

turned again into Damascus." (V. 15.17. Comp. Acts xxvi. 12.20.) These are the principal points which are discussed by Paul in his first chapter.

In the first part of his second chapter the Apostle tells the Galatians about a meeting which had been convened at Jerusalem, whither he went, accompanied by Barnabas and Titus, that he might bring under the consideration of the Apostles and elders of the church, the Gospel which he was preaching among the heathen so that it might be made manifest that he was of one mind with the other apostles in reference to the truth of the Gospel. At that meeting the question as to whether it was, or was not, necessary for believers to be circumcised and keep the law of Moses, in order to be saved, was discussed; and this was the question about which the Galatians were troubled. (V. 3. chap. v.; 2, 3, 6, 12, 13.) Very probably their troubles also averred that Paul was not at one with the other apostles in reference to the truth of the Gospel. If so, he proves their asseveration to be false; because the following verses, which sum up his account of the meeting, abundantly testify that entire harmony existed among the Apostles as to the way of salvation.

"And when James, Cephas, and John, (the leading Apostles, acting as representatives of the others) who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go (to preach the Gospel) unto the Heathen, and they unto the Circumcision. Only they would that we should remember the poor; the same which I also was forward to do." (v. 9, 10.) Having thus proved that he was divinely called, divinely instructed, and thoroughly at one with his fellow-Apostles as regards matters of doctrine, he still further establishes the fact of his apostolical authority by relating his encounter with Peter at Antioch, where he "withstood" that apostle "to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision." The other Jews, following Peter's example, also dissembled with him, so that even Barnabas, who stood with Paul before, was carried away with their dissimulation. But when he saw that they walked not uprightly according to the truth of the Gospel, he remonstrated with Peter, as the leader and representative of the others. And the verses I propose to consider either form a part of,