

trust, the Lord works, and that a great deal is done, not by us, but by Him. Actual results are reached by our trusting, because our Lord undertakes the thing trusted to Him, and accomplishes it. *We* do not do anything, but *He* does it; and it is all the more effectually done because of this. The puzzle as to the preaching of faith disappears entirely as soon as this is clearly seen.

On the other hand, the preacher who dwells on God's side of the question is criticized on a totally different ground. He does not speak of trust, for the Lord's part is not to trust, but to work. The Lord does the thing entrusted to Him. He disciplines and trains the soul by inward exercises and outward providences. He brings to bear all the resources of His wisdom and love upon the refining and purifying of that soul. He makes everything in the life and circumstances of such an one subservient to the one great purpose of making him grow in grace, and of conforming him, day by day and hour by hour, to the image of Christ. He carries him through a process of transformation, longer and shorter, as his peculiar case may require, making actual and experimental the results for which the soul has trusted. We have dared for instance, according to the command in Rom. vi. 11, by faith to reckon ourselves dead unto sin. The Lord makes this a reality, and leads us to victory over self, by the daily and hourly discipline of His providences. Our reckoning is available only because God thus makes it real. And yet the preacher who dwells upon this practical side of the matter, and tells of God's processes for making faith's reckonings experimental realities, is accused of contradicting the preaching of faith altogether, and of declaring only a process of