

seems to shout aloud "and rejoice in hope of the glory of God." He is on one of his mountain tops.

But like many another Alpine traveller, he finds that he has not reached the highest point. Moreover, there is a deep valley between this and the next. There are serious objections to his faith-method of justification. Will it not lead to immorality? Does it not make the law itself immoral? He must look into these queries, must go down before he can climb farther. The law immoral? Made of none effect? No, because the law was never intended to save men that had gone wrong. It will keep right men from going wrong. It will never make a wrong man right. "Pay as you go" is a very good principle, but not good to cancel old obligations. Paying for what you get will not pay up the old debt. For a man merely to keep from sin will never lay the ghosts of his dead sins. So the law can never set the law-breaker right again. That is not its function. The law is good, but not good for that. What is good for that? Faith in one who has satisfied, identification legally with one who has satisfied, fully satisfied, as our bondsman, all our liabilities. Only by faith in Him can the old be regarded as cancelled. That is God's way. But the objection is, that such an easy way of getting rid of sin is offering a premium for continuing in sin. Not so, says Paul, for this faith which justifies is the seeing of one who dies for sin, for our sin. To be accurate, it is the sight of Christ dying; not Christ merely, but Christ crucified. It is identifying oneself with the Christ on the cross. It is being crucified with Him. Instead, therefore, of making light of sin, it shows up sin as the abominable thing which God hates. By the very nature of saving faith, hatred of sin, instead of love of it, is engendered in the Christ-believing heart. Further, the same faith-look sees the sinless One, the altogether Lovely One, in the beauty of holiness, and longs to be like Him. The new life starts on its journey with the love of holiness.

That is the way Paul answered the objection that justification by faith leads to licentiousness. He does not deny that the new life has to struggle hard with the stubborn old man within, before he is completely extirpated. That is the climbing he has to do before he reaches his second height. The fifth chapter is good, the eighth is better. The fifth is high, the eighth is higher. Through the sixth and seventh, therefore, he goes. Through rugged thunder-riven gorges where you see the lightning flash, and hear the roar of