

in their religious belief, unless they deny some of the fundamental doctrines of Christianity.

III. Though regarded as a heretic, Paul was a worshipper of the God of *his fathers*. Though separated from his unbelieving countrymen, he regarded himself as united in spirit to all the good men of past ages. He looked back to Abraham and Isaac and Jacob, and rejoiced in being one with them. He was one in spirit with Moses, the relation of whose law to the Gospel dispensation, he so well understood, and so clearly unfolded; with David, whose sublime utterances he quotes in confirmation of his great doctrine of justification by faith in the propitiatory righteousness of God, revealed in the gospel; with Isaiah, whose clear predictions of Christ he could so well appreciate; indeed with all the ancient worthies of whom mention is made in the eleventh chapter of the epistle to the Hebrews. True he understood what they did not understand. *Their* faith was confidence in God, as to things hoped for, his faith was belief in an accomplished fact, the atoning sacrifice of Christ. *He* lived amid the splendour of the rays of the Sun of Righteousness, *they* amid the comparative dimness of ante-gospel times. He had then a clearer apprehension than any of the saints who lived prior to the coming of Christ, of the way of salvation. But he was one in spirit with them. Thus he contemplated the God whom he worshipped, as the God of his fathers.

To differ in some of our sentiments from the good men of the past does not necessarily imply that we are divorced in spirit from them. We look on the good men of the past, on our Reforming ancestors for example, as having commenced an important work. They would not believe as the dominant party in their day believed. They contended for the truth, for what they believed to be the truth. But they did not finish their work. It is not to be wondered at, if they held some errors. Now who are the truest followers of the Reformers,—those on the one hand, who hold the sentiments of the Reformers, “entire and unimpaired,” the errors, as well as the truths, which they maintained; or those on the other that believe in them as men, who under God commenced an important work, but did not complete it, who held some errors as well as some important truths, and seek to carry on the work which they began, to cast away their errors and follow after truth in the spirit in which they pursued it? Surely it cannot be necessary to oneness of spirit with the Reformers and all uninspired