

THE WORK OF GRACE IN THE SOUL.

IN dealing with souls, we may begin with what man was, and is, and has done, and go on from that to the answer thereunto which God has provided in Christ the Lord of all. Such was the form in which Peter presented grace on the day of Pentecost. He began with what had been seen down here, and then showed God and His thoughts about Jesus as Lord and Christ seated in heaven. On the other hand, we may begin with what Christ is in heaven and let that produce its own effect on the sinner: this was the form of grace in Paul's conversion and gospel. . . . There is, as I said in commencing, a twofold form in which grace is presented to us. The one is in the works and sufferings of Christ, and in the position taken consequent thereon by Jesus in heaven, as Lord of all and Christ, shedder abroad of power to the people of God down here. In a certain sense this may be called the more human side of the truth, in that it is, while in itself divine, truth *for man as man*, a ruined creature—truth which enables him to know the relationship once denied but now made good for every believing man, relationship in which he can say, 'My God,' and say it heartily and with intelligence. The other form of truth is more connected with the person of the Lord—as second Adam, life-giving spirit, the one whom the Father of glory has exalted, according to which all that is true of Him as 'first-born among many brethren' is in a way true of them that are such.