

hard to be understood, and which some might convert to their own deduction. Farrar, in his "Life of Paul," says he was "Assailed on all sides, but most of all by the espousage of false brethren, and the calumnies of those who desired to throw doubt on his inspired authority." We may accept the account of the opposition without crediting the charge of falsehood or calumny. The brethren had reason to doubt his inspiration when they found him teaching in direct contradiction of Jesus. He was on two occasions asked how one could attain eternal life, and he answered in the plainest possible terms: "What is written in the laws? . . . This do and thou shalt live." And again, "If thou wouldst enter into life, keep the commandments." Matt. 19: 17; Mark 10: 17; Luke 10: 25; 18: 18, Paul taught justification by faith without works. He said: "By the works of the law shall no man be justified. . . . A man is justified by faith, without the works of the law." (Romans 3: 20, 28.) The great popular Evangelist has thus expounded Paul's sentence: "Christ delights to save the greatest sinners. You great sinners shall have as much love as the best, as much joy as the brightest saints. If you have been through the foulest kennels of iniquity no stain can stand against the power of that cleansing blood. Thirty years of sin shall be forgiven, and it shall not take thirty minutes to do it in. Fifty, sixty, seventy years of iniquity shall disappear as the morning hoar-frost before the sun. You shall be with Christ, you shall sit with him upon his throne." This is not all. In "Smith's Dictionary of the Bible," an orthodox work of some authority, it is said respecting Paul's epistles: "We cannot deny that they have been a most copious fountain of false doctrines. There never has been a heresy so abused, or a vagary so wild as not to resort for its proof-tests to this portion of the sacred volume." Original sin, predestination, atonement, justification by faith, the foundation of all the dogmas that revolt the con-

sciences of enlightened men, claim Paul for their author. He wrote in Greek, and his epistles were written before any of the gospels, a long time, and possibly a hundred years before the gospels were at all widely known, whereas his epistles were mostly addressed to the churches, and widely published by being read therein. The doctrines of Paul thus got possession of Greek Christendom before the gospels were known. Paul himself suffered death before they were written.

Towards the end of the third century the priests had established their claim to possess the keys of Heaven and hell, and to consign men to one place or the other at their discretion. Paul's doctrine, that in Adam all men fell, was the foundation of this claim. All men were doomed to hell for Adam's sin, and could escape only through Christ, whose agents the priests were. And these keys unlocked also the strong boxes of the wealthy. The bishops were princes in power and wealth. D. Momorie, professor of theology in King's College, London, and a clergyman of the Church of England, gives a terrible account of those bishops. He quotes Gregory, of Naziangun, who was himself an archbishop and contemporary, as saying that they strove only for power, and to obtain it fawned upon the great: that they were gluttons, villains and perjurers. And the professor himself names many sacred documents which they forged, as is now well known. "Priests as such are not lovers of truth Origin bluntly said 'Is it not our bounden duty to lie and deceive, if thereby we can catch souls.'" "For the purpose of catching souls there was no deceit too gross for them to practice. Artifices, fictions, frauds, formed the staple of the Fathers' arguments The clergy, during the first few centuries, were guilty of the most impudent forgeries the world has ever seen."

It was by such men as these, presided over at the Council of Nice by a pagan Emperor, that fixed the faith