

the law? You say that these are truths of salvation taught only by the Spirit of God, through men inspired to communicate them. And you say truly. But it is equally true that the Spirit of God taught these truths to Paul, by Missions. Persecution scattered the church, and the Spirit within them impelled believers to preach, and Gentiles were converted. And thus Paul came to see and understand the scope and application of the work of Christ. Then the church at Jerusalem rejoiced that upon Gentiles also God had bestowed eternal life. Then Peter said to complaining Jewish Christians, who can refuse water that these should not be baptised! What was I that could withstand God! On the one hand, Paul writes to the Ephesians (ch. iii: 3-6) that his knowledge that "the Gentiles should be fellow heirs, and of the same body, partaking of his promise in Christ by the Gospel," was a mystery made known to him by revelation, which in other ages was not made known to the sons of men. And on the other hand, we learn the method of that revelation by the Spirit, not only in the important fact that the work was already begun and made good progress before Paul entered upon it, but we read it even more clearly in the fact that his statement and argument for his doctrine of justification are but the elucidation of principles involved, and vindication of truths which lay at the basis of his missionary activity. Justification through Christ because of the universal sinfulness of men, Jews as well as Gentiles. There can be no

righteousness by the law, therefore, but only in Christ, and therefore for all men. The mystery of Christ seems in Paul's mind to be almost identical with the mystery of the calling of the Gentiles; the extent of the atonement is involved in the nature of it. Thus the church owes the very title deeds of her existence the very doctrines of her salvation, to the early Missionary impulse of the Holy Spirit. And so, also, when Paul passes on to his Christological Epistles, we trace the same motive, in part at least, of expanding and establishing the idea of the dignity of the Person of Christ, as necessary on the one hand, to furnish an adequate value for the universal sacrifice, and as the other, to exhibit his right to his glorious reign as head over all things to his church, possessing all might and dominion and majesty and judgment. And when we pass on to that picture in the gospel of John, the heavenly gospel, telling of Christ's testifying of himself, and speaking of things which he had received from the Father, who does not see that the same or rather a higher universalism pervades the whole; that Jew and Judaizer, are now all forgotten that man as man, as he stands before God in relation to Christ, believing or rejecting, is alone in question; that this idea of universality, the salvation of the world, its new creation, is alone in place. And the Apocalypse carries forward the hope of the church into the future, when the promises shall be fulfilled, and the effect of the spiritual life completely realized.

Let us see to it that whether we