

loves us. Yet we cannot doubt the truth, if we are to believe the Bible, that He does love us with love ineffable. We must seek for the cause of this love of His, in His infinitely loving nature. It is His pleasure to have pity and pitying love upon such sinners as you and I are. He proved this love of His by giving His Son (John iii. 17), for "*the world*,"—"the whole world" of sinners, to be a propitiation (i John ii. 2) for their sins.

In harmony with this universal love which God has towards sinners, God the Spirit, the third of the Divine Three-in-One pleads with men to be saved. He takes of the things that are Christ's—the things of the propitiation—and shows them unto you and me. This Holy One pleads with men; He teaches men; He entreats men; He lays truth before men, to persuade men to trust in the shed blood of Christ Jesus. Faith, moved by His pleading, enlightened by His teaching, yielding to His entreaties, and persuaded by His truth, says "I do believe, I will believe, that Jesus died for me."

The hard heart of man never could, of itself, if psychological observation and theological research mislead us not, be thus moved; man's indifference to the truth of God as it is in Jesus, concerning the propitiation never should be removed; in short, neither you, I, nor any other sinner in this sinful world, could have faith, but through the poured-out influence of the Holy Spirit. Faith is communicated by God the Spirit. "Faith," in its communication, is "the gift of God."

Here are poor sinners, helpless and undone. How can we escape the condemnation of God? Through faith in the blood of Jesus Christ shed for us. By sin we have lost our innocence. We have not, however, lost our *reason*. It pleases the Lord to spare us that, among other uncounted and unmeasured blessings. Existence—existence with a mind—a mind which can know and feel, and will—this kind of existence is ours. This mind, knowing, feeling, willing, is that which *has* faith. Faith is *possible* to every such mind. You have such a mind. You may have faith. Faith, which looks at Jesus, which believes the truth, which has been ordained by God the Father, and is commanded by God the Spirit, is a *possibility* to you, and all who possess a mind like yours—*reasonable*. God gives this reasonable mind. "Faith," in its *very possibility*, is "the gift of God."

What then is this wondrous gift?

We fear lest any verbosity of ours may have given rise, even