

giving up the precious Jesus to suffer and to die. In Jesus, God is revealed as a just God and yet a Saviour. God is propitiated. God can be just and yet justify the ungodly on the ground of the propitiation.

The readiness of God to forgive, moreover, implies the completeness and all-sufficiency of the atonement of Jesus Christ. The work of Christ must serve the end which it was intended to serve, since God is ready to forgive on the ground of it.

Still further, the declaration that God is ready to forgive contains evidence that the atonement is for all. If there be any sinners for whom Jesus shed not his blood, God cannot be ready to forgive them, seeing that "without the shedding of blood there is no remission." If there be any sinners for whom Jesus died not, there is no evidence that God has any desire to pardon them. As God is ready to forgive, the atonement of Jesus must be for all. Thus the light that radiates from this precious statement, dissipates the dark cloud of limitarianism which hides from so many souls the love of God in Christ Jesus.

The atonement of Jesus is indeed evidence of God's readiness to forgive. If he, unsolicited by us, freely gave his well-beloved Son to die for us, so that he might consistently dispense pardon on the ground of his merits, he must be ready to forgive. If he bestowed the greater blessing, he cannot be unwilling to bestow the less. Since he gave Christ, he must be willing to pardon. O sinner, look to the gift of the Saviour as the proof of God's love to your soul, and of his intense desire to save you.

God forgives the sinner when he believes that Jesus died for him. All that believe in Christ are justified. But as God is ready to forgive, it cannot be true that the sinner needs to wait for an irresistible influence of the Spirit to make him alive before he believes in Christ. As there is in God an unquenchable eagerness to bestow on men forgiveness, the inference is most legitimate, that he has removed every barrier in the way of their enjoyment of the blessing. It is inconsistent with God's unfathomed and unfathomable love to men displayed in the Gospel, to hold that by a fiat of his will he could instantly bring every sinner into a state of safety, and yet that he allows them to continue in sin, exposed to eternal ruin. God by his Spirit *draws*, does not *drive* men to Christ. Men are endowed with freedom of will; God deals with them according to the nature which he has given them. In order to salvation there must be choice on man's part. God has provided every