

Now remark that their own righteousness, that is to say the righteousness of man, is classed with the righteousness which comes from the law, and that the righteousness of God is called "the righteousness which is on the principle of faith."

A.—Admitted, but your reasoning leaves entirely aside the fact, that Jesus has kept the law for us, and that He has promised to help us if we seek His assistance.

B.—I do not speak of it, for the simple reason that the Lord has done no such thing, and has promised nothing of the kind. If He has done so, show me the passage of scripture that says it.

A.—I have always understood it in this way. If it is not so, what is meant by the expression, "the righteousness of Christ?"

B.—We do not find exactly this expression in scripture, nor either the fact, that He has fulfilled the law that it might be accounted or imputed to any one. He magnified the law and made it honorable, so that death had no claims upon Him. He, only, of all those who have trodden this earth, has kept the law, which, as He Himself has expressed it, is comprehended in these words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself."

The same chapter that I have quoted, says that Moses thus describes the righteousness which comes by the law: "The man which doeth those things shall live by them," that is to say, if a man is able to keep the law perfectly he will live as long as he keeps it. The

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