certain amount to God that you are unable to pay?—that a debt of sin has been contracted?" "Yes."

With this admission turn to Luke vii. 41, 42, and explain the parable of the



two debtors. Let the five-hundred-pence debtor represent the Christian Worker, the fifty-pence debtor the Enquirer, and point out the meaning of the words—"NOTHING TO PAY."

If the Enquirer brings up Phil. ii. 12, "Work out your own salvation with fear and trembling," as an argument for "doing his best," turn to the passage and read on—"For it is God which worketh *in* you"—and show how it is impossible to work *out* what God has not worked *in*; that He gives forgiveness of sin, and the Holy Spirit for this very purpose, thus enabling the sinner to work *for* Him, and manifest the salvation received.

Another line of conversation may be found useful. Put the question, "How much time do you spend in religious exercises, and in the interests of your soul during the week? And how much time in business or family affairs?" Sug-

gest the desirability of reversing the order of things, and devoting to the interests of the soul for the next month the time hitherto spent in business, etc., and to the affairs of ordinary life the time hitherto spent in spiritual things; pointing out how such a process would lead to bankruptcy and confusion, seeing that the number of hours spent in business affairs would be less than the number otherwise occupied. If the soul be of more importance than the body, how utterly futile must all efforts be for its eternal salvation! Do not encourage the Enquirer to "keep on trying," as is so often done. Note carefully Romans x. 3.

They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Having knocked away all the props of self-righteousness, and convinced the soul of its need, put God's way of dealing with sin before the Enquirer.

2. "I put my trust in the Almighty. He is very merciful."

When you hear the expression "the Almighty" thus introduced, you may be almost sure the person using it knows little or nothing of the character of God, or of the heinousness of sin. Enquire "In what promise of God are you trusting?" "What do you know of His mercy?" "Has he forgiven your sins?" "Has He accepted you?" Answers in the negative to these questions will enable you to point out that the Enquirer is trusting to his feelings, prayers, good character, or something in himself, rather than to the mercy of God.

"But I should not like to presume to say I was saved. None can tell that till they come to die."

To such an observation reply, "Suppose when you come to die, after doing your best, and putting your trust in the Almighty, you find you have made some

great mistake, and you are all wrong, and that there is no time to get anything put right, what will you do?" It is presumption to flatly contradict what God declares; and He plainly says that we may know that we are saved, and that we have eternal life. (1 John v. 13.)

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but *have* everlasting life. (John iii. 16.)

He that believeth on the Son *hath* everlasting life. (John iii. 36.)

He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life. (John v. 24.)

3. "How am I to know that Jesus died for me?"

Turning to Romans iii. 12, "They are all gone out of the way," ask the Enquirer "Is this true?" "Yes." "Then you have gone out of the way?" "Yes."

Again in Isaiah liii. 6, "'All we like sheep have gone astray; we have turned every one to his own way.' Is that true." "Yes." "Then you have gone

out of the way?" "Yes." "And you have turned to your own way?" "Yes." "How far have you gone from God in your own way?—as far as you could get?" "Yes." "Now change the words ALL WE, for I, and read the verse again, concluding "and the Lord hath laid on Him the iniquity of—WHOM?" "Did Jesus die for you?"

It is important with this class of Enquirers to put very clearly before them that the Lord *knew* whose sins He was bearing on the Cross; that His eye looked forward down the future, as well as backward on the past; and that He there was fully aware for *whom* He was suffering. "Neither pray I for these alone; but for them also which shall believe in Me through their word." (John xvii. 20.)

4. "How can I tell whether I am one of the *Elect*?"

The adversary of souls skilfully uses the most precious doctrines to hinder the

sinner from coming to Christ. He uses the doctrine of God's free grace to lull the conscience by persuading the soul there is plenty of time. He uses the doctrine of Election to frighten timid souls, lest they press forward and accept the gift of God.

To such an enquiry as the above it may be well to reply, "Are you anxious to know whether you can be saved? Jesus said:

If any man thirst, let him come unto Me, and drink. (John vii. 37.)

Did He mean this invitation for ANY ONE?"

"Yes."

"For you?"

"I don't know. How can any one come, except the Holy Spirit draw him?"

"Who set God's people arranging these meetings? and who induced you to come to this meeting? Was it not the Holy Spirit? And having brought you here and given you this desire for salvation does He purpose to disappoint you,

and leave you in darkness and difficulty, mocking your heart's sorrow and trouble? The Holy Spirit now submits to you the decision of the matter. The question really is—What do *you* choose? Whatever you choose God will ratify. Then choose life by accepting the Lord's invitation, 'If *any man* thirst, let him come unto Me, and drink.' God will ratify that choice to you for ever."

It has been very wisely said that the great invitations of the Gospel, such as

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life:  
(*John* iii. 16.)

Whosoever will, let him take the water of life freely: (*Rev.* xxii. 17.)

Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without price: (*Isa.* lv. 1.)

are the *outside* texts for all, who will, to read. Those who believe and accept the invitation, step inside the door of

mercy to find a set of *inside* texts inscribed on the walls for their comfort and assurance, such as

All things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, &c. (*Rom.* viii. 28, 29.)

He hath chosen us in Him before the foundation of the world. . . . having predestinated us unto the adoption of children. (*Eph.* i. 4, 5.)

Elect according to the foreknowledge of God the Father. (*1 Pet.* i. 2.)

5. "I am afraid I have committed the unpardonable sin."

This difficulty haunts the minds of a certain number of persons, who are naturally morbid and given to introspection. If such a remark is made by an Enquirer, ask him, "Does this fear haunt you? How long have you been thus troubled? What first gave rise to it?" Then ask "Do you honestly desire salvation? Who produces this desire? Satan, or the Holy Spirit? If the Holy Spirit has thus stirred you to earnest

enquiry it is clear that you cannot have committed the unpardonable sin. Had you done so He would have left you for ever, and would no more have troubled you with such questions. Take your very anxiety of mind as the best proof that the Lord desires your salvation, and that He has guided you here for that very purpose."

6. "I am afraid if I begin to-night I shall not hold on."

To meet this difficulty it is important to make clear the work of the Holy Spirit. The two great gifts of the Gospel are "Remission of sins" and "the Holy Spirit." (Acts ii. 38.) The first deals with the past; the second with the future. The Holy Spirit SEALS the Believer.

Point out the work of the Holy Spirit from the following texts.

In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. (Eph. i. 13.)

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. (Eph. iv. 30.)

Who hath also sealed us, and given the earnest of the Spirit in our hearts. (2 Cor. i. 22.)

HE GIVES LIFE.

The Spirit is life because of righteousness. (Rom. viii. 10.)

HE DWELLS IN THE BELIEVER.

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. (Rom. viii. 9.)

He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth: . . . He dwelleth with you, and shall be in you. (John xiv. 16, 17.)

HE WILL TEACH AND GUIDE.

The Comforter, which is the Holy Ghost, . . . He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John xiv. 26.)

When the Comforter is come . . . He shall testify of Me. (John xv. 26.)

When He, the Spirit of truth, is come, He will guide you into all truth. (John xvi. 13.)

HE HELPS OUR INFIRMITIES.

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Rom. viii. 26.)

He who saves us from sin is also able to keep us.

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Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory. (*Jude 24.*)

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him. (*2 Tim. i. 12.*)

God is able to make all grace abound toward you. (*2 Cor. ix. 8.*)

Moreover this great gift of the Holy Spirit is the power for surmounting difficulties, and overcoming temptations. Ephesians i. 19-21 teaches us that this power is *in us*; that as the Holy Spirit raised up Jesus, and set Him "far above" (not just above) all principality and power, etc., we, too, may expect to be raised up above the power of evil, and the trial of circumstances, and thus be kept from falling.

7. "I cannot accept a God as my Saviour, or submit to Him, who sends sinners to eternal punishment."

In the Enquiry Room we have no business with the discussion of the deep mysteries in connection with the

HEARING AND ASKING QUESTIONS. 49

punishment of sin; and those who may raise these questions there will probably do so more out of curiosity than anxiety, or else to fortify themselves with fresh arguments for refusing to submit to the Lord Jesus. We must set forth clearly that God has given a law—holy, just, and good; that He has attached to that law the penalty for the breach of it, equally holy, just, and good; that He, as the Righteous Judge, will cause the execution of the sentence of the law to be carried out; and that this also will be found to be holy, just, and good. He has given us in the Cross of Jesus a view of the punishment of sin. Immeasurable was the weight of God's wrath on the person of His Holy Son; equally immeasurable by us the weight of our guilt, incurring such weight of wrath. And, "shall not the Judge of all the earth do right?" (*Gen. xviii. 25.*)

It is our work to warn sinners to flee

from the wrath to come, not to discuss what that wrath may be.

“But what about the heathen?” may be asked. The best reply will be, “As you are not a heathen, but a nominal Christian, you have no present concern with God’s purposes in relation to them. God commands *you* to forsake your sin, and accept His Son as your Saviour and Lord.”



#### CHAPTER IV.

“All sorts and conditions of men.”

“**T**HE kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of *every kind.*” (Matt. xiii. 47.)

(1.) THE DEEPLY CONVICTED will, we trust, be the most numerous kind enclosed in the net, and to be “gathered in!” With these the essential thing is to ascertain how the Spirit of God is working in their hearts, and then to select such Scriptures as may most fitly apply to their expressed need. The various groups of texts for this purpose were given under the title “RIGHTLY DIVIDING THE WORD OF TRUTH.”\*

\* See page 18.



2. THE AWAKENED CONSCIENCE must not be confounded with the convicted heart. There is a common expression, "If I act up to my conscience I shall be accepted of God." Conscience never leads a man to God, but makes him realize his distance from God.

Adam and Eve had an awakened conscience in the garden of Eden; and they hid themselves from God, doing their best to conceal from each other and from God their shame and sin. God called out, "Where art thou?" Mark the answer, "I heard Thy voice—I was afraid—I was naked—I hid myself." There was no confession of sin. And this was followed by an attempt to shift the responsibility of sin on another. Between God and the serpent stood the guilty ones. They listened to the voice of God as He addressed the serpent, "The seed of the woman shall bruise thy head." This was the Gospel for them, to lead

them to step over to the side of God, who would thus vanquish their foe.

But to step over to God involves being stripped of all covering made by oneself. See Zechariah iii. 3—5.

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, "Take away the filthy garments from him."

And unto him he said, Behold, I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

God must clothe and cover the sinner. To explain this, note the following group of texts.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. (*Prov.* xxviii. 13.)

Blessed is he whose transgression is forgiven, whose sin is covered. (*Psa.* xxxii. 1.)

Love covereth all sins. (*Prov.* x. 12.)

How does Love cover sin?

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

(*Rom.* v. 8.)



The death of Christ covers the sin that would be death to the soul.

(3.) THE ROUSED FEELINGS.

They which when they hear, receive the word with joy: and these have no root, which for awhile believe, and in time of temptation fall away. (Luke viii. 13.)

This class of persons assents to everything you say, and tells you how beautiful the meetings are; how happy they feel, &c. If you suspect them to be unconvicted hearers, give them no encouragement; but ply them with a few pointed questions about sin; whether they think they have fallen as low as others; whether they have realized the deceitfulness of the heart as described in Jeremiah xvii. 9.

The heart is deceitful above all things, and desperately wicked.

Enquire how much punishment they think they deserve from God, and then ask them how they expect to withstand

temptation; they will probably reply, "As long as I *feel* all right, no doubt I shall get on." Feelings do not alter facts. On the one hand happy feelings do not remove the wrath of God from an unpardoned soul; nor on the other hand, do the unhappy feelings and doubts of the trembling believer alter the fact of his security in Christ.

4. THE BACKSLIDER is described in 2 Peter i. 8, 9.

If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

And also in Luke xv. 11—21.

It is impossible for us to decide who are really backsliders, and who have never received life at all, but have fallen away in time of temptation as described in Luke viii. 13. God alone can see the heart; and all who are born again will

most assuredly be kept by His power, and fully know the meaning of the blessed words—

He restoreth my soul. (*Psa. xxiii. 3.*)

A soul once saved can never be lost. The Good Shepherd said,

No man is able to pluck them out of My Father's hand. (*John x. 29.*)

We cannot say positively to any one "You are saved," but can only judge by the outward life and character.

By their fruits ye shall know them. (*Matt. vii. 20.*)

If therefore a person says to a worker, "I am a backslider," ask for an account of his or her conversion, time, place, circumstances, and so forth; and then put a few questions based on 2 Peter i. 1—9. The two principal causes of backsliding will be found to be,—trusting to feelings instead of to the "precious promises;" and lack of boldness in confessing Christ: "virtue" or courage has not been added to faith.

In verse 9 the words, "cannot see afar off" are in the marginal reading of the revised version rendered "he closes his eyes," denoting the voluntary shutting up of the heart, and indulging in sleep, thus preventing watchfulness. If there seems to be real godly sorrow for sin, and a consciousness of departure from God, use the following:

I will heal their backsliding: I will love them freely. (*Hos. xiv. 4.*)

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 for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. . . . Turn, O backsliding children, saith the Lord. (*Jer. iii. 12-14.*)

Impress on him that he must return as a sinner, making no excuses for his wanderings: that the language of his heart must be—

"Just as I am, without one plea,  
But that Thy blood was shed for me."

Deal with a mistaken backslider as with an ordinary Enquirer convicted of sin

for the first time, and impress on all such that the power to keep from backsliding in the future consists in the laying hold of the truths concerning the in-dwelling of the Holy Spirit, revealing a present Saviour. Full surrender to the Lord must be insisted on, and the thorough searching of heart as to the causes of previous failure, that these may be honestly dealt with, and confessed in the Lord's presence.

There are two Scriptures that often trouble the minds of uninstructed Christians, namely—

Christ is become of no effect unto you, whosoever of you are justified by the law; *ye are fallen from grace.* (Gal. v. 4.)

But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, *I myself should be a castaway.* (1 Cor. ix. 27.)

In the one, the expression, "Ye are fallen from grace," has reference to the error into which the Galatian Church had fallen, of supposing that they were in

the first instance saved by grace, but had to maintain their salvation by the observance of Jewish ritual and legal ceremonial; losing sight of the truth that the God who pardons sin through grace, also through His divine grace keeps the feet from falling. The glory of salvation must be His from beginning to end.

The other Scripture, where the Apostle Paul says, "Lest I myself should be a castaway," is an allusion to the practice at the annual games held at Corinth. He is saying, "I keep under my body," I am still in training, lest "when I have preached to others"—that is, acted as herald in summoning the competitors for the start,—I myself, when my turn comes to compete, should be disqualified for running, and be rejected as an unfit competitor.

5. THE FORMALIST may stroll into the Enquiry Room to see what is going on, unable to understand all the stir about "being converted," "being saved."

John Bunyan has well described him as saying, "I was born in the land of Vain Glory; and I am going for praise to Mount Sion." His speech will betray him. He will tell you that he does not believe in this sort of thing at all; that people who are regular in their attendance at church or chapel do not need any such religious excitement. As a rejoinder ask him to explain the meaning of the words:

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

Suggest to him that very probably he is described in John x. 1 by the Lord Jesus as one who has not entered in by the door, but has climbed up some other way, and is therefore a thief and a robber, come to steal away men's faith and confidence in the Good Shepherd. So question him about Scripture as to make him feel his ignorance of the Word of God, and then take him to 2 Timothy iii. 5.

Having a form of godliness, but denying the power thereof. (*2 Tim. iii. 5.*)

Alas for those who are still more fully described in verses 7 and 8, as—

Ever learning, and never able to come to the knowledge of the truth; . . . reprobate (or *of no judgment*) concerning the faith."

6. THE INQUISITIVE TALKER will be full of foolish and vain questions, trying to appear really anxious for information. His picture is given in 1 Timothy vi. 4, 5.

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings . . . supposing that gain is godliness.

The Apostle Paul then gives his advice as to how to deal with him: "From such withdraw thyself." There is no better plan that we can adopt.

7. THE SCEPTIC.—We shall probably meet with many sceptical minds, of various shades of unbelief. We may find that some have become sceptical through the inconsistency of nominal Christians,

amongst whom they have been thrown. Such will need much patience and tenderness, as they must be *won* back.

Another class will have been brought up under sceptical influences from childhood, and will therefore be thoroughly ignorant of the Scriptures. They will need instruction in the elementary truths of the Gospel.

A third class will have renounced all faith in God's revelation, in order to give unbridled rein to their lusts. They will need stern rebuke.

An *Atheist* will probably be a rare individual in the Enquiry Room. Most men believe in God in some way or other. Argument will not avail much with an *Atheist*, but the sharp sword with two edges is as effectual as ever. It divides asunder the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews iv. 12.) Let it be wielded with precision, and held in the firm

grasp of faith; and it will again work wonders.

At the outset of the conversation it will be desirable to ascertain what has induced the sceptical frame of mind; and so to be guided as to the line of truth to advance. For the first class mentioned, point out that the very existence of nominal Christians having the form of godliness, though without the power, indicates the existence of true Christians somewhere. Satan always makes counterfeits of God's realities, and tries to pass them off as current coin. Enquire what the HEART is needing, what causes dissatisfaction and unrest, and then simply point out God's resting-place for weary hearts, God's provision for hungry and thirsty ones.

In Hebrews xi. 6, it is declared—

Without faith it is impossible to please Him.

In Hebrews ix. 22—

Without shedding of blood is no remission.

In Hebrews xii. 14—

Follow holiness, without which no man shall see the Lord.

These are the three requisites for the soul. Faith is "the gift of God" (Phil. i. 29); Remission of sin is the gift of the Lord Jesus (Acts ii. 38); Holiness is the gift of the Holy Spirit (1 Peter i. 2). Thus, and thus only, is the soul's need fully met.

With the second class adopt a line of questioning that shall elicit from them their definition of God. Endeavour to get them to define their own ideas of what God requires; what are His laws and principles; and then ask whether they have acted up to the light they profess to have; or whether they have not transgressed times without number?

Whom therefore ye ignorantly worship, Him declare I unto you. (*Acts xvii. 23.*)

Let such be led to see that God, who knows them, has described them in His

Word, and that He has also set forth the only deliverance from the power of sin, and the only source of knowledge of Himself, namely, the Lord Jesus.

I am the Way, the Truth, and the Life. (*John xiv. 6.*)

Keep the conversation as much as possible to the question of deliverance from sin; and do not be drawn into discussions on the punishment of sin.

With the third class of unbelievers, who "glory in their shame," discussion is unnecessary. Read them solemnly such passages as Jude 10, 12, 13:

These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. . . . These are spots in your feast of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever.

2 Peter ii. 9—19, is a similar passage dealing more fully with the character and

practice of such darkened hearts. Unveil by these Scriptures the private life and thoughts. Let such persons realize the authority of a book that throws light upon their conduct and character; and that, with equal clearness, shows them their doom. The mere brag of infidelity will be silenced by the majesty of the word of God.

It will be desirable also to enquire how much these persons have read their Bibles. In most cases their ignorance of the Scriptures will be an effectual barrier to a prolonged discussion on their part, and God may in His mercy give them a teachable spirit, so that they will listen to His word.

8. THE JEW must not be shut out from the place of blessing, but be heartily welcomed, having a special claim on the mercy of God. To him point out that the character of the God of Abraham and of Israel is unchanged and unchange-

able. His name is still Jehovah. He declared—

It is the blood that maketh an atonement for the soul. (*Lev. xvii. 11.*)

And He has ordained that the High Priest alone shall enter into the holiest of all with the blood of atonement. Remind him that he has neither priest nor sacrifice now; and that therefore the way to God is effectually closed. The promises of Isaiah xliii. 25, 26, and xlv. 22, are true for the Jew to-day as for the Gentile, if only he will believe the "report" of Isaiah liii., and see how all is fulfilled in the Cross of Jesus of Nazareth.

The prophecies of the Old Testament set forth two great events: the first; the coming of a suffering Messiah, to put away sin by the sacrifice of Himself. The second; the coming of a glorious Messiah, to take His kingdom and reign in righteousness. The two prophecies point to the same person—IMMANUEL, born



in Bethlehem, wounded for our transgressions, whose soul was not left in Hades, and who now sits at the right hand of God, until His enemies be made His footstool. (Psa. xvi. 10; Acts ii. 27; xiii. 35; Psa. cx. 1; Matt. xxii. 43—45; Mark xii. 35—37; Luke xx. 41—44; Acts ii. 34, 35; Heb. i. 13.) The Jew believes the second prophecy; but rejects the first. The majority of Christians believe the first; but reject the second.

9. THE LISTLESS ENQUIRER, whose eye wanders all round the room while you are talking to him, and who is more *curious* than *anxious*, will need to be warned of his state from such texts as these:

We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation? (Heb. ii. 1—3.)

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. (Heb. iv. 1.)

The effect of these Scriptures may be to deepen the work of conviction, and so lead the soul to real earnestness in seeking salvation.

10. THE PROUD ENQUIRER, who is thankful he is not as many others are, should be taken to such Scriptures as these:

These six things doth the Lord hate. . . . A proud look, a lying tongue, etc. (Prov. vi. 16, 17.)

Every one that is proud in heart is an abomination to the Lord. (Prov. xvi. 5.)

There is a generation, oh, how lofty are their eyes! and their eyelids are lifted up. (Prov. xxx. 13.)

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (James ii. 10.)

So long as such an one thinks more highly of himself than he ought to think, it will not be wise to give him any encouragement in the Gospel.

11. THE RETICENT ENQUIRER is more difficult to deal with. Emphasize the



necessity of confession of sin, fully and frankly, to God.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 *John* i. 9.)

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. (*Prov.* xxviii. 13.)

I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. (*Psa.* xxxii. 5.)

This should be followed by obedience to James v. 16.

Confess your faults one to another, and pray one for another, that ye may be healed.

Then will come the confession of Christ, as in Romans x. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Explain how unconfessed sin must prevent the blessing sought being obtained.

If I regard *iniquity in my heart*, the Lord will not hear me. (*Psa.* lxvi. 18.)

Then again the indulgence in secret

sin keeps the Lord out of the heart; for He must have full possession. If this sin be not now dealt with solemnly in His presence, it must be hereafter to the soul's condemnation.

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

There is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad. (*Mark* iv. 22.)

Then again a favourite pastime, or occupation, or some strong friendship, may prevent the soul from surrendering fully to the Lord. To any labouring under this difficulty, though slow to admit it, point out that the Lord Jesus is most tender and compassionate, and will not take away anything that He knows will cheer or be a help. Exhort the Enquirer to surrender all to the Lord and trust Him to give back, accompanied by His own blessing, what He knows will be helpful, and to withdraw what He knows will be baneful.

In conclusion let us remember the command given by the Lord to His disciples (Mark ix. 19), when they had amongst them the lad afflicted with the dumb spirit,

“Bring him unto Me.”

This is our great work. As true disciples, may we be enabled faithfully and wisely to bring unto the Master all with whom we may come in contact, that He may speak the word of healing power and pardoning love, and thus send thousands on their way rejoicing.

