

yoked to the same chariot and pulling in opposite directions. "I have never heard of any crime," said Goethe, "which I might not have committed." One of the saintliest of men, upon seeing a criminal led to punishment, exclaimed, "There goes John Bradford but for the grace of God." All men have felt within them the working of a hidden power restraining from evil and constraining to righteousness. In the crisis of the conflict they have not been left unaided. Never have they been allowed to struggle against the will of the flesh and the wiles of the devil in their own strength; but contrariwise, in working out their own salvation with fear and trembling. God has always been working in them and with them. Power to produce righteousness belongs not to a fallen being. Power to lift a man above himself must come from some other quarter than out of his own nature. A good man is never what he has made himself, but always what God has made him. He is God's workman ship; and if he understands the secret of his own life, the source of his efficacious help, he will ever be ready gratefully to acknowledge, "By the grace of God I am what I am."

III. *The relation to the race of its spiritual head is more deep and intimate than the relation which it sustains to its natural head.* This is implied in the expression, "Much more." "If by the trespass of the one the many died, much more did the grace of God, and the gift by grace of the one man, Jesus Christ, abound unto the many."

Theology has frequently accorded to Adam a prominence which it has denied to Christ. The influence of Adam has been made to appear more wide and potent than the influence of Christ. But Christ, not Adam, is the Eternal Head of the race, the true original of man. In Him and for Him the race was created. It was His before it sinned and fell away from Him; and all His efforts for its redemption are efforts to recover His own. Every man is warranted to say, "I do not stand in Adam

under condemnation, but in Christ under grace; God deals with me not according to what I am, but according to what my Head is. I had my start in Christ at first; from Him I came forth; in His image I was created; but for Him I never would have been born; and but for Him the life which I had forfeited would not have been lengthened out beyond the first transgression; in Him I find at once the reason of my existence and the explanation of the mystery of Divine mercy to me, a sinful soul. He is the sweet and holy fountain out of which my life has flowed, the living Head in whom is realized that true life which I had lost in separation from God."

Beneath the inborn tendency to evil in man, which cannot be accounted for apart from his relation to "the first man," who was "of the earth earthy," there lies the deeper experience of an inborn tendency to good, which cannot be accounted for apart from his relation to "the second man, the Lord from heaven." Aspirations after good all men possess. Whence came they? From earth or from heaven? From the old Adam or from the new Adam? Fallen though he be, man retains a tendency to the Source of his true life. There is within him an upward movement which shows whose he is and whence he came. Below the surface play of his warring passions there is a deeper moral self which loves righteousness, and desires its attainment. Buried beneath the ashes of his ruined nature there are sparks of a celestial fire which may be fanned into a flame of undying devotion to the highest ends. To this interior nature, this remnant of the Divine in man, all religious appeal is made.

"Dwelt no power divine within us,  
How could God's divineness win us?"

Did no congruity exist between the Divine seed and the human soil, what would the most abundant sowing of the heart with truth and grace avail? Did not the Divine spark find a combustible nature to alight upon, what would pre-