

which he put things may have been the slow growth of time ; but it is meant that at the time of his conversion, or immediately afterwards, he had the great religious intuitions which he afterwards put into definite and dogmatic form. For instance, Paul saw from the very first of his Christian experience that salvation is not to be attained by deeds of the law, but only by the grace of God as exhibited in a crucified Christ ; but it may have been years before he was able to write this pregnant statement : " Him who knew not sin, He made sin on our behalf, that we might become the righteousness of God in Him."

Perhaps the chief question that faced the apostle to the Gentiles as he sought to carry on his work was, " Must heathen converts submit to Jewish rites in order to salvation ? " Around that question a bitter conflict arose on the issue of which, humanly speaking, the future of Christianity was to depend. In the early history of the conflict the question was debated at the conference in Jerusalem, " Must Gentile Christians be circumcised ? " Peter and Paul came into collision at Antioch over the same matter. There arose a party in the church bitterly opposed to Paul, referred to again and again as the false teachers, who followed in his footsteps wherever he went, not seeking to convert pagans to Christianity, but to bring Christian converts under their own Judiastic views of the Christian faith.

This question about the permanence of the law, the perpetual obligation of the law, naturally brought forward other questions. For when the apostle argued the annulling of the law as a way to acceptance with God, the Judaizers immediately asked, " Who is this man who dares to speak thus against the divinely-given law of Moses ? He calls himself an apostle ; what right has he to the name ? " And so Paul is forced to defend his apostleship. But another point of debate forces itself to the front. Israel had for long centuries been God's chosen people, enjoying great and special privileges ; could Paul's view of Christianity be right, involving as it did the cancelling of the election of Israel and the throwing of the door wide open to the Gentiles ? These three great questions the apostle discusses in his great epistles. The first, as to the perpetual obligation of the law, in Galatians ; the second, as to his apostleship, in Corinthians ; and the third, as to the election of Israel, in Romans.

With these four epistles before him the author proceeds, in a series of interesting chapters, to state what he understands Paul's conception of Christianity to be. The great fundamental doctrine of justification by faith is shown to be viewed by the apostle from both the negative and positive sides. The doctrine of sin is elaborated to prove that salvation by the works of the law is absolutely impossible. The righteousness of God is shown to be something which belongs to the Christian man, yet is