

off and secondary channel of her life were in the Missionaries she sends to the frontier or to the heathen—are ideas contrary to New Testament truth. Nay, if we must make distinctions, let us rather say that the Missionary work is church, and the home organization is the appendage. Paul and his Missions were more than Jerusalem and Antioch combined. And let us be assured that the law of her being is, that in proportion to her sound and spiritual extension abroad, will be the vigor and illumination of her life at home.

6. Nothing can be more instructive than to study the way in which this idea of universality is inwrought into the structure of the New Testament both in its history and the development of its doctrine. We have seen that it is included in that love which is the life principle of the church; in the purpose of God in salvation; in the sending, the incarnation and atonement of Christ; in the mission of the Holy Spirit; and in the idea of the church when first instituted on earth. Now look at the New Testament in its broad outlines of history and literature. Its history is the history of Missions; its epistle is the literature of its Missions. The great, comprehensive, historical fact of the Apostolic period is the change of dispensations; that is, the calling of the Gentiles; that is, Missions. The great, fundamental truth of the gospel is justification by faith. We have seen how indissolubly connected these two are; that the one is the expression in history of the other, which is the life principle moulding that ex-

pression. That because the real spiritual sacrifice has been made, there can be no condition of salvation other than faith, and because faith is the sole condition, the application must be universal. And as this truth, taught by Christ and brought into the life by the Spirit found expression in the extension of the church, so on the other hand the church came to full comprehension of the truth, and of its relations, so as to reduce it to definition and to carry it to its intended results, by means of this extension. In this sense it is eminently true that history was before doctrine. The Apostles in Jerusalem, in the nature of the case, necessarily devoted themselves to witnessing for Christ, and promoting the growth of the church among the Jews, at first. There must be a material basis for wider extension. The leaven spread from within. And in order to their greater efficiency in this work, their minds are not distracted by ulterior questions, about the abrogation of the law, or the calling the Gentiles. Peter and James especially, therefore, hold the door open for the Jews, and continue to do so to the end of their lives. Meanwhile we have seen that the expansive force of this new idea, or rather the force of this new life, has, unconsciously to themselves, passed beyond the limits of Judaism, and Gentiles are brought in, and Gentile Missions established. How did the church learn not only that faith in Christ was the way of salvation, but more than this that circumcision was no longer to be enforced, and that righteousness was in no sense by