

that is the same yesterday, "is waiting to you," "may be too late," "All things are now say all this in the reservation, and tell me, a dying time? Not only me that "unbelief," content to leave me the very essence of ng up all other sins, at I do in the pulpit id my divine com- prophet Ezekiel l to "the dry bones." here, would you prophesying as he old my commission old me to "preach" ll be saved," and I e, and would suffer ny it.

ried I am in stating e as firmly as you vers" will assuredly repeatedly contend am I to become such of questions with me, . Pardon me for his very trite "dry y comfort or ap- that it was "the it" that from this doctrine you have "two sticks" which et Ezekiel's hands e sinner and Christ on being brought

ended to represent el the preacher of ate, then the same eaching as the pro- tion is the true one, ust be laid at your y bones" were ab- to whom you are l "teach," animate. ot commanded to ir arrayment into At the prophet's e together, bone to ults followed the ing, a "few" only ne together, form- the second time

you have introduced this "nothing whatever to do" doctrine. I make answer again that I am anxious to accept salvation on ANY TERMS or no terms. I am told that I have nothing whatever to do. Hear what Spurgeon says in one of his sermons: "To believe is as a man would do in a stream. *It is said that if we were to fold our arms, and lie motionless, we could not sink.*" I sometimes begin to think that I have found out the whole secret—I must "fold my arms" AND LIE STILL, but I no sooner compose myself thus than I am SUDDENLY STARTLED with the alarming cries, "AWAKE! AWAKE!! thou sleeper," "STRIVE," "Flee to the City of Refuge!" "Take it by force!" &c. &c. How bewildered I am! Once or twice I had hoped that I had got you to understand my position, and you were about to instruct me how to take the first step out of the "broad way" towards the "narrow way," but have been doomed to disappointment!

*Minister.*—More than once your statements seem to imply that you attribute your state of mind to God withholding the influence of His Spirit. Now tell me candidly, could you meet God face to face and tell Him so?

*Sick man.*—Your question is a very searching one, and had it been casually asked me in ordinary conversation, I might have unthinkingly answered it at once in the affirmative. I am, however, free to confess that underlying all my honest strugglings after truth and life, there is a still small voice that will not be wholly silent, that lays the responsibility at my own door. Still it does not annihilate the fact that I am needing just the information for which I ask. I cannot understand!

*Minister.*—You must not forget that God is a Sovereign, and as such has a right to "do what He will with His own."

"My heart rose against it and accused God of exercising partiality with His creatures, not considering that He has a right to do what He will with His own. \* \* \* I now saw that it would have been just in God had He left me to my own chosen way."—*Rev. Jeremiah Hallock.*

"And when at times, great distress began to rise on a sight of my vileness and inability to deliver myself from a Sovereign God. \* \* \* I had strange projects, full of atheism, contriving to disappoint God's designs and decrees concerning me, or to escape His notice and hide myself from Him. \* \* \* Some-time before, I had taken much pains, as I thought, to submit to the sovereignty of God; yet I mistook the thing."—*Rev. David Brainerd.*

"You should remember, sinner, that your Maker sustains the character of a Sovereign and of a righteous Judge. Though everlasting damnation be ever so dreadful, yet it is what you have deserved, and what your injured Sovereign may inflict upon you, and be righteous, and holy, and glorious in it."—*Rev. Abraham Booth.*

*Sick man.*—True, true. By virtue of this sovereignty, all Bible-readers admit God has a "right," as you name, even to "cast both soul and body into hell." But he has most graciously waived this "right" on behalf of "all" those who "believe" and will "come to Him." I desire to derive the benefit flowing from this covenant by the acceptance of the terms. This is positively all I want. I am no anti-nomian.

*Minister.*—I fear that you are stumbling at God's decrees, as I have known many to do. In spiritual matters, as in temporal, your duty is simply to "use the means." When sick, you send for the doctor.

*Sick man.*—How can "dry bones," to which you just now compared me, use "the means?" In the temporal matter of my health I "used the means," by sending for the doctor, but it has most signally failed. Do you mean to say that it is equally problematical in spiritual matters when "means are used?" In my spiritual ailment I considered the best "means" for me to use was to send for you, but it has failed also.

*Minister.*—In relation to spiritual blessing God says, "shall" and "will." None who have diligently used the right means have found them to fail.

*Sick man.*—Am I now using the "right means," and if so, may it be hours, days, weeks or months before the blessing is received?

*Minister.*—You think then, I suppose, that God is dealing hardly with you?

*Sick man.*—I would very much rather you had not asked the question, but as you have done so, I must answer truthfully. It has that appearance to me.

*Minister.*—I can safely leave you in the hands of the Lord. He will do what is right by and for you.

*Sick man.*—Of course he will; but that is poor consolation for me. I have no doubt but what the population of the bottomless pit will be obliged to acknowledge that the Lord has done right in sending them there. Do you mean to doubt my sincerity? If I am not in earnest about my salvation, then it is impossible for me to be in earnest about anything.