

there is no condemnation," is like "In Christ we have peace with God." But there is something in the second text that was not in the first, "Who walk not after the flesh, but after the Spirit." "The righteousness of the law," he says, must "be fulfilled in us who walk not after the flesh but after the Spirit."

Thus he vindicates justification by faith from the charge of leading to presumption and sin. On the contrary, it leads invariably and necessarily to a holy life. Faith worketh by love, heart and hand. After and along with justification, sanctification. They are inseparable; and equally necessary in the kingdom of grace. The first secures our legal standing in the kingdom. The second brings us into likeness with the King. The first begins outside us by the divine transfer and human acceptance of another's work for us. The second operates within us, and is the work of another with us. The atonement of Christ accomplishes two things: cancels the writing against us; and imparts the Spirit to us, to cleanse, appease, satisfy the conscience, and to create and feed the craving for holiness, by keeping Jesus Christ, the Brightness of the Father's glory, before us.

This brings to view the true place of good works in the economy of grace. They belong not to the foundation but to the superstructure of Christian character. No claim to God's favor can be founded upon them. Once the corner stone has been laid they enter into the construction, and ought to indicate the architect and His plan. Good works are only good in their place. No man would dream of employing a roofer with all his professional materials to lay the foundation of a house. He would never think of putting in lath and rafter, and saw dust, and tar and sand and shingles as the foundations. Good enough in their place, they would be worse than nothing out of their place. So with works, good as indications of whose we are, and whom we serve, good for nothing to rest our hopes on.

Had man not fallen, had he no sense of sin, were his conscience free from guilt, were the foundation of his character not black bog land, it would be different. It alters the case when the condition of things is realized. There is work to be undone as well as done. There is rubbish to be removed, foundations to be dug, corner stones to be laid. Justification by faith does the first, removes the rubbish, forgives the sin, digs to the bed rock, lays the stone. Walking