

Yes, I would live
be willing to be shut
th seized my frame,
ine. I should have
Christ, or else I die,
ly sins are forgiven,
'He has loved me
'—I think the joy
for my poor heart,
ness of bliss."—*Rev.*

by saying, I will
greater pain! It is

y power to help you
I cannot make you

op to take objection
w very different is
ir from what it is in
"it is so very simple,
w," etc.; but in the
like the wind," "in-
e pulpit, it is all per-
nearers to become
willingness is really

all you are not as
rself to be.

t were possible for
respect, I am sure
ling, even if against
dexed to be sure!
this prison-house?
mise just suited to
t stated it. Isaiah
to proclaim liberty
ening of the prison

re that the "prison
I would fain, with
the "liberty where-
le free," but I feel
r of the prison. I
kind invitations to
hem;" "Why will
onfident that I am
ssing invitation, as
ying it, that I for-
ains, and imagine
but to walk out,
ded how fast I am
extricate myself, I
ily struggle as a
ried alive might be
o no purpose. A
y tells me that it's

all my own fault, and that I am "making God
a liar," etc., because I will not believe.

Minister.—Poor Buryan, I think, was
troubled in a similar manner to you.

Sick man.—If he was, he most signally failed
by his *Pilgrim's Progress*, in giving any aid out
of such difficulties. Perhaps he intended the
work of that name, now in circulation, to be
the *second* volume, the *first* volume of which he
was never able to write. Christian is intro-
duced as a recent inhabitant of the City of
Destruction; but in appearance he certainly
does not look very like one, for he has a *burden*
(his chief characteristic) on his back, while the
inhabitants of that city have *none*. A French-
man, fleeing from Paris, would not cease to be
a Frenchman before he got out of sight of the
city. Had Christian's countrymen Christian's
burden, would they not have taken Christian's
method to have rid themselves of it? How
came Christian with the burden at all? Bun-
yan does not commence at the root.

Suppose there were thousands lost *within*
the labyrinth of the catacombs, would it not
be thought very singular if those who had
been fortunate enough to find their way *out*,
should be furnished with ample printed instruc-
tions how to find their way *home*, while no ef-
fort was made to extricate those who were
lost *within* the catacombs? This is just the
position of the *Pilgrim's Progress*. Christian,
when first introduced to the reader, is safe *out*
of the City of Destruction; in fact, a saved
man, *inasmuch as none are lost in his condition*
this side the cross. The *first* volume must *end*,
of course, just where the *present* (the *second*
volume) *commences*; and this is just the infor-
mation I am seeking for now. Who can be
found to undertake the task of writing this
first volume of the *Pilgrim's Progress*? The
volume published instructs how to *rear* a vine.
The one yet to be published should instruct
us how to obtain the *seed*.

Minister.—Do you mean to contend that God
has made some mistake in his plan of salvation?

Sick man.—By my sight, feeling, or any
other sense, I would not believe that the world
was round, or that the sun stood still, but I
believe both in *spite* of my sight or feeling.
Thus I *force* myself to believe *all* God's word.
To tell God that I saw myself just such a sin-
ner as he represents me to be, and deserving
of "eternal damnation," would be to tell him
what he well knew would be a *lie*. I am, how-
ever, sure that his representation is *correct*,
and mine *false*, and am asking you, not to
bring God *down* to my views, or to alter his

own plans, but that you would teach me how
I may be made to see "light in God's light."

Minister.—If you pray in faith, God has
promised to give wisdom.

Sick man.—You continue to tell me what I
already know, and refuse to tell me what I do
not, notwithstanding I plead so earnestly and
repeatedly. I know full well, that "without
faith, it is impossible to please God;" and I
know further, that "faith is the gift of God."
It is thus evident that it requires faith to ob-
tain faith. Now, the question is, How is this
first germ of faith obtained? In making the
Niagara Suspension Bridge, the great difficul-
ty was to get over the first wire; when that
was accomplished, all the other wires could be
drawn over by it. I once heard a minister
say in the pulpit that it was a physical impos-
sibility for our God to take a *second* step un-
til the *first* was taken. Now this *first* step is
what I am labouring for.

Rye and wheat when growing together in
the early spring cannot possibly be distin-
guished, the one from the other, but when the
season has somewhat advanced, the rye out-
strips the wheat in height three fold, and can
easily be distinguished; but it is as much rye
at one time as the other. The reverse of this
is the case with mankind. Believers are not
like unbelievers only up to a certain age, un-
til they become of an age to develop their
characters; but *all*, positively *all*, are equally
sinners in the sight of God, and stand in the
same position. The sinners who become chris-
tians do not become so at some particular age,
but at all ages. God no doubt could, if he
saw fit, convert the whole by his almighty
fiat, treating all as a mass of inert matter, but
he has not seen fit to work this, but instead
thereof, he has given us "*His word*," in which
"*all*" are invited to "*share*," and to "*accept*"
"*now*." Now there must of necessity be the
FIRST STEPS in order to avail one-self of the
"*means*." I once heard you say in the pulpit
that the FIRST step was *out of self*, and the
SECOND *into Christ*. Do take me by the hand
and aid me to take this *first step*.

Minister.—As often as I am thus cornered
up, I will make the same answer. BELIEVE.

Sick man.—But can I believe without the
aid of the Holy Spirit?

Minister.—This aid is most distinctly pro-
mised to those who ask.

Sick man.—Then am I to understand that
in fact the FIRST STEP is to ask for this aid?
I understood you differently just now. I have
often asked it.