

in this Epistle of St. Paul, which is indeed a new edifice, but built on an old foundation.

Further, *the text* of the Epistle is a line from the prophet Habakkuk. Now the just shall live by his faith (Rom. i. 17). When, having launched his subject, he wishes to convict the Jews of sin, he reminds them of the complaint of two of their own prophets, how that, on their account, God's name was blasphemed among the Gentiles (ii. 24). Does he, a little further on, desire in trenchant language to bring in all mankind guilty before God? He throws together a number of references from the Psalms, adding one grave indictment from Isaiah, and these cover half a page (iii. 9). When he purports to lay down the doctrine of imputed righteousness, he finds both his terms and his example in a paragraph of Genesis. Thus Abraham believed God, and it was imputed to him for righteousness (iv. 3). Later on he handles the difficult topic of election; Malachi, Jeremiah, and Hosea all suggest themselves to his mind (ix.). Again, he would describe the true simplicity of saving faith; but how? Not, as we might suppose, exclusively on his own authority as being one to whom such truth had been clearly revealed. No, not thus. But "the word is nigh thee"—language first used by Moses, when he pleaded with Israel (x. 5). Or, for the same purpose, he quotes the language of Joel, "Whosoever shall call upon the name of the Lord" shall be saved (x. 13). He cannot even describe the triumphs of Christianity in his own time without introducing a quotation from the Psalms, nor discuss Jewish unbelief and disobedience except in the language of the prophet Elijah (x. 15, 16). And if his patriot heart rejoices to know that the hardening of Israel is but in part and for a time, it is not simply by a Divine intuition, but because Isaiah has promised a fulness of blessing under the Deliverer who shall yet come (xi. 26).

How easily might we multiply such examples! What, then, may we learn from them? Why so often does he cry, "It is written, it is written, it is written"? Why cite with such frequency the Scripture of this or that prophet? Doubtless because their words being inspired were as seeds full of life,