

indispensable means. He tried to live to God without being set free from the condemnation of the law. As he bears record concerning his countrymen the Jews, so may we hear record concerning him, that, even before he died to the law, he had a "zeal of God, but not according to knowledge." (Rom. x: 2.) Even then he desired to live to God, and thought, indeed, that he was living to God. He thought that his rag of righteousness, which he had attained by the works of the law, would be well pleasing in God's sight. But his obedience to the law was imperfect and broken; and the law claimed obedience perfect and unbroken, pronouncing a curse upon all who did not fulfil its demands. (chap. iii: 10.) Therefore so long as he was "under the law," neither, on the one hand, obeying it perfectly; nor, on the other hand, acknowledging his guilt, and flying for refuge unto him who became obedient until death, magnified the law, and made it honorable; he could not possibly be living a life well-pleasing to God. How could he have the smile of an approving God, when the very core of his moral being was the seat of sin, and his heart the house of that abominable thing which God hates? But, thanks be unto God, though he once learned to bedeck himself with the rag of his own righteousness, and look upon it as a mark of honor, he afterwards saw its worthlessness, and learned to count it but loss, that he might "win Christ, and be found in him." (Phil. iii: 8,9.) Perceiving thus that his own efforts to satisfy the law were of no avail before God, and that by remaining under it he was only invoking upon his head its terrible penalty, he learned that without death to the law there could be no life to God. Hence he says, "I died to the law in order that I might live unto God."

Having thus endeavored to catch hold of the meaning of the apostle, and finding that he alludes in this passage to the day of his justification, his meaning will be most aptly illustrated by turning our attention briefly to the record of his conversion.

When Saul of Tarsus left Jerusalem and took his journey to Damascus, we may certainly divine that he was thinking of himself as a most zealous champion of true religion. Upon whom would God look with favor, if not upon him? "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless:"—who had more to recommend him to