

the azure of Eternal Truth. And the first of them is, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God," and the second, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," and the third, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

#### I.—JUSTIFICATION THROUGH FAITH.

The first is the keystone doctrine of the Christian Church: Justification is through faith in Jesus Christ by the grace of God.

That is God's way of salvation. And to persuade men to accept it is the end the apostle aims at. It is the one passion that burns within him since that memorable day on the Damascus road, when he made the great discovery of his life, namely, the worthlessness of every other method, and the perfect success of God's way of saving, faith in the Lord Jesus Christ.

Announced in the first chapter as God's method, Paul argues it out patiently through four chapters, repeating it in the beginning of the fifth in the first words of the text. And how does he argue it out? First, he begins at the bottom, on common, solid, incontestable ground. He says, all men need it. He says, I see all men striving for something. For what? For peace; peace with themselves, peace with their conscience, peace with the powers that be, peace with God. They do it by sacrifice, they do it by ceremony, they do it by forgetfulness, they do it by hardening their heart, they do it by scrupulous conscientiousness. The Jew has his way, the Roman his, the sage his, the slave his. Their plans may be diverse, but they are all at it, Jew, Gentile, bond, free, all wrestling, agonizing for this one thing. That is what he sees. But that is not all he sees. He says again: 'I see another thing sadder than that, sadder than all this universal ill-at-ease condition. I see the universal failure of every attempt, the deepening hopelessness.' Yonder it is in the Greek myth of Prometheus scaling heaven's walls, stealing heaven's fire, yet chained to earth, to the bare rock, the vulture at his vitals. There again on the streets of Jerusalem in the souls that Phariseism has pinched and shrivelled out of all recognition. The noblest efforts of man to escape sin and its conse-