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BE FAITHFUL TO THE END.

IT were not hard to suffer by His hand,
If thou couldst see His face : but in the
dark !
That is the one last trial—be it so.
Christ was forsaken, so must thou be too :
How couldst thou suffer, but in seeming, else ?
Thou wilt not see the face nor feel the hand,
Only the cruel crushing of the feet,
When through the bitter night the Lord comes
down
To tread the winepress.—Not by sight, but
faith.
Endure, endure—be faithful to the end.
Ugo Bassi's Sermon in the Hospital.

DID THE APOSTLES FULLY REPRESENT CHRIST ?

(CONTINUED.)

PAUL'S Epistles—As Paul is the central figure in the early church, when it is viewed from the standpoint of after ages, it will be proper to give special examination to his writings, to learn how he stands in this respect.

We have his epistles to the Roman, Corinthian, Galatian, Ephesian, Philippian, Colossian and Thessalonian churches, and his letters to Timothy and Titus on which to form our opinion.

We do not deem it necessary to enter fully into the discussions concerning the true authorship of these documents, or the accuracy of all their parts as compared with the original copies. This more detailed examination may claim our notice further on. But it is evident that no matter what of genuine doubt might be the outcome of such examination, still it would remain that these productions, above enumerated, *include* all the evidence which we have before us for examination.

Certainly, in face of the fact that when they were pronounced on by the church—in the middle of the second century—as canonical, and incorporated with the books

of the New Testament legality and not spirituality characterized the visible church, we cannot dogmatize concerning their absolute correctness.

We have seen, in previous articles, that thousands in the church visible, even in Paul's day, remained zealous for the Jewish law, and we know from the burden of his (Paul's) letters that he fought this Judaizing tendency in the church, not hesitating to call the authors of it *false brethren*; and when he came up against Peter in connection with this matter he opposed him uncompromisingly. But the further details of this great battle have not been preserved. Either designedly or through carelessness they have been lost.

And so we are forced to bridge over a chasm of some hundred years, with all its possible changes, by mere guesses, ere we come to clear, undoubted history.

But this point reached, furnishes us with a consolidated, legalistic church, in which the teaching of Christ concerning divine guidance was practically buried under a load of legalistic traditions. Traditions which were enforced on the people in the name of Paul and his contemporary apostles.

Now, we maintain that fair, candid examination of Paul's writings must take in the fact of this *formative* century, and admit the possibility of radical changes in the text of all his writings during this period, for the reason that if he had in his original letters truly represented Christ and his teaching concerning divine guidance, there had been a tremendous pressure on his followers and admirers to alter what he wrote to make it harmonize with the widely divergent teaching which obtained a century later.

But this thought, we freely admit, does not alter the possibility of Paul having fail-