

often ; but your reasoning on this also is strange. You determine, if you can, to walk into the fire, yet you tell me to pray that you may not be burned. Would you think it reasonable for me were I to yield myself to the dissipations of the world, and tell you to pray that I should not be led into temptation ? As to God making it out by His providences, I have answered to —. If I were asked what I saw in His providences, I should be inclined to answer, " He is emphatically asking, ' Lovest thou Me more than these ? ' " You answer in words—

" Give what Thou canst, without Thee I am poor ;  
With Thee rich, take what Thou wilt away."

But you as plainly deny it in action. He says, " If you love Me keep My commandments." It is painful to flesh and blood to cut off a right hand, to pluck out a right eye ; yet it is expected, and those are not worthy of Him who are not willing to give up all, " take up their cross and follow Him." Abraham's was a painful trial of faith when called to offer up his Isaac. Would it have proved his love if he had said, " I cannot do that ; but if the Lord takes him from me I shall be resigned ? " The trial of your faith must be more precious than gold, must be tried in fire, and will prove itself by giving up the idol ; not in being resigned should it be denied by your Father ; not by determining, if you can, to do evil that good may come. As to saying you have consented, that I consider as the world's snare. You made a pro-