

and actions, than they in selling him purposed to accomplish the merciful and benevolent ends which God contemplated in raising him to be ruler over all the land of Egypt.

We might now proceed to give other simple scriptural illustrations of the principle that though God is in no sense of the word the author of sin, or the wicked actions of men, he both can and often does bring good out of evil; but our space forbids our saying more at present on this important subject.

M.

LESSONS FROM PAUL.

The "Lessons" to which I refer are to be learned from the closing verses of the second chapter of Paul's Epistle to the Galatians. In these verses he marks out his own "way of life." They read thus:—"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." When the apostle thus sets forth his own way of life, he has an end in view. He means to say to the Galatians, and also to us, "be ye followers of me, even as I also am of Christ." (I Cor. iii.)

In order to understand these verses, we must, first of all, endeavour, as briefly as possible, to trace the current of the Apostle's thought.

Regarding the epistle as a whole, it may be said that the great aim of its noble author was to mark out the Only Way of Life for sinful and perishing men. Precious, therefore, and priceless are its contents to every sinner of mankind. In reference to it, Luther, the hero of the Reformation said—"This epistle is my epistle; I have married it." Like the epistle to the Romans, this to the Galatians is a standing protest against the notion of justification, either in whole or in part, by the works of the law. From this cardinal doctrine of justification by faith alone, some false teachers were endeavouring to lead the Galatians away. These so-called teachers of the law, in their zeal to proselytize the Galatian converts to Jewish ideas and ceremonies did not scruple to make some base and baseless insinuations against the character, teaching, and apostolical authority of the great apostle of the Gentiles.