

power of God exhibited in the divine philanthropy for man: *Gen. 6: 3*: "My Spirit," says God, "shall not always strive with man." Here it is evidently the power of God striving with man for his good—man who had become wicked, grossly wicked, hardened in sin, rebellious in his disposition, depraved in his whole nature, and unsolicitous for good. Still, God's love for him is such that his power is exerted in his behalf in sending his Holy Spirit to strive with him—to teach him the will of God—to show him the right way—and the things of God that make for his peace. *John 16: 15*: "All things that the Father hath are mine; therefore he, the Holy Spirit, shall take of mine, and show it unto you," said Jesus. These quotations are sufficient in sustaining my first proposition. "In the matter of two or three witnesses every word shall be established."

But there is something further to be drawn from the above quotations of vital importance in advancing to consider the second proposition, which is the Holy Spirit's influence on the heart of man in order to his conversion to God. In *Gen. 6: 3*, we learn the office-work of the Spirit: the influence it was to exert upon the human heart. It was to lead them away from their sins, up to God, the author of their existence. Notwithstanding God had given them Noah, a preacher of righteousness, who could approach the outward ear, it was but the outward ear he could approach. He could not reach the heart, or search the heart. But not so with the Spirit of God. "It searches all things, yea the deep things of God." It searches the dark and inmost recesses of the heart of man, illuminating his darkened understanding by taking the things of God and showing them unto him; thus striving with him in order to his conversion to, and acceptance with, God. "Teaching us, that, denying ourselves of all ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present evil world." From *Neh. 9: 20*, we learn the manner of the Spirit's influencing the heart of man in order to his conversion. After the prophet had spoken of many things that God had done for the Israelites in their journeying through the wilderness, and of their rebellion against him, adds, "Thou didst also give thy good Spirit to instruct them." From the language of the prophet it is plain that the spirit influences the sinner's heart by teaching him. The outward man does not perceive or comprehend the things of God: it is the work of the inner man. Words addressed to the outward ear, are comparatively speaking as a dead letter. "For there is a spirit in man, and the inspiration or Spirit of the Almighty giveth him understanding." *Job 32: 8*. Again, the natural man cannot