

forward for the prize that God has promised, in the up-calling of His saints at the resurrection.

In considering this hope we must not overlook the character of this crown. The crown of *righteousness* must have an appropriate relation as a reward to the work the Apostle had done. His heroic zeal in the maintenance of that great truth, for which afterward Luther stood so valiantly, is displayed in the Epistle to the Romans. There he affirms and establishes the *righteousness* of God, revealed in Christ alone, and received by faith alone. So clearly and cogently is this argued, that no one accepting the word of God as the Divine Revelation can attempt to substitute any work of his own, or insert even a thought of his own, as a plea for acceptance with God. We have other instances of this relation of reward to service. Thus James speaks of victory over temptation: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord shall give him." And the Apostle Peter, when speaking of the fidelity of elders, whom God has placed over the flock, says: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." We cannot doubt that this triple crown will surmount the brow of the great Apostle to the Gentiles, when the Lord shall come for His saints. But the masterly exposition and defence of the righteousness which is by faith, as contrasted to and opposed to righteousness by law, undoubtedly gives the form of this inspired expression. The crown also is peculiarly significant in the word used. It is not the *diadema*, the crown of royalty, but *stephanos*, the crown of laurel, placed on the brow of the conqueror in the games, or the winner of the race. And so our Apostle places before us the crown his Saviour held before him. Not for him only, but for all who are with patience running the Christian race, "looking unto Jesus," and "looking for Him."