

INTERVIEWS  
WITH  
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# INTERVIEWS

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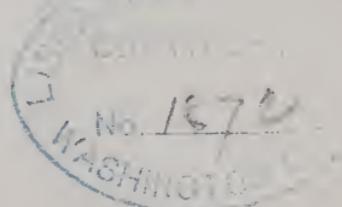
## INSPIRED MEN:

OR,

Questions answered in Scripture Language.

BY REV. LOYAL YOUNG.

Ask thy elders, and they will tell thee.—*Deut. xxxi:7.*



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## C O N T E N T S .

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- Interview I. Subject—*God*.  
II. *God's Purposes*.  
III. *Creation and Providence*.  
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## RECOMMENDATION.

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REV. LOYAL YOUNG:—

I have perused your manuscript containing "Interviews with Inspired Men," and deem the conception a happy one. The work is well adapted to supply the inquiring mind with valuable selections from the word of God judiciously applied to the solution of difficulties, the refutation of objections, and the confirmation of revealed truth. Its publication cannot fail to do good. It has my hearty approbation.

D. ELLIOTT.

*Allegheny, January, 1857.*

## P R E F A C E .

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This Book is what its title imports—a series of “Interviews with Inspired Men”—not, indeed, in person but through the records of Inspiration. Tomes of Theology have been written to elucidate the topics here treated. But it has been judged by the writer that the simple language of Scripture, is often, after all, the best and most conclusive which these works furnish, and that even alone, in its own proper force and pertinence, it will often serve a better purpose than all that we can learnedly and elaborately say. Besides, these voluminous discussions are out of the reach of most, while such a small and unpretending volume can find its way to the poor and unskilled in argument. For these, and indeed for all right minded readers, the “thus saith the Lord” has superior power. Furthermore, God has promised that his own word shall have signal success in convincing doubters, and stopping the mouths of gainsayers. And it is wonderful to observe how adapted this very language of Scripture is to answer difficult questions and to confound specious argumentations.

Whatever may be thought of the drapery which the author has deemed needful to gather around these Interviews, it has been judged only proper in order to put them in shape, and to keep up the pictorial aspect, for the imparting of some additional interest, beyond a dry recital of proof-texts. It may occur to some that the most pertinent passage is not in all cases cited. The richness of Scripture is seen in such an exercise, where sometimes a rich variety of texts spring up all admirably suited, but only one necessary for the purpose.

Our Blessed Saviour replied to the great Adversary, not in the language of the schools, but in the simple, familiar terms of Scripture. Let us stand upon the infallible word which is given to be a *thesaurus* of argument, an armory for every stage of the War. Let us draw out of this arsenal of God our weapons, seeing they are such as He has promised to send home like the slingstone of David. Thus shall these brief passages strike between the joints of every Goliath's coat of mail, and lay each proud Philistine dead.

M. W. J.

## INTRODUCTION.

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This little book was suggested by a very small Catechism, with answers nearly in the language of the Bible, but not precisely so.—The writer of this concluded to improve upon the hint, and write a series of Doctrinal and Practical Questions, and answer them in the *precise words* of scripture. These pages present the result.

Our appeal on all subjects, is, “to the law and the testimony;” and the decisions of inspired writers should be sufficient and satisfactory.

In this work the sacred writers and God himself, are represented as uttering, in familiar dialogues, what we find penned and spoken by them in the Bible. In the first six chapters several names are used, expressive of the characters of

those making inquiries, and participating in the conversation.

*Nicodemus*, represents a candid inquirer.

*Theophilus*, a true believer.

*Gallio*, one careless about his opinions and indifferent about religion.

*Demas*, a worldling.

*Herbert*, a sceptic and objector.

## INTERVIEW I.

### SUBJECT—GOD.

*Nicodemus.* Welcome friends. Your presence to-day is most acceptable. Perhaps you can solve some difficulties in several doctrinal points under which my mind labors.

*Demas.* I am more anxious this morning to hear about the state of the markets.

*Gallio.* I care but little about the doctrines of religion. It matters not what a man believes, provided he is sincere, and lives a blameless life.

*Theophilus.* Your opinion differs from that of inspired men, who lay much stress upon the *doctrines*, as well as the *duties* of religion.

*Herbert.* Inspired men, as they are called, say many things that I object to.

*Theophilus.* You are so little acquainted with their sentiments that it does not become you to condemn them.

*Nicodemus.* It would give me great joy to have an interview with them.

*Theophilus* Come with me, and I will introduce you. Will Gallio, Demas and Herbert, accompany us ?

*Gallio.* Though the subject gives me but little concern, I am willing to be present.

*Demas.* My worldly business is urgent, but I may allow myself a *few minutes* to hear what the Apostles and other inspired men say. I am especially desirous of hearing Paul, for he was a business man, working at making tents, and teaching that if a man did not work neither should he eat.

*Herbert.* I will go and hear what the babblers say.

(*They enter a room called Revelation, where the inspired men are seated.*)

*Theophilus.* Venerable and favored men ; my young friend Nicodemus, seeks this interview that his mind may be enlightened as to truth and duty. Being inspired, you cannot err in your instructions.

PAUL. We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. 1st. Cor. 2 : 13.

*Nicodemus.* I am the more anxious on that

account to converse with you. Permit me then to ask in the first place, whether I am to attach any importance to the doctrines of religion.

SOLOMON. Buy the truth and sell it not.

Prov. 23 : 23.

PAUL. Take heed unto thyself, and unto the doctrine.

1st Tim. 4 : 16.

*Gallio.* Why is the doctrine so important? I care but little whether a teacher is orthodox or heterodox, provided he is eloquent.

JOHN. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. 2d Jno. 9 : 10.

*Gallio.* I dislike heresy hunting. I think we ought to be charitable. Some of the late novelties and errors as they are called, seem to be as good as the old doctrines.

PAUL. Be not carried about with divers and strange doctrines.

Heb. 13 : 9,

*Nicodemus.* Will men ever prefer error to truth?

PAUL. The time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers,

having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 2d Tim. 4 : 3, 4.

*Theophilus.* I am afraid that that time has come already. Some have even denied the existence of God.

DAVID. The fool hath said in his heart there is no God. Ps. 14 : 1.

*Nicodemus.* Who is the true God?

JEREMIAH. The Lord is the true God.

Jer. 10 : 10.

*Nicodemus.* Are there more Gods than one?

PAUL. There is but one God. 1st Cor. 8 : 6.

*Nicodemus.* How can we know anything about him?

DAVID. The heavens declare the glory of God, and the firmament sheweth his handi-work.

Ps. 19 : 1.

*Herbert.* Yes, Nature is *my* guide. I think we have no better.

PETER. We have 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. 2d Pet. 1 : 19.

*Nicodemus.* How was this sure word of prophecy communicated to man?

PETER. 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.

2d Pet. 1 : 21.

*Nicodemus.* Is the whole Bible inspired ?

PAUL. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2d Tim. 3 : 16.

*Nicodemus.* Let me ask then, what is God, and how is he to be worshipped ?

JESUS. God is a Spirit : and they that worship him must worship him in spirit and in truth.

Jno. 4 : 24.

*Nicodemus.* I will search, and fully understand his character.

ZOPHAR. Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ? it is as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ? the measure thereof is longer than the earth and broader than the sea. Job. 11 : 7—9.

*Nicodemus.* O, tell me then how great and glorious he is !

DAVID. His greatness is unsearchable.

Ps. 145 : 3.

*Nicodemus.* What else do you say that he is ?

PAUL. The King eternal, immortal, invisible,  
the only wise God. 1st Tim. 1 : 17.

*Nicodemus.* Has God never been seen ?

JOHN. No man hath seen God at any time.  
Jno. 1 : 18.

*Herbert.* How then can we know anything  
about him, if he has never been seen ?

PAUL. The invisible things of him from the  
creation of the world are clearly seen, being un-  
derstood by the things that are made, even his  
eternal power and Godhead. Rom. 1 : 20.

*Nicodemus.* Is God immutable ? Is there  
no variableness with him ?

JAMES. No variableness, neither shadow of  
turning. Jas. 1 : 17.

*Nicodemus.* What is the extent of his power ?

JEHOVAH. I am the Almighty God.  
Gen. 17 : 1.

*Nicodemus.* How far does God's wisdom  
extend ?

DAVID. His understanding is infinite.  
Ps. 147 : 5.

*Nicodemus:* Is he holy ?

THE SERAPHIM. Holy, holy, holy, is the  
Lord of hosts. Isa. 6 : 3.

*Nicodemus* Is he a God of truth ?

MOSES. A God of truth, and without iniquity ;  
just and right is he. Deut. 32 : 4.

*Nicodemus.* Is he good and merciful?

JOHN. God is Love. 1st Jno. 4 : 8.

*Nicodemus.* How many persons are there in the Godhead?

JOHN. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. 1st Jno. 5 : 7.

*Nicodemus.* Is the Son or Word, truly God?

JOHN. This is the true God and eternal life The Word was God. 1st Jno. 5 : 20. Jno. 1 : 1.

*Theophilus.* Even the Father calls the Son God.

PAUL. Unto the Son he saith, thy throne, O God, is forever and ever. Heb. 1 : 8.

*Theophilus.* Does not the Holy Ghost claim to be God, when he complains of being provoked and tempted in the wilderness? What does he say to the later Hebrews on the subject.

PAUL. The Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, they do always err in their hearts ; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest.

Heb 3 : 7—11.

*Theophilus.* When they tempted and provoked the Holy Spirit, whom do you say they provoked?

ASAPH. They tempted and provoked the most High God. Ps. 78 : 56.

*Theophilus.* What did Peter say to Ananias, showing the Divinity of the Holy Ghost?

LUKE. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.

Acts 5 : 3, 4.

*Theophilus.* We will return to-morrow, but on parting from you we desire the blessing of all the persons of the Trinity.

PAUL. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.

2d Cor. 13 : 14.

## INTERVIEW II.

### GOD'S PURPOSES.

*Theophilus.* We have come again, venerable men, to obtain further instruction.

*Nicodemus.* I have difficulties on the subject of election, predestination, reprobation, and the like, and wish to ask whether the precious inheritance of the christian comes to him by accident, or by God's previous appointment?

PAUL. We have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. 1 : 11.

*Herbert.* I am of the opinion that if any are chosen of God, it is after they are worthy of being chosen.

PAUL. He hath chosen us in Him before the foundation of the world. Eph. 1 : 4.

*Theophilus* Was it because God foresaw something good in us that He chose us? or did He choose us *that we should be holy*?

PAUL. That we should be holy. Eph. 1 : 4.

*Theophilus.* To what privilege has God predestinated us ?

PAUL. Having predestinated us unto the adoption of children by Jesus Christ to Himself.

Eph. 1 : 5.

*Nicodemus.* Was it on account of any good in the creature that this predestination took place; or was it entirely dependent on the will of God?

PAUL. According to the good pleasure of his will.

Eph. 1 : 5.

*Nicodemus.* Is this decree of predestination absolute and unchangeable ?

PAUL. God willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath.

Heb. 6 : 17.

*Herbert.* Well then, if I am elected, I shall be saved, let me do as I may.

*Theophilus.* No, if I am elected, it is through sanctification and faith. Is it not so ?

PAUL. God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth. 2d Thes. 2:13,8.

*Theophilus.* You see that election does not lead to sin and unbelief, but to faith and holiness.

*Herbert.* Well, I have another objection to

the doctrine. It makes God *partial*, and therefore *unrighteous*.

PAUL. Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy, on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

Rom. 9 : 14—18.

*Herbert.* Why then does God blame the sinner, and find fault with him, since the sinner does not resist His will?

PAUL. Thou wilt say then unto me, why doth He yet find fault? for who hath resisted His will?

*Rom.* 9 : 19

*Herbert.* Yes, that is my objection.

PAUL. 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? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. Rom. 9 : 20, 21.

*Herbert.* How do you apply this figure ?

PAUL. What if God, willing to shew His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction ; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us whom He hath called not of the Jews only, but also of the Gentiles. Rom. 9 : 22—24.

*Herbert.* Whatever may be said of persons being ordained to salvation, I cannot admit that any have been ordained to condemnation. Are there any such ?

JUDE. There are certain men crept in un-awares, who were before, of old, ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Jude 4.

*Herbert.* Then God must be the author of sin, since He fore-ordains what comes to pass.

JAMES. Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth He any man.

Jas. 1 : 13.17.

*Herbert.* God must be pleased then with the sinner's destruction.

EZEKIEL. 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. 33 : 11.

*Nicodemus.* Is predestination consistent with free agency ? or can an act be wicked which God foreknew and decreed to permit ?

*Theophilus.* I think you will find that though our blessed Savior was to be taken and crucified according to the counsel of God, this decree did not justify his crucifiers, who acted as though there was no decree. What did you say, Peter, to those that crucified Christ ?

PETER. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Acts. 2 : 23.

*Theophilus.* The prayer of the disciples shows that Herod, Pilate, Gentiles and Jews, in crucifying Christ fulfilled God's counsel.

*Nicodemus.* What was said in that prayer ?

THE DISCIPLES. Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

Acts 4 : 27, 28.

*Theophilus.* Though Jesus was delivered up “by the determinate counsel and foreknowledge of God,” yet in His reply to Pilate He charges him who delivered Him up with sin.

*Nicodemus.* What did he say to Pilate ?

JOHN. He that delivered me unto thee hath the greater sin. Jno. 19 : 11.

*Nicodemus.* Is our election and consequently our salvation according to our own works ?

PAUL. Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. 2d Tim, 1 : 9.

*Nicodemus.* Has God left any whom he has predestinated to life, to fail of heaven ?

PAUL. Whom he did predestinate, them he also called ; and whom he called, them he also justified : and whom he justified, them he also glorified. Rom. 8 : 30.

*Nicodemus.* How are such persons kept from final ruin ?

PETER. Kept by the power of God through faith unto salvation. 1st Pet. 1 : 5.

*Nicodemus.* Have we any thing to do with the secret purpose of God ? Is this to be *our* rule of action ?

MOSES. The secret things belong unto the

Lord our God ; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law.

Deut. 29 : 29.

*Theophilus.* Finite minds cannot comprehend infinity.

PAUL. 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. 11 : 33.

*Nicodemus.* How may I arrive at any certainty that I am elected ?

PETER. Give diligence to make your calling and election sure.

2 Pet. 1 : 10.

*Nicodemus.* May I feel confidence in myself in view of my being elected ?

PAUL. Be not high-minded, but fear.

Rom. 11 : 20.

*Theophilus.* If we have evidence of our election, how should we be affected ?

JESUS. Rejoice, because your names are written in heaven.

Luke 10 : 20.

*Nicodemus.* Will no charge be brought against the elect of God ?

PAUL. Who shall lay anything to the charge of God's elect ? It is God that justifieth.

Rom. 8 : 33.

*Nicodemus.* The doctrines of election and predestination are not so objectionable after all, and inspired men seem to hold them very much as though they had taken lessons of Calvin.

*Theophilus.* No, Calvin took his lessons from *them*.

PAUL. Farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. 13 : 11.

## INTERVIEW III.

### CREATION AND PROVIDENCE.

*Nicodemus.* Let us go again, and hear the wonderful teachings of these inspired men.

*Theophilus.* Yes, on this balmy evening when the heavens are all beauty, and the earth is clothed with its mantle of green, let us spend a little season with Moses, and David, and Solomon, and Paul, and Job, and Jesus himself.

*Nicodemus.* Lawgiver of Israel, you have written on the subject of the creation of this beautiful world and of the sky above us ; who made the earth ? and when was it made ?

*MOSES.* In the beginning God created the heaven and the earth. Gen. 1 : 1.

*Nicodemus.* What means did God employ in creating the universe ?

*DAVID.* He spake, and it was done ; he commanded, and it stood fast. Ps. 33 : 9.

*Nicodemus.* For what purpose did God create the world ?

ISAIAH. He formed it to be inhabited.

Isa. 45 : 18.

*Theophilus* The works of God are calculated to fill us with devout admiration !

DAVID. O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches. Ps. 104 : 24.

*Nicodemus.* How was man created ?

MOSES. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. Gen. 2 : 7.

*Nicodemus.* Did God create man in any respect like himself ?

MOSES. God created man in his own image.

Gen. 1 : 27.

*Nicodemus.* Did man resemble God, at his creation, more than now ?

SOLOMON. Lo ! this only have I found, that God hath made man upright ; but they have sought out many inventions ? Eccl. 7 : 29.

*Nicodemus.* Does God uphold as well as create ?

PAUL. In him we live and move, and have our being. Acts, 17 : 28.

*Nicodemus.* Does God's providence extend to *minute* things and events ?

JESUS. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Matt. 10 : 29.30.

*Nicodemus.* Has God special care for us his rational creatures?

JESUS. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ! ye of little faith?

Matt. 6 : 26, 28, 30.

*Theophilus.* Do God's people receive advantage from all his dispensations?

PAUL. All things work together for good, to them that love God, to them who are the called according to his purpose. Rom. 8 : 28.

*Theophilus.* Do you mean that even our afflictions are good for us?

PAUL. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4 : 17.

*Nicodemus.* Does God ever mean for our good, what evil men devise against us ?

*Theophilus.* Yes ; Joseph is an example.— His brothers designed to do him an injury when they sold him ; but God meant it for his good, and for the good of others. Joseph, I would thank you to repeat to my friend Nicodemus, what you said to your brothers on the subject.

JOSEPH. Ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Gen. 50 : 20.

Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you, to preserve life. So now it was not you that sent me hither, but God.

Gen. 45 : 5. 8.

*Nicodemus.* Is the same true of other persons besides Joseph's brethren ?

SOLOMON. A man's heart deviseth his way, but the Lord directeth his steps. Prov. 16 : 9.

*Herbert.* Is not God then the author of sin ?

DAVID. The Lord is righteous in all his ways, and holy in all his works. Ps. 145 : 17.

*Nicodemus.* Am I then to understand, that, when a sinful act is permitted and overruled by Providence, to bring about good, the sinfulness of the act proceeds from the immediate agent and not from God ?

JOHN. 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.

1 Jno. 2 : 16.

*Nicodemus,* How came *sin* into the world ?

PAUL. By one man sin entered into the world, and death by sin.

Rom. 5 : 12.

*Nicodemus.* Who was that man ?

PAUL. In Adam all die.

1 Cor. 15 : 22.

*Nicodemus.* What command of God did Adam break, in introducing sin into the world ?

MOSES. The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof, thou shalt surely die.

Gen. 2 : 16, 17.

*Nicodemus.* After such an explicit prohibition of the tree, did Adam eat thereof ?

MOSES. He did eat.

Gen. 3 : 6.

*Nicodemus.* What effect had this transgression upon the human race ?

PAUL. As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5 : 12.

*Nicodemus.* Is Adam's first transgression imputed to us, and are we exposed to punishment on account of it?

PAUL. By the offence of one, judgment came upon all men to condemnation. Rom. 5 : 18.

*Nicodemus.* What is the state of the human heart?

JEREMIAH. The heart is deceitful above all things, and desperately wicked. Jer. 17 : 9.

*Nicodemus.* Are *all* men sinners?

SOLOMON. There is not a just man upon earth, that doeth good and sinneth not.

Ecc. 7 : 20.

*Herbert.* But, Solomon, there have been improvements since your time. Perhaps the *Apostles* can give a more favorable account of the condition of men.

PAUL. All have sinned and come short of the glory of God. Rom. 3 : 23.

JAMES. In many things we offend all.

Jas. 3 : 2.

*Herbert.* I can live without sin. And some *Christians* give their own experience as evidence that they have no sin.

JOHN. If we say that we have no sin; we deceive ourselves, and the truth is not in us.

1 John. 1 : 8.

*Herbert.* Well, I think, that men may and do sometimes free themselves from sin.

SOLOMON. Who can say, I have made my heart clean, I am free from my sin? Prov. 20 : 9.

*Herbert.* Many say so : and Job is adduced as an example of freedom from sin.

JOB. If I say, I am perfect, it shall also prove me perverse.\*

Job. 9 : 20.

*Nicodemus.* Are we sinners when born?

DAVID. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

Ps. 51 : 5.

*Herbert.* David's case may be peculiar.—Others of our race may have been born of sinful parents, and yet have been born in a state of entire innocence.

JOB. Who can bring a clean thing out of an unclean? Not one.

Job. 14 : 4.

*Nicodemus.* What were all christians previous to their conversion?

PAUL. By nature the children of wrath, even as others.

Eph. 2 : 3.

\*This disclaimer of Job, shows that where he is called "perfect and upright," in the first chapter, it means only, that he was a man of unimpeachable character and sincere piety.

*Nicodemus.* Can persons be children of wrath, or liable to death without sin ?

PAUL. The wages of sin is death.

Rom. 6 : 23.

*Nicodemus.* How did death come to reign on earth ?

PAUL. By one man's offence death reigned by one.

Rom. 5 : 17.

*Nicodemus.* Does sin expose to anything more than temporal death ?

DAVID. The wicked shall be turned into hell.

Ps. 9 : 17.

*Nicodemus.* How long shall the wicked suffer ?

JESUS. These shall go away into everlasting punishment.

Matt. 25 : 46.

*Nicodemus.* This is a fearful consideration !

PAUL. It is a fearful thing to fall into the hands of the living God.

Heb. 10 : 31.

*Demas.* I think it time to depart. I have to attend to pressing business.

JOHN. Little children keep yourselves from idols.

1 Jno. 5 : 21.

## INTERVIEW IV.

### SALVATION.

*Nicodemus.* Venerable men, since our last interview I have pondered much on Paul's parting remark about the fearfulness of everlasting death. How may we escape?

**JESUS.** 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. 3 : 16.

*Nicodemus.* Who is the son of God?

**JESUS.** I that speak unto thee am He. Jno. 4 : 26.

*Nicodemus.* Is there no other Saviour?

**PETER.** Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.

Acts 4 : 12.

*Nicodemus.* What has Christ done to save us?

PAUL. 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. 3 : 13.

*Nicodemus.* Could we not have been saved without a sacrifice ?

PAUL. Without shedding of blood is no remission. Heb. 9 : 22.

*Nicodemus.* What is the price of our redemption ?

PETER. 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. 1 : 18, 19.

*Nicodemus.* Is any further offering necessary ?

PAUL. By *one* offering he hath perfected forever them that are sanctified. Heb. 10 : 14.

*Nicodemus.* Will the blood of Christ take away *all* the sins of God's people ?

JOHN. The blood of Jesus Christ, His Son, cleanseth us from all sin. 1 Jno. 1 : 7.

*Theophilus.* John heard the redeemed in heaven singing their new song to the Lamb, ascribing their salvation to Him.

*Nicodemus.* What did they say ?

**JOHN.** Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Rev. 5 : 9.

*Nicodemus.* Why ought we to believe on Jesus ?

**JOHN.** That believing, ye might have life through his name. Jno. 20 : 31.

*Herbert.* If we are to be saved through faith, does not this make void the law ?

**PAUL.** Do we then make void the law through faith ? God forbid : yea, we establish the law. Rom. 3 : 31.

*Herbert.* But, Paul, did you never lean on good works for salvation ?

**PAUL.** My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion I lived a Pharisee. Acts 26 : 4, 5.

*Herbert.* Why then do you not still rely upon your own righteousness ?

**PAUL.** 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, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3 : 7—9.

*Nicodemus.* Can there be no true faith without accompanying works ?

JAMES. Faith, if it hath not works, is dead, being alone. Jas. 2 : 17.

*Herbert.* I am a true believer. I believe in the existence of one living and true God.

JAMES. Thou believest that there is one God ; thou doest well : the devils also believe, and tremble. Jas. 2 : 19.

*Herbert.* I believe that some impenitent sinners have perished, but have also the opinion, that there may be saving faith without repentance ?

JESUS. Except ye repent, ye shall all likewise perish. Luke 13 : 3.

*Herbert.* Is not sorrow a sure evidence of repentance ?

PAUL. The sorrow of the world worketh death. 2 Cor. 7 : 10.

*Nicodemus.* What kind of sorrow is in saving repentance ?

PAUL. Godly sorrow worketh repentance to salvation not to be repented of. 2 Cor. 7 : 10.

*Nicodemus.* When we have *true* repentance, what opinion shall we entertain of sin and of ourselves ?

EZEKIEL. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

Ezek. 36 : 31.

*Nicodemus.* When we truly repent, may we continue to indulge in sin ?

EZEKIEL. Repent, and turn yourselves from all your transgressions. Ezek. 18 : 30.

*Nicodemus.* How is the believer *justified* before God ?

PAUL. Justified freely by his grace through the redemption that is in Christ Jesus.

Rom. 3 : 24.

*Nicodemus.* Will every one that truly believes be saved ?

JESUS. Verily, verily, I say unto you, he that believeth on me hath everlasting life.

Jno. 6 : 47.

*Nicodemus.* Are we accepted then simply because we have faith ?

PAUL. He hath made us accepted in the Beloved.

Eph. 1 : 6.

*Theophilus.* What is the foundation of our acceptance ?

PAUL. The righteousness of God.

Rom. 3 : 22.

*Theophilus.* By what instrumentality are we accepted ?

PAUL. By faith of Jesus Christ.

Rom. 3 : 22.

*Theophilus.* To whom, and upon whom, will this righteousness of God, (or of Christ) be bestowed ?

PAUL. Unto all and upon all them that believe.

Rom. 3 : 22.

*Theophilus.* How then can we present to God a perfect righteousness ?

PAUL. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness.

1st Cor. 1 : 30.

*Nicodemus.* May I come to thee with my burdened heart, O, Lord ?

JESUS. Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

Matt. 11 : 28.

*Nicodemus.* I wish further instruction about the *natures* and *offices* of Christ, the "Word," as he is called. I have been told that he had the nature of God, and took upon him the nature of man. Was he God ?

JOHN. The Word was God. Jno. 1 : 1.

*Nicodemus.* Did he become man ?

JOHN. The word was made flesh. Jno. 1 : 14.

*Nicodemus.* When and why did he become man ?

PAUL. When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4 : 4, 5.

*Nicodemus.* Do you say that he took upon him human nature ?

PAUL. Verily, He took not on Him the nature of angels ; but He took on Him the seed of Abraham. Heb. 2 : 16.

*Nicodemus.* Had Jesus, like us, a *sinful* nature ?

PAUL. He was in all points tempted like as we are, yet without sin. Heb. 4 : 15.

*Theophilus.* Are our sins imputed to this Sinless One ?

PETER. 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. 2 : 24.

*Nicodemus.* I have been told that Christ held three offices. Did any one speak of Christ as a *Prophet* ?

PETER. Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you. Acts 3 : 22.

*Nicodemus.* What will become of those who will not attend to His counsels?

PETER. It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Acts 3 : 23.

*Nicodemus* Why was Jesus made like unto his brethren of mankind?

PAUL. That He might be a merciful and faithful High Priest in things pertaining to God. Heb. 2 : 17.

*Nicodemus.* And why did He become a Priest?

PAUL. To make reconciliation for the sins of the people. Heb. 2 : 17.

*Nicodemus.* Does He do anything else for them as their Priest?

PAUL. He ever liveth to make intercession for them, Heb. 7 : 25.

*Nicodemus.* What kind of a kingdom hath Christ?

JESUS. My kingdom is not of this world. Jno. 18 : 36.

PILATE. Art thou the King of the Jews?

JESUS. Thou sayest it. Luke 23 : 3.

*Nicodemus.* Why was Jesus anointed King?

PAUL. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Phil. 2 : 10, 11

*Nicodemus.* How long will He reign?

PAUL. He must reign, till He hath put all enemies under his feet. 1 Cor. 15 : 25.

*Nicodemus.* Could you inform me in one sentence, the object of Christ's executing the three offices of Prophet, Priest and King?

PAUL. Of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption ; that according as it is written, he that glorieth let him glory in the Lord. 1 Cor. 1 : 30, 31.

*Nicodemus.* What do you say of Christ's humiliation, of which some speak?

PAUL. He humbled himself, and became obedient unto death, even the death of the Cross.

Phil. 2 : 8.

*Nicodemus.* Some speak of His exaltation. How did God exalt Him?

PAUL. He set Him at His own right hand in the heavenly places. Eph. 1 : 20.

*Nicodemus.* Why does God require all men to repent?

PAUL. Because He hath appointed a day, in which He will judge the world in righteousness, by that man whom He hath ordained.

Acts 17 : 31.

*Herbert.* What assurance have we of this?

PAUL. He hath given assurance to all men, in that He hath raised him from the dead.

Acts 17 : 31.

*Nicodemus.* By whom are we called into a state of salvation?

PAUL. God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ, our Lord.

1 Cor. 1 : 9.

*Nicodemus.* I wish to ask a plain, direct, and important question, viz : How are we saved?

PAUL. By grace are ye saved through faith.

Eph. 2 : 8.

*Nicodemus.* Can we exercise faith of ourselves?

PAUL. Not of yourselves : it is the gift of God.

Eph. 2 : 8.

*Herbert.* I have power to come to Christ without any supernatural influence.

JESUS. No man can come to me, except the Father which hath sent me draw him.

Jno. 6 : 44.

*Herbert.* If I cannot *do* much without divine aid, I can *will* to do what is right.

PAUL. It is God which worketh in you both to will and to do of His good pleasure.

Phil. 2 : 13.

*Nicodemus.* May those that are willing come to Christ without being repulsed?

JESUS. Whosoever will, let him take the water of life freely.

Rev. 22 : 17.

*Nicodemus.* I thirst for the water of life.

JEHOVAH. Ho! every one that thirsteth, come ye to the waters.

Isa. 55 : 1

*Nicodemus.* I have no money to buy it with.

JEHOVAH. He that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money and without price.

Isa. 55 : 1.

*Nicodemus.* How may I be qualified for the kingdom of heaven?

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

John 3 : 3.

*Nicodemus.* How can a man be born when he is old?

**JESUS.** 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. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Jno. 3: 5—8.

*Nicodemus.* How can these things be?

**JESUS.** Art thou a master of Israel, and knowest not these things? Jno. 3: 10.

*Nicodemus.* How am I to obtain the new birth?

**JEHOVAH.** 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.

Ezek. 36: 26.

*Nicodemus.* Am I to expect the blessing without seeking for it?

**JESUS.** Ask, and it shall be given you; seek, and ye shall find. Matt. 7: 7.

*Nicodemus.* What is the evidence of being a new creature?

**PAUL.** Old things are passed away; behold, all things are become new. 2 Cor. 5: 17

*Nicodemus.* Can no unrenewed heart enter the New Jerusalem?

JOHN. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. 21 : 27.

*Nicodemus.* Who then shall enter?

JOHN. They which are written in the Lamb's book of life. Rev. 21 : 27.

*Nicodemus.* What other advantage has God bestowed upon believers besides effectual calling?

PAUL. Whom He called, them He also justified. Rom. 8 : 30.

*Theophilus.* Have we not enjoyed another great privilege?

PAUL. Ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom. 8 : 15.

*Theophilus.* Has God called us to anything else?

PAUL. God hath called us unto holiness.

1 Thes. 4 : 7.

*Theophilus.* What other advantages are ours?

PAUL. All things are yours. 1 Cor. 3 : 22.

*Theophilus.* What evidence have we of our high vocation?

PAUL. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 5 : 5.

*Theophilus.* Have we not other evidence also?

PAUL. We have peace with God, through our Lord Jesus Christ. Rom. 5 : 1.

*Theophilus.* Are not our joys as christians sometimes, very great even in this life, in view of the love of Jesus?

PETER. Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1st Pet. 1 : 8.

*Theophilus.* Do Christians grow in grace?

SOLOMON. The path of the just is as the shining light, that shineth more and more unto the perfect day.

*Theophilus.* Some teach that the believer may fall from his state of grace and finally perish. Will God allow my poor soul to be lost after having made a covenant with me to save me?

ISAIAH. The mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Isa. 54 : 10.

*Herbert.* True, God will be faithful and not forsake his people if they do not forsake him. But they may forsake the Lord and perish.

JEHOVAH. I will put my fear in their hearts, that they shall not depart from me.

Jer. 32 : 40

*Herbert.* But the devil or some other power may separate true christians, (if there are any,) from God's love.

PAUL. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Rom. 8 : 38, 39.

*Herbert.* Well, Paul, you seem to have a great deal of confidence.

PAUL. 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.

2d Tim. 1 : 12.

*Nicodemus.* I wish to know something about the future condition of the righteous. What becomes of his body which is deposited in the grave?

PAUL. It is sown in dishonor, it is raised in glory.

1st Cor. 15 : 43.

*Nicodemus.* Will all sleep in death?

PAUL. We shall not all sleep, but we shall all be changed. 1st Cor. 15 : 51.

*Nicodemus.* How suddenly and when?

PAUL. In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1st Cor. 15 : 52.

*Nicodemus.* Some tell us that the souls of believers when they die, do not go directly to heaven, but to some middle place where they await the resurrection of the body. If our bodies were dissolved, should we go away to some place separate from heaven?

PAUL. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2nd Cor. 5 : 1.

*Nicodemus.* Will the believer have much enjoyment in heaven?

PAUL. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. 1 Cor. 2 : 9.

*Theophilus.* What shall we be when with Christ in heaven?

JOHN. It doth not yet appear what we shall

be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. 1 Jno. 3 : 2.

*Theophilus.* Demas and Gallio have not been with us on this instructive occasion. I remember that Demas once spoke highly of Paul's instructions. It is strange that he has absented himself.

PAUL. Demas hath forsaken me, having loved this present world. 2 Tim. 4 : 10.

LUKE. Gallio cared for none of those things. Acts 18 : 17.

*Theophilus.* May we bring others to hear your instructions, at the next interview? Persons of different stations and relations in life desire to listen.

JESUS. He that hath ears to hear, let him hear. Matt. 21 : 15.

## INTERVIEW V.

### THE LAW.

*Theophilus.* Having learned the main points of *Doctrine*, we have all come to ask about the *Duties* of religion.

*Nicodemus.* I feel anxious to know what I am to do; but would like first to learn how the Moral Law was given, and the scenes attending, when it was promulged on Mount Sinai.

MOSES. It came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.— And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.— And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and

God answered him by a voice.

Ex. 19 : 16, 18, 19.

*Nicodemus.* Did God communicate the law in any other way except by an audible voice?

MOSES. He gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Ex. 31 : 18.

*Nicodemus.* How many commandments did God give in these two tables?

MOSES. He wrote upon the tables the words of the covenant, the ten commandments.

Ex. 34 : 28.

*Nicodemus.* Which is the first commandment?

JEHOVAH. Thou shalt have no other gods before me.

Ex. 20 : 3.

*Nicodemus.* I have heard it said that there are Atheists, men who disbelieve in the very existence of a Supreme Being. Can this be?

DAVID. The fool hath said in his heart, "there is no God."

Ps. 14 : 1.

*Nicodemus.* Would it be unsafe for me to worship idols?

DAVID. Confounded be all they that serve graven images; that boast themselves of idols.

Ps. 97 : 7.

*Herbert.* I hardly think that God will take notice of a *little* idolatrous worship, or mere forgetfulness of his own worship.

DAVID. If we have forgotten the name of our God, or stretched out our hands to a strange god, shall not God search this out? For he knoweth the secrets of the heart.

Ps. 14 : 20, 21.

*Nicodemus.* Which is the second commandment?

JEHOVAH. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

Ex. 20 : 4—6.

*Nicodemus.* Though we may not worship images, may we not use them in the worship of God to assist devotion?

MOSES. Take ye, therefore, good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Ho-

reb,) lest ye corrupt yourselves, and make you a graven image. Deut. 4 : 15, 16.

*Nicodemus.* Which is the *third* commandment?

**JEHOVAH.** Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. Ex. 20 : 7.

*Nicodemus* Is the common practice of swearing a great evil?

**JEREMIAH.** Because of swearing the land mourneth. Jer. 23 : 10.

*Nicodemus.* What have I to fear if I do not reverence the name of God?

**MOSES.** If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this great and glorious name, "*the Lord thy God*;" then the Lord will make thy plagues wonderful.

Deut. 28 : 58,59.

*Nicodemus.* Which is the *fourth* commandment?

**JEHOVAH** Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Ex. 20: 8—11.

*Nicodemus.* What advantage will it be to me to keep the Sabbath?

ISAIAH. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58: 13, 14.

*Theophilus.* What did God threaten to Judah if they profaned the Sabbath?

JEREMIAH. If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Jer. 17: 27.

*Theophilus.* Was this threatening executed?

EZEKIEL. The Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Ezek. 39 : 8.

*Theophilus.* If rulers would do their duty they might prevent the open violation of the Sabbath. I think that when Nehemiah governed Jerusalem, he suppressed sabbath breaking.—Let me ask you Nehemiah, *how* you produced so salutary a reform?

NEHEMIAH. In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold them on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profan-

ing the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath : and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, why lodge ye about the wall? if you do so again, I will lay hands on you. Neh. 13 : 15, 21.

*Theophilus.* What effect did these decisive measures produce?

NEHEMIAH. From that time forth came they no more on the Sabbath. Neh. 13 : 21.

*Nicodemus.* Which is the fifth commandment?

JEHOVAH. Honor thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

Ex. 20 : 12.

*Parents.* What are *our* duties in view of this commandment?

PAUL. Provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord. Eph. 6 : 4.

*Children.* What is *our* duty?

PAUL. Children, obey your parents in the Lord; for this is right. Eph. 6 : 1.

*Husbands.* What are *our* duties?

PAUL. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives as their own bodies. Eph 5 : 25, 28.

*Wives.* What are *our* appropriate duties?

PETER. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may also, without the word, be won by the conversation of the wives.

1 Pet. 3 : 1.

*Masters.* What are *our* duties?

PAUL. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Col. 4 : 1.

*Servants.* What is *our* duty?

PAUL. Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers; but in singleness of heart, fearing God. Col. 3 : 22.

*Magistrates.* What is *our* duty?

JEREMIAH. Thus saith the Lord; execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do

no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood. Jer. 22 : 3.

*Subjects.* What is *our* duty?

PAUL. Let every soul be subject to the higher powers. Rom. 13 : 1.

*Nicodemus.* In exercising my right as a citizen am I to take into consideration the moral character of those who rule over the people? or will the people be just as happy under the authority of the wicked as they will under the authority of the righteous?

SOLOMON. When the righteous are in authority the people rejoice: but when the wicked beareth rule, the people mourn. Prov. 29 : 2.

*Ministers* of the gospel. What important work must we do?

JESUS. Go ye into all the world, and preach the gospel to every creature. Mark. 16 : 15.

*Ministers.* But some of us are pastors of particular churches.

PAUL. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. Acts 20 : 28.

*Hearers.* What is *our* duty towards ministers of the Gospel?

PAUL. We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

1 Thes. 5 : 12, 13.

*Nicodemus.* Ought ministers to be supported by the people to whom they minister?

PAUL. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

1 Cor. 9 : 14.

*Nicodemus.* By what general rule are we to be governed in our intercourse with each other?

JESUS. All things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Matt. 7 : 12.

*Nicodemus.* Which is the sixth commandment ?

JEHOVAH. Thou shalt not kill.

Ex. 20 : 13.

*Nicodemus.* What is the proper punishment to be inflicted on the murderer?

JEHOVAH. Whoso sheddeth man's blood, by man shall his blood be shed. Gen. 9 : 6.

*Nicodemus.* Why is so severe a punishment required ?

JEHOVAH. For in the image of God made he man. Gen. 9 : 6.

*Nicodemus.* Is it not right to introduce a milder code, and abolish capital punishment?

SOLOMON. A man that doeth violence to the blood of any person shall flee to the pit ; let no man stay him. Prov. 28 : 17.

*Nicodemus.* Is anger sinful?

JESUS. Whosoever is angry with his brother without a cause, shall be in danger of the judgment. Matt. 5 : 22.

*Nicodemus.* Which is the seventh commandment?

JEHOVAH. Thou shalt not commit adultery. Ex. 20 : 14.

*Nicodemus.* Does this command forbid impure thoughts as well as impure actions?

JESUS. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. 5 : 28.

*Nicodemus.* Which are blessed, those whose hearts are pure, or those whose hearts are impure?

JESUS. Blessed are the pure in heart.

Matt. 5 : 8.

*Nicodemus.* Which is the eighth commandment?

JEHOVAH. Thou shalt not steal.

Ex. 20 : 15.

*Nicodemus.* Is fraud a violation of this commandment? What instruction do you give on the subject of cheating?

PAUL. That no man go beyond and defraud his brother in any matter : because that the Lord is the avenger of all such. 1 Thes. 4 : 6.

*Nicodemus.* We sometimes go to law. Is it right for us to foster a spirit of litigation?

PAUL. There is utterly a fault among you, because ye go to law one with another.

1 Cor. 6 : 7.

*Nicodemus.* Which is the ninth commandment?

JEHOVAH. Thou shalt not bear false witness against thy neighbor. Ex. 20 : 16.

*Nicodemus.* How does God regard falsehood?

SOLOMON. Lying lips are abomination to the Lord : but they that deal truly are his delight. Prov. 12 : 22.

*Herbert.* I have known religious men who did not adhere to the truth.

JAMES. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Jas. 1 : 26.

*Nicodemus.* Which is the tenth commandment?

**JEHOVAH.** Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Ex. 20 : 17.

*Nicodemus.* Is it wrong to be determined to get rich?

**PAUL.** They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1st Tim. 6 : 9.

*Nicodemus.* But may we not lay up earthly treasures as a portion?

**JESUS.** Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. Matt. 6 : 19—21.

*Nicodemus.* But suppose that riches increase by industry and attention to business, what am I to do?

**DAVID.** If riches increase, set not your heart upon them. Ps. 62 : 10.

*Nicodemus.* Ought I not to provide for my family?

PAUL. If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

1st Tim. 5 : 8.

*Nicodemus.* What is the sum of the commandments?

JESUS. Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Matt. 22 : 37—40.

*Nicodemus.* But did'st not thou come to destroy the moral law, and give a new one?

JESUS. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

Matt. 5 : 17.

*Nicodemus.* Will the moral law never pass away?

JESUS. It is easier for heaven and earth to pass, than one tittle of the law to fail.

Luke 16 : 17.

*Nicodemus.* But will not heaven and earth pass away?

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

Matt. 24 : 35.

*Theophilus.* We rejoice that we have had so profitable an interview; and we will seek another soon.

PAUL. Brethren, the grace of our Lord Jesus Christ be with your Spirit. Gal. 6 : 18.

## INTERVIEW VI.

### MEANS OF GRACE.

*Nicodemus.* Inspired teachers; permit us again to seek after truth. Let me ask, what object have ministers in preaching?

PAUL. We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

Col. 1 : 28.

*Nicodemus.* Have you always been successful?

ISAIAH. Who hath believed our report? and to whom is the arm of the Lord revealed?

Isa. 53 : 1.

*Nicodemus.* Why have so many failed to receive benefit from the preached gospel?

PAUL. The word preached did not profit them, not being mixed with faith in them that heard it.

Heb. 4 : 2.

*Nicodemus.* I have heard that Peter was

very successful on one occasion. What influence had his sermon upon the hearers ?

LUKE. They were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?

Acts 2 : 37.

*Nicodemus.* Did many join the church, as the result ?

LUKE. The same day, there were added unto them about three thousand souls.

Acts 2 : 41.

*Nicodemus.* Is it sufficient to hear the word?

JAMES. Be ye *doers* of the word, and not *hearers* only, deceiving your own selves.

Jas. 1 : 22.

*Nicodemus.* Ought I diligently to read the Bible?

JESUS. Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.

Jno. 5 : 39.

*Nicodemus.* What prayer ought I to offer when I read or hear God's word ?

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

Ps. 119 : 18.

*Nicodemus.* Should I commit the scriptures to memory?

PAUL. Let the word of Christ dwell in you richly in all wisdom. Col. 3 : 16.

*Nicodemus.* Does the word of God itself quicken us, or is it only the instrument?

JESUS. It is the Spirit that quickeneth. Jno. 6 : 63.

*Nicodemus.* In whose name is baptism to be administered?

JESUS. In the name of the Father, and of the Son, and of the Holy Ghost.

Matt. 28 : 19.

*Nicodemus.* Is it a privilege to be baptized?

PAUL. As many of you as have been baptized into Christ, have put on Christ. Gal. 3 : 27.

*Nicodemus.* May I be baptized?

PHILLIP. If thou believest with all thine heart, thou mayest. Acts 8 : 37.

*Nicodemus.* May my children be baptized also?

PETER. The promise is unto you, and to your children. Acts 2 : 39.

*Nicodemus.* To what promise do you refer?

PETER, The covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3 : 25.

*Nicodemus.* How may I and mine be partakers of the blessings of the covenant?

PAUL. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3 : 29.

*Nicodemus.* When Lydia believed, were any baptized except herself?

LUKE. She was baptized, and her household.

Acts 16 : 15.

*Nicodemus.* When the Jailor believed, who were baptized in consequence of it?

LUKE. He and all his. Acts 16 : 33.

*Nicodemus.* Did Paul ever baptize any other household?

PAUL. I baptized also the household of Stephanas.

1 Cor. 1 : 16.

*Nicodemus.* I would be glad to learn how the Lord's Supper was instituted, and first administered to the disciples.

MATTHEW. Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, 'Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

Matt. 26 : 26, 27.

*Theophilus* What is the main object of our celebrating the Lord's Supper?

PAUL. AS often as ye eat this bread, and drink this cup, ye do shew the Lord's death.

1 Cor. 11 : 26.

*Nicodemus.* How long will the church, by this ordinance, show forth the death of Christ?

PAUL. Till He come. 1 Cor. 11 : 26.

*Nicodemus.* Ought I to partake of the Lord's Supper?

JESUS. This do in remembrance of me.

Luke 22 : 19.

*Nicodemus.* Is there not danger in making so near an approach to God?

PAUL. Let a man examine himself, and so let him eat of that bread, and drink of that cup.

1st Cor. 11 : 28.

*Nicodemus.* What would be the consequence of partaking it in sin or unbelief?

PAUL. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

1st Cor. 11 : 29.

*Herbert.* I think that I can get to heaven if I do neglect the Lord's Supper.

JESUS. Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven. Mat. 10 : 32, 33.

*Nicodemus.* Will God receive me if I forsake the world and unite with his people?

PAUL. Come 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. 2d Cor. 6 : 17, 18.

*Nicodemus.* Is prayer a duty?

JESUS. Men ought always to pray.

Luke 18 : 1.

*Nicodemus.* Does God certainly hear our prayers?

JOHN. If we ask anything according to his will, he heareth us. 1st. Jno. 5 : 14.

*Nicodemus.* In whose name are we to ask for blessings?

JESUS. Whatsoever ye shall ask the Father in *my* name, he will give it you. Jno. 16 : 23.

*Nicodemus.* May I present my prayers through any other mediators, such as saints or angels?

PAUL. There is one Mediator between God and men, the man Christ Jesus.

1st Tim. 2 : 5.

*Nicodemus.* How are we to get light and assistance in prayers?

PAUL. 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. 8 : 26.

*Nicodemus.* May we indeed expect blessings in answer to prayer?

JESUS. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11 : 9.

*Nicodemus.* Should I pray except in company with others?

JESUS. Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

Matt. 6 : 6.

*Nicodemus.* Have families and others, when meeting for prayer in a social manner, reason to expect a blessing?

JESUS. Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18 : 20.

*Nicodemus.* Shall I certainly enter heaven if I pray?

JESUS. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7 : 21.

DISCIPLES. Lord teach us how to pray.

JESUS. After this manner therefore pray ye : Our Father, which art in heaven, Hallowed

be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen. Matt. 6 : 9—13.

*Nicodemus.* How are we to regard the singing of God's praise?

DAVID. Praise ye the Lord : for it is good to sing praises unto our God Ps. 147 : 1.

*Nicodemus.* By what means are we to please God in our Psalms of praise?

PAUL. 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.

Eph. 5 : 19, 20.

*Nicodemus.* Much is said of late about the cause of benevolence. Am I to assist the poor?

SOLOMON. He that hath pity upon the poor, lendeth unto the Lord ; and that which He hath given will He pay him again. Prov. 19 : 17.

*Nicodemus.* If I do not sympathize with the poor, and help them according to my ability, what will be the consequences to myself?

SOLOMON. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. 21 : 13.

*Nicodemus.* How much is each one to give to benevolent objects?

PAUL. As God hath prospered him. 1st. Cor. 16 : 2.

*Nicodemus.* With what disposition should we give to the cause of Christ?

PAUL. Not grudgingly, or of necessity : for God loveth a cheerful giver. 2d Cor. 9 : 7.

*Nicodemus.* May not a person give from improper motives, and therefore fail of a blessing?

PAUL. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 1st Cor. 13 : 3.

*Nicodemus.* Are we to desire the notice of others when we perform acts of kindness?

JESUS. When thou doest alms, let not thy left hand know what thy right hand doeth. Matt. 6 : 3.

*Nicodemus.* Will all be rewarded according to their deeds?

JESUS. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Rev. 22 : 12.

*Nicodemus.* Will favors to God's children be acceptable to God?

JESUS. Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matt. 10 : 42.

*Theophilus.* Dost thou regard a kindness done to thine afflicted people as done to thee?

JESUS. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Matt. 25 : 40.

*Nicodemus.* Can we really profit Thee, or merit the favor of God?

JESUS. When ye shall have done all those things which are commanded you, say, we are unprofitable servants : we have done that which it was our duty to do.

Luke. 17 : 10.

## INTERVIEW VII.

GOD'S EXPOSTULATIONS WITH VARIOUS CLASSES.

*Scoffer.* "Where is the promise of His coming?"

JEHOVAH. Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Job. 38: 3.

*Scoffer.* Here I am, prepared to argue that there is no such danger as the Bible declares of unbelievers.

JEHOVAH. Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it. Job. 40: 2.

*Scorner.* I have no fears.

*The Fool.* "There is no God." Ps. 14: 1.

JEHOVAH. How long, ye simple ones, will ye love simplicity? and the scorners delight in scorning, and fools hate knowledge? Turn ye at my reproof. Prov. 1: 22, 23.

*Caviller.* If I am wrong, I am just what I was made. Why did God make me as I am?

**JEHOVAH.** Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou?

Isa. 45 : 9.

*Caviller.* I say that I am not responsible for my conduct. If I am, I will turn in time.

**JEHOVAH.** 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 the earth also, and the works that are therein shall be burned up.

2 Pet. 3 : 10.

*Sceptic.* That day is far distant. I will take my own course.

**JEHOVAH.** Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Ecc. 8 : 11.

*Sceptics.* We will enjoy the present life at any rate.

**JEHOVAH.** What will you do in the day of visitation?

Isa. 10 : 3.

*Sceptic.* I will strengthen myself as well as I can.

**JEHOVAH.** Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?

Ezek. 22 : 14.

*Sceptic.* We will all unite in comforting and upholding each other.

JEHOVAH. Though hand join in hand, the wicked shall not be unpunished.

Prov. 11 : 21.

*Sceptic.* I don't think that the judgment is to be greatly dreaded.

JEHOVAH. The day of the Lord is great and very terrible ; and who can abide it?

Joel 2 : 11.

*Sceptic.* I do not think that all my words and actions will be noticed.

JEHOVAH. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

Ps. 94 : 9.

*Sceptic.* I think that I shall escape in some way.

JEHOVAH. How long shall thy vain thoughts lodge within thee?

Jer. 4 : 14.

*The Presumptuous.* I will escape by resistance.

JEHOVAH. Hast thou an arm like God? or canst thou thunder with a voice like Him?

Job 40 : 9.

*Sinner.* Have we no chance of being saved?

JEHOVAH. Know ye not that the unrighteous shall not inherit the kingdom of God?

1st Cor. 6 : 9.

*Sinner.* I obey the laws of my country, and that is what some others do not.

**JEHOVAH.** There is one Lawgiver, who is able to save and to destroy : who art thou that judgest another? Jas. 4 : 12.

*Sinner.* I cannot but see the faults of others.

**JEHOVAH.** And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Matt. 7 : 3

*Sinner.* I am as good as the majority.

**JEHOVAH.** How long wilt thou refuse to humble thyself before me? Ex. 10 : 3.

*Sinner.* I cannot so far humble myself as to believe on another for salvation. If saved, I will save myself.

**JESUS.** He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned. Mark 16 : 16.

*Hypocrite.* I have been baptized, and am a communicant, and pray and fast! I shall be saved certainly. Unbelievers and those who commit sins however must expect to perish.

**PAUL.** Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. 2 : 3.

*Hypocrite.* I think that God is *my* friend for he gives me so many favors.

PAUL. Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? Rom. 2 : 4.

*Hypocrite.* Why, you speak as though I was ignorant of the truth. This is what I inculcate on others.

PAUL. Thou therefore which teachest another, teachest thou not thyself? Rom. 2 : 21.

*Hypocrite.* But I am a holy man. You mistake my character.

ELIPHAZ. What is man, that he should be clean? Job 15 : 14.

*Hypocrite.* Though not altogether free from sin, I am of service to God.

ELIPHAZ. Can a man be profitable unto God? Job 22 : 2.

*Hypocrite.* Yes, I make offerings to him, and worship him.

JEHOVAH. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. Isaiah 1 : 12, 13.

*Hypocrite.* But I am one of the sons and servants of God.

JEHOVAH. A son honoreth his father, and a servant his master : if then I be a father, where is mine honor? and if I be a master, where is my fear? Mal. 1 : 6.

*Hypocrite.* But good men fellowship me.

JEHOVAH. What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2 Cor. 6 : 14.

*Hypocrite.* But I have gained a reputation for piety, and I hope to be saved.

JEHOVAH. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? will God hear his cry when trouble cometh upon him? Job. 27 : 8. 9.

*Worldling.* I think religion well enough for those that have time, but I must be honest and make a living.

JESUS. Seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you.

Matt. 6 : 33.

*Worldling.* I intend to secure as much of this world as I can at any rate.

JESUS. What shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8 : 36.

*Worldling.* I hope to escape such a calamity as the loss of my soul.

PAUL. How shall we escape, if we neglect so great salvation? Heb. 2 : 3.

*Worldling.* I do not intend to neglect it long, but I have not time *at present*.

JEHOVAH. Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. 6 : 2.

*Worldling.* I think it safe for us to wait till to-morrow.

JAMES. Ye know not what shall be on the morrow. For what is your life? Jas. 4 : 14.

*Worldling.* I think that I may venture a little longer, and surround myself with the comforts of life. I will labor for these things now.

JEHOVAH. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Isa. 55 : 2.

*Worldling.* I will acquire what I can, and then "say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." After that, I will think of religion.

JEHOVAH. Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

Luke 12 : 20.

*Worldling.* If I have been too worldly, still I think I shall not be cast away.

PETER. If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1 Pet. 4 : 18.

*Worldling.* I may as well speak out what I feel, and that is, I refuse to attend to religion now.

JEHOVAH. Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you,

Prov. 1 : 24—27.

## INTERVIEW VIII.

### THE ANXIOUS INQUIRER DIRECTED.

*Anxious Inquirer.* I have reflected upon my sin and danger, and feel that I have neglected too long the things that belong to my peace.

JEHOVAH. Will thou not from this time cry unto me, My father, thou art the guide of my youth?  
Jer. 3 : 4.

*Anxious Inquirer.* Yes, for all is dark, and without a guide I lose my way. I find myself in the way of sin and death.

JEHOVAH. Turn ye, turn ye from your evil ways ; for why will ye die?

Ezek. 33 : 11.

*Anxious Inquirer.* I tremble at the thought of going to perdition.

ISAIAH. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?  
Isa. 33 : 14.

*Anxious Inquirer.* Is there any help for me?

JEHOVAH. Is my hand shortened at all,  
that it cannot redeem? Isa. 50 : 2.

*Anxious Inquirer.* But mine is a desperate  
case, and my heart is sore wounded.

JEHOVAH. Is there no balm in Gilead : is  
there no physician there? Jer. 8 : 22.

*Anxious Inquirer.* But my sins are great and  
numerous ; I have slighted the Saviour and  
grieved his Spirit. I fear that the Spirit will  
strive with me no more.

JEHOVAH. Is the Spirit of the Lord strait-  
ened? Mic. 2 : 7.

*Anxious Inquirer.* Lord Jesus, help me.

JESUS. What wilt thou that I shall do unto  
thee? Lu. 18 : 41.

*Anxious Inquirer.* O, I am vile with the  
leprosy of sin.

JESUS. Wilt thou be made whole?

Jno. 5 : 6.

*Anxious Inquirer.* Yes, if such sins as mine  
*can* be cleansed.

JEHOVAH. Though your sins be as scarlet,  
they shall be as white as snow ; though they be  
red like crimson, they shall be as wool.

Isa. 1 : 18.

*Anxious Inquirer.* To whom shall I look for  
salvation?

JESUS. Look unto me, and be ye saved.

Isa. 45 : 22.

*Anxious Inquirer.* Wilt thou receive one so unworthy?

JESUS. Him that cometh to me, I will in no wise cast out.

Jno. 6 : 37.

*Anxious Inquirer.* Alas, I have nothing to bring by which to purchase thy favor.

JESUS. I will give unto him that is athirst, of the fountain of the water of life FREELY.

Rev. 21 : 6.

*Anxious Inquirer.* This is good news! I thirst for the water of life. May I indeed come and obtain it, poor and needy as I am?

JEHOVAH. 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. 55 : 1.

*Anxious Inquirer.* I long for rest to my burdened heart.

JESUS. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Matt. 11 : 28.

*Anxious Inquirer.* What must I do to be saved?

PAUL. Believe on the Lord Jesus Christ, and thou shalt be saved.

Acts 16 : 31.

*Anxious Inquirer.* Must I submit to God's authority?

PAUL. Be ye reconciled to God.

2 Cor. 5 : 20.

*Believing Inquirer.* Lord Jesus, I receive Thee as my Saviour, to be saved by thee alone. Take me just as I am, and make me what I ought to be.

JESUS. Go thy way; and as thou hast believed, so be it done unto thee.

Matt. 8 : 13.

*Believing Inquirer.* Is it so that I am accepted? What shall I render to God for all his kindness?

PAUL. Glorify God, in your body, and in your spirit, which are God's.

1st Cor. 6 : 20.

*Believing Inquirer.* How may I glorify God?

JESUS. Herein is my father glorified, that ye bear much fruit.

Jno. 15 : 8.

*Believing Inquirer.* What is the fruit of the Spirit?

PAUL. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Gal. 5 : 22, 23.

*Believing Inquirer.* May I expect assistance in trying to do my duty?

JEHOVAH. I will never leave thee, nor forsake thee.

Heb. 13 : 5.

*Believing Inquirer.* I fear that I shall fall under the power of temptation.

PAUL. 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.

1st Cor. 10 : 13.

*Believing Inquirer.* Will that Saviour whom I have now chosen sympathise with us in our difficulties and sorrows?

PAUL. 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. 4 : 15.

*Believing Inquirer.* In time of trouble what course shall I pursue?

JEHOVAH. Call upon me in the day of trouble : I will deliver thee.

Ps. 50 : 15.

*Believing Inquirer.* As I have now set out in the path of life, how may I continually obtain God's direction?

SOLOMON. In all thy ways acknowledge him, and he shall direct thy paths.

Prov. 3 : 6.

*Established Believer.* Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

Ps. 73 : 24, 25.

PAUL. If God be for us, who can be against us?      Rom. 8 : 31.

*Believer.* Will Jesus always love us?

PAUL. Who shall separate us from the love of Christ?      Rom. 8 : 35.

*Believer.* What a precious Saviour I have found.

JESUS. Lovest thou me?      Jno. 21 : 17.

*Believer.* Lord, thou knowest all things: thou knowest that I love thee.      Jno. 21 : 16.

JESUS. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.      Rev. 22 : 12.

DYING SAINT. Even so, come, Lord Jesus.      Rev. 22 : 20.

GLORIFIED SAINTS. Salvation to our God which sitteth upon the throne, and unto the Lamb.      Rev. 7 : 10.

HOLY ANGELS. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.      Rev. 7 : 12.

JESUS. There is joy in the presence of the angels of God over one sinner that repenteth.      Luke 15 : 10.

20 June, 1859.

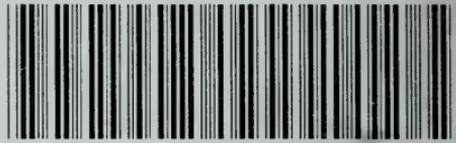
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