

the school of Hillel into the subject of divorce. We have no space left to illustrate these points, but we have already seen enough to justify and emphasize the righteous anger which repeated eight times in succession, "Woe unto you scribes and Pharisees, *hypocrites!*"

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### THE GOSPEL IN THE EPISTLES.

*Jesus Christ was born of the Virgin Mary, and suffered under Pontius Pilate.*

BETWEEN these two articles, the one speaking of the commencement, the other of the closing scenes of the earthly life of Jesus, the Creeds insert no word to tell us of the mighty works which were performed, and the wondrous lessons which were given by Him in the interval. To believe that Jesus took our nature, and in the end died for our salvation; that in His humanity He wrought out the work of redemption, comprehends all the remaining truths of Christianity. On these two articles rests all the Christian's faith.

But in an investigation such as that in which we have engaged, there must of necessity be much to say concerning the active years of the life of Christ, and also of the lessons which He gave to his disciples, and through them to the world. It is with these latter, the teachings of Christ, that we at present propose to deal. During his life, both friends and foes confessed that never man spake like this man; and it has often been pointed out that his lessons must have given the world a surprise, for they were such as men had never heard of before.

There has lately been put forward,<sup>1</sup> with all the attractiveness which polished diction combined with great learning can impart, a picture of the life and character of Socrates, as though it were not very unworthy to be placed as a companion to that which the Gospels paint for us of the life of Jesus. While admitting, as fully as Dean Stanley could desire, that in studying the life and character of Socrates "we are conscious of having climbed the highest point of the ascent of Gentile virtue and wisdom," and while by no means wishing to look upon the whole world as God-forsaken, except the little nation of the Jews, we should not only say with him that "the differences" between the life of Christ and that of Socrates "are immense," but must feel that they are so immense as to forbid any comparison. Even the affectionate handling which in this lecture has been bestowed upon the Athenian sage, has not been able to pass by the jesting way in which he not unfrequently spake of that inward monitor by which he professed to be guided; a practice so common with him, that the spirit has communicated itself both to Xenophon and Plato, his most attached pupils. Nor has Dean Stanley failed to notice how by his manner Socrates excited every sentiment of astonishment and ridicule; how his violent outbursts of temper were not unfrequent; how at the homely jokes which he poured forth, the listeners shouted with laughter; how he entered heartily into the jovial revelry of the religious festivities of his disciples, and was the mark of a thousand jests; that his teaching was conducted throughout with a pretence of ignorance, and that

<sup>1</sup> Stanley's "Jewish Church," vol. iii. lect. 46.

the character of his whole labours was indirect and negative; and that the philosopher's claim for a reward from the State for his services, is that "which invests the character of Socrates with a heroic dignity which would else perhaps have been wanting to his career from its simplicity and homely usefulness." It must also be felt that the work of Socrates was in the main intellectual, and that he sought out men of celebrity with whom to dispute, that he might demonstrate their ignorance; while the work of Christ was spiritual, addressed unto all men, to prove their sinfulness, and to supply a motive which should lead them to repent. Nor can it fail, we believe, to jar on the feelings of many, to have the discourses which are recorded in the *Phædo* and *Crito*, put, as is here done, into comparison with the teaching of the last days of Christ's earthly life, followed as such teachings were by that dread scene on Calvary, in which the Sufferer "threatened not, but committed himself to him that judgeth righteously;" while the sequel of the sage's discourses was the "scowl of stern defiance at the executioner," and "religious persuasions" only emphasized by the reminder which is given to *Crito* that the cock which had been vowed to *Æsculapius* must be duly paid.

Before Christ taught, the world had never listened to such precepts as are contained in the Sermon on the Mount. Those "men of old time," so often named therein, to whose laws the teaching of Jesus gives a wider and deeper meaning, had received the commandments through Moses from Mount Sinai, and to laws as perfect as theirs no heathen nation had ever attained. These laws it was one part of the mission

of Christ "to fulfil." They had at first come forth from God; but as yet men had felt but a small portion of their meaning, and so had acted on the letter, without comprehending the grandeur and divinity of the spirit which they contained. Christ's exposition acted like a new creation. He breathed his spirit into the ancient words, and at once they became instinct with fresh life, and were proved to reach not to outward actions only, but to the inmost recesses of the heart. This effect is what Jesus means by his saying, "I came not to destroy the law, but to fulfil."

The novelty of the Lord's lessons will especially be seen if we pass in review what we may call Christ's calendar of saints (Matt. v. 3-11). The characters which are here canonized are such as had never been of much esteem among the Jews, and were held in contempt among the heathen nations. "The men of old time" among the Israelites had taught, "An eye for an eye, and a tooth for a tooth;" but Christ lauds the characters which exhibit the contrary spirit—the humble, the mourners, the meek, the merciful, the pure, the peacemakers. With what astonishment must the multitudes have listened while the new Teacher dwelt on the blessedness of virtues like these. How unlike all they had heard before were such precepts as, "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also;" and again, "Love your enemies, bless them that curse you, do good to them that hate you."

In what a different aspect, also, is the question of divorce presented by the simple rule of Christ—"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery;

and whosoever shall marry her that is divorced committeth adultery"—from that which it assumed in the subtle disputations of rival Jewish doctors. It was in our Lord's time one of the most hotly debated questions of the day; and the ingenuity which had first interpreted a *permission* of Moses into a *command* (Matt. xix. 7, 8), had by this time found expedients whereby a severance of the marriage tie might be effected for every cause or for none. With a word Christ scatters these figments of the schools to the winds, and restores to view the spiritual idea of marriage which so largely pervades both Old and New Testament Scripture, but which the perverse interpretations of the time had well-nigh obliterated.

How novel, too, was the doctrine that sin is committed in the heart, even though it never pass into outward action; that the guilt lies in the thoughts, and that they are to be purified, because that only which cometh out of a man's heart defileth the man. So too was, "Judge not, that ye be not judged;" and the lesson that to love all men is the way whereby we may approach that perfection after which the disciples of Christ are to strive, because it is the characteristic of God Himself.

Precepts like these, hitherto unheard of and far in advance of either heathen or Jewish aspirations, are reiterated in each Gospel, and under many forms, and constitute a strong mark of the veracity of what the Evangelists have recorded, because in each Gospel the character of Christ's teaching is represented exactly in the same light, and that, one which was unspeakably in advance of the thoughts of the age in which Christ lived. But our present object is to

shew that this same advanced teaching is to be found in what we have called the Gospel according to St. Paul, long before St. Matthew's Gospel saw the light, and must therefore have circulated on the lips of the Christian missionaries in their travels through the world, and have become the basis of Christian teaching on which the Apostle is able to rest his exhortations to the Churches.

The new lessons of Jesus must have been preached with the authority of his name to the Roman Church, and have had a long time in which to become rooted in the minds of the brethren, before St. Paul could write to them, as he does (Rom. xii. 12-18), in language which breathes the very spirit of Christ's sermon. "Be kindly affectioned one to another with brotherly love; in honour preferring one another; be patient in tribulation; bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Recompense to no man evil for evil. As much as lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good." The substance of the Sermon on the Mount had been many a time heard in the city of the Cæsars, before St. Paul, a stranger to the Church, could write words like these, and feel that they would be appreciated. He felt sure, as he wrote, that they who had preached in Rome had carried but one message with them, and that, the teaching, heretofore unheard, in which Jesus proclaimed the blessedness of these characters for which the world had so little esteem.

In kindred tone does the Apostle speak to the Corinthians of his own endeavours and those of his

companions to follow the Master. "We are fools," he says (1 Cor. iv. 10, *et seq.*), "for Christ's sake. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." Could this foolishness for Christ's sake have been understood except by men whom oral teaching had supplied with full knowledge of those lessons of Christ which even to this day the world calls foolishness? Does not in like manner the description of Christian charity, which the Apostle has given in the same letter (1 Cor. xiii. 4-7), accord in almost every particular with the beatitudes of the Lord's sermon. This, which the Apostle names the greatest of the trinity of Christian graces, is found to constitute the character of the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, and those who suffer for righteousness' sake. And of the same kind are the fruits of the spirit which he enumerates to the Galatians (v. 22, 23). There too, peace, long-suffering, gentleness, meekness, are the virtues against which there is no law, and which constitute chief elements of the character of those whom in the next verse St. Paul calls "they that are Christ's." We can have no doubt that those who received this epistle knew very well on what teaching such precepts were grounded; that the possessors of these virtues were said to belong to Christ because the whole scope of Christ's ministry had been to exalt these qualities which the world cared nothing for. And if this were so, the Galatians had heard of this feature of the gospel message long before it was put into the permanent form which it received from the Evangelists. They had heard the gospel as it is there

written, but had heard it only from the lessons of Christian brethren; yet its spirit had been fully communicated to them even in this matter where the Christian precepts ran so much counter to the notions of the world. Years before any Evangelist had written, "the law of Christ," which Christians were to fulfil, had been carried by the words of St. Paul and his fellow-labourers into Asia and some parts of Europe. "Bear ye one another's burdens," he says to the Galatians (Chap. vi. 2), "and so fulfil the law of Christ." We know that the Apostle himself, though not one of those who listened to the gracious words of Jesus, had become thoroughly acquainted with Christ's teaching; yea, in one of his speeches (Acts xx. 35), we learn from him a saying of the Lord—"It is more blessed to give than to receive"—which has not been mentioned by any Evangelist. We are not anxious here to lay stress on the miraculous enlightenment which the Apostle received. The teachings of Ananias at Damascus were followed, we cannot doubt, by those of other Christian disciples; and he who had been above others zealous in the Jews' religion, was not likely to be less earnest in seeking after knowledge concerning the Lord whom he had lately accepted, and in whose service he was now for evermore engaged. And we find that on the precepts of this Sermon on the Mount he is in entire accord with the Gospel teachings of Jesus, and that he represents the nature of the Lord's mission exactly as we afterwards learn it was described in Christ's own words. Faith in Christ is not to destroy the law. For he asks (Rom. iii. 31), "Do we then make void the law

through faith? God forbid; yea, we establish the law." And again in the same Epistle (Chap. x. 4), "Christ is the end of the law for righteousness to every one that believeth."

Let us look next at the way in which the Apostle sets forth that new doctrine of endurance of injuries rather than retaliation. We seem to hear the very words of the Saviour when St. Paul says (1 Cor. vi. 7), "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" St. Matthew's Gospel was not existing when these words were written, but the Corinthian Christians had long before learnt that the words of the Master had been, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." On this teaching it is that St. Paul bases his reproof, the fault being that such practice was a contradiction of the lessons of the Lord, whose servants Christians had promised to be.

Passing next to the subject of divorce, we find the Apostle adopting here the same language as is by St. Matthew recorded in our Lord's sermon. The words occur incidentally in illustration of another argument, but they are so much the better for our purpose on that account, because they prove that this teaching of Christ had become so well known, even before the Epistle to the Romans was written, that it needed no exposition, but could be employed as an example which all would comprehend. St. Paul's words are (Rom. vii. 2, 3), "A woman which hath an husband is bound by the law to her husband so long as he

liveth. . . . If, while her husband liveth, she be married to another man, she shall be called an adulteress." But in his Epistle to the Corinthians (1 Cor. vii. 10) we find him setting forth this same precept directly, and as the teaching of Jesus. "Unto the married I command, *yet not I, but the Lord*, Let not the wife depart from her husband: but and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife." The very fact of an appeal being made here to the teaching of the Lord is evidence enough that the Apostle was writing to a congregation to whom these teachings were not unfamiliar; and when we find the precept quoted so exactly parallel to the words which the Evangelist records, we can hardly help concluding that the substance of this very sermon had been published in Corinth, either by St. Paul or some earlier missionary. And there is no lack of other instances where the language of the Apostle suggests the same conclusion. Compare his words (2 Cor. x. 5) on the control of the thoughts, where he teaches that "every thought is to be brought into captivity to the obedience of Christ;" and on the wrongfulness of passing judgment one on another (Rom. ii. 1), "Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself." Nor can we fail to trace the Saviour's precept of universal love in the apostolic injunction (Rom. xiii. 8), "Owe no man anything, but to love one another. . . . Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Every one of these passages finds its counterpart in Christ's great

sermon. Now, had these been ordinary precepts, lessons which could be found elsewhere, St. Paul's employment of such language would have proved nothing. But such teachings were unique in the whole history of morality; they were unknown before they fell from the lips of Jesus, before He thus divinely fulfilled the law. When, therefore, St. Paul lays them down without comment, as the ordinary tenets of all who strove to be followers of Christ, we have a proof that the lessons which Christ is represented, by all the Evangelists alike, as having inculcated during his ministerial life, had been circulated orally far and wide, and had become the common treasure of the Christian world a long time previous to the composition of the Gospels.

We have hitherto striven to shew how much of the Sermon on the Mount can be found in St. Paul's Epistles, and how the allusions of the Apostle give evidence that the teaching of that sermon was widely known in his day in the Christian congregations. We have done this because in that discourse our Lord claims to be giving new light and fresh life and meaning to the laws and observances of old time, and the teaching therein contained was of a character entirely new to the world. But it is not alone in representing the spirit of such a large discourse as this, that the writings of St. Paul supply us with evidence on the subject we are examining. We can trace, in numberless single passages, words and forms of expression which could not have been written except by one thoroughly familiar with the language of Christ, nor appreciated by a congregation which was not possessed of a like knowledge.

Take, for example (Rom. x. 9), "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The latter part of the verse could of course find no parallel in the words of Christ as recorded in the Gospel teachings; but we cannot doubt that the former clause is founded on those claims which Christ Himself had made, and which are recorded by St. Luke (Chap. xii. 8), "Whosoever shall confess me before men, him also shall the Son of man confess before the angels of God;" and by St. Matthew in almost the same words.

Again: whence came the words (Rom. vi. 16), "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" but from the teaching of Jesus recorded long after by St. John (Chap. viii. 34), "Verily I say unto you, Whosoever committeth sin is the servant of sin"? The very form of the sentence, commencing with an appeal to previous teaching, "Know ye not?" shews us that the sayings of Christ had been published in Rome before St. Paul addressed the Church in his epistle; and so sure does the Apostle feel that what Christ taught had been set forth in its fulness, that, though he is a stranger yet to Rome, he is thus confident in his manner of address. And, following close upon the words we have just quoted from St. John, is another sentence, which recalls the context of the passage which we have cited from the epistle. The Evangelist writes, "If the Son shall make you free, ye shall be free in-

deed." We feel a conviction very nearly allied to certainty that the Apostle had these words of Christ in his mind, and knew they would be no strange language to his readers, when he continued, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, ye became the servants of righteousness." All through the argument we see the Apostle's allusion is to previous teaching which the Christians in Rome had received, to the doctrines of those oral teachers by whom they had been at first won to the service of Christ. They had been made acquainted long before with this new doctrine concerning real freedom: the lesson had wrought its effect, the Son had made them free, and in this perfect freedom they had become servants of righteousness. What but Christ's words could have been the groundwork of teachings like these?

Once more: whence could an expression like that which the Apostle uses to the Corinthians (1 Cor. xiii. 2) have come, but from those words of the Lord recorded by all the Synoptists alike? St. Paul's words are, "Though I have all faith, so that I could remove mountains." But who had ever spoken of the power of faith before the time of Jesus? He had asked it of all his followers, and had said unto them, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove." The teaching is so novel, and the phraseology so striking, that it can have come from no source but the reported words of Jesus. These were well known before the Gospels

were written, and so well known to the Church of Corinth, that St. Paul feels no hesitation about speaking in such terms concerning the might of faith.

A like remark will apply to that graphic description of the resurrection given in the same epistle (Chap. xv. 52), "We shall all be changed, in a moment, in the twinkling of an eye, *at the last trump: for the trumpet shall sound*, and the dead shall be raised." These are novel words. The disciple would not have ventured to use such a description had not the Master employed like expressions before. Nor could the Corinthians have been strangers to the idea which is so curtly introduced. They had been told, we cannot but feel, long before St. Paul wrote to them, that Christ, in his account of the judgment day, had said, "And God shall send his angels *with a great sound of a trumpet*, and they shall gather together his elect from the four winds" (Matt. xxiv. 31).

And again: can we imagine that St. Paul would have spoken as he does concerning the union of believers with God and Christ, a teaching such as mankind had hitherto never heard of, had not his readers previously been acquainted with the lessons of Jesus on this subject, as they are set forth in the Gospels? He writes to the Romans (Chap. viii. 1), "There is therefore now no condemnation to *them which are in Christ Jesus*." And once more (Chap. xii. 5), "So we, being many, *are one body in Christ*, and every one members one of another." And to the Corinthians (1 Cor. iii. 23), "All things are yours; and *ye are Christ's; and Christ is God's*." And to the Galatians (Chap. iii. 28), "*Ye are all one in Christ Jesus*." Can we think that such sentences would

have been written without further exposition to the disciples in these distant Churches, had not the words of Christ, which make them plain, gone forth on the lips of all his missionaries, as they are recorded for us in later days by St. John (Chap. xvii. 20-22): "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one"?

The last quoted passage is from the Fourth Gospel, and we would here once more call attention to the fulness with which the tone and language of St. John are anticipated in these letters of St. Paul. Who does not feel, as he reads the dialogue between Christ and Nicodemus, and comes upon words like these, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," that such words had been published at Rome as the teaching of Jesus before St. Paul could write to the Church there (Chap. viii. 5), "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit"? And when we find him saying (1 Cor. xv. 36), "That which thou sowest is not quickened, except it die," we see that he is using imagery which his readers knew that Christ had employed before (John xii. 24), "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone:

but if it die, it bringeth forth much fruit." Was not St. Paul conscious, moreover, that his hearers knew of Christ's saying, already quoted (John viii. 38), "If the Son shall make you free, ye shall be free indeed," when he said unto them (1 Cor. vii. 32), "He that is called in the Lord, being a servant, is the Lord's freeman;" and again (Rom. viii. 2), "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"?

Concerning the office of the Holy Ghost also, St. Paul is in perfect accord with the Gospel of St. John. To the Corinthians (1 Cor. xv. 10) he writes, "No man can say that Jesus is the Christ but by the Holy Ghost." This had been the testimony of Christ Himself, which St. John, when he wrote, recorded thus (Chap. xv. 26, 27): "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also (*i.e.*, after receiving this testimony of the Spirit to confirm you) shall bear witness, because ye have been with me from the beginning." And we are told in like terms by St. Matthew (Chap. x. 20) that Jesus had comforted his disciples as He spake of their future lot, when they should have to bear testimony unto Him before the rulers of the world. They were promised a strength beyond their own. "It is not ye that speak, but the Spirit of your Father, which speaketh in you."

Perhaps this may be the most fitting place to notice how entirely these early-written Epistles accord with the Gospels in all other notices of the work of the Holy Spirit. The language of the Gospels concerning the Holy Ghost is such as was

unknown under the older covenant. In the Old Testament, though the Spirit of God is mentioned almost in the first sentence of Genesis, yet his grace-bestowing sanctifying influence, so fully revealed through Christ, was not shewn to the men of old time, except through a glass, darkly. In this sense the words of St. John (Chap. vii. 39) are a solemn verity: "The Holy Ghost was not yet given, because that Jesus was not yet glorified." But concerning this larger revelation the Epistles speak in exactly the same language as the Gospels, and that language such as none but those who had heard of Christ's promises of the aid of the Holy Ghost could understand. All the Evangelists describe how Christ foretold that an outpouring of the Spirit should follow his ascension. St. Matthew records (Chap. iii. 11) how John the Baptist spake of this gift of the Spirit as a baptism which the coming Messiah should bestow on all his servants. And we have like testimony from the other Synoptists. St. Luke tells us of the Holy Ghost as speaking in the aged Simeon (Luke ii. 25), and revealing unto him that the Christ was soon to come; and again (Chap. xi. 13), he says that the Father will bestow this gift of the Spirit on them that ask Him. But it is in those final discourses of the Lord, which St. John alone records, that the fuller teaching on the gift of the Spirit is found in the Gospels. There He is called (Chap. xiv. 16) "The Comforter, who shall abide with you for ever, even the Spirit of truth, which proceedeth from the Father;" and once more, in the same Chapter (*Verse* 26) it is said of Him, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things

and bring all things to your remembrance, whatsoever I have told you;" and (Chap. xvi. 13), "He will guide you into all truth." But exactly in the same tone had St. Paul written to the Romans (Chap. v. 5), long years before St. John's Gospel was composed, concerning "the love of God, which is shed abroad in our hearts by the Holy Spirit which is given unto us;" and (Chap. viii. 13) that "through the Spirit" they might "mortify the deeds of the body;" and (Chap. xv. 13) it is "through the power of the Holy Ghost" that they are to "abound in hope." To the Corinthian Christians he writes (1 Cor. iii. 16), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and, just before (Chap. ii. 13), he says of his own preaching, "We speak not in the words which man's wisdom teacheth, but which the Spirit of God teacheth." It is the pledge or earnest of the indwelling Spirit which (2 Cor. v. 5) gives to the Christian his confidence that "mortality will be swallowed up of life;" and the promise of the Spirit is that gift which, through faith, the Galatians are taught (Chap. iii. 4) to hope for for themselves. And to the same Churches he says again (Chap. v. 5), "We through the Spirit wait for the hope of righteousness which is by faith;" and once more (Chap. v. 25), "If we live in the Spirit, let us also walk in the Spirit." From language like this there cannot be a doubt that the several Churches to which these letters were addressed had been fully taught concerning the gift of the Holy Ghost, knew that their teachers were men full of the Holy Ghost, knew all the deeper teaching of the Lord, which St.

John has recorded, and looked themselves for grace, power, knowledge, and hope, to be given by the same Spirit; and had learnt this from the very earliest teachers, who went forth as messengers of Christ; and preached the gospel history long before it was written as we possess it.

Out of a long list, we add yet one or two passages which either refer directly to Christ, or approach so closely to the words which He used, that we can have no doubt that those who first heard them recognized them as the teachings of Jesus. St. Matthew tells how Christ, when sending forth his disciples at the first (Matt. x. 10), had declared unto them that they ought to look for temporal support from those to whom they preached; "for the labourer is worthy of his hire." The Corinthians had been instructed in this part of the gospel before St. Paul wrote to them, for (1 Cor. ix. 15) the Apostle reminds them that the Lord had ordained "that they which preach the gospel should live of the gospel." We can hardly need further demonstration that the actual words of Jesus were set forth wherever the gospel was preached, and that the life and actions of Christ were as well known to the Church in Corinth as they are to us from the Gospels. Had it been otherwise, St. Paul could not thus have appealed to them.

How like in spirit to the words of Christ—"It must be that offences come, but woe to that man by whom the offence cometh"—are these of the Apostle (1 Cor. xi. 19), "For there must also be heresies among you, that they which are approved may be made manifest among you." And on a kindred sub-

ject, as Christ had said, "Whosoever offendeth one of these little ones that believeth in me," so does St. Paul teach (1 Cor. viii. 12), "When ye sin against the brethren, and wound their weak conscience, ye sin against Christ." St. John says of Christ (Chap. i. 12), "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But St. Paul had long before said to the Galatians (Chap. iii. 26), "Ye are all the children of God through Christ Jesus."

This list of illustrations might be greatly extended, but enough has been said to shew that not only does St. Paul quote the words and authority of Jesus for his teaching, and quote, too, in the precise manner in which they were afterwards recorded by the Evangelists, but that he also employs the language and represents the tone of Christ's discourses in many places, without direct mention that the words and sentiments are drawn from the lessons of our Lord, though their character is such that they can be found nowhere but in the Gospels. Thus we feel sure, as we read his letters, that to the first recipients thereof, just as much as to ourselves, such teaching was but a repetition of precepts which they had first learnt from the history of Christ; that as they followed St. Paul's arguments and appeals, the congregations of Christians in Rome, Corinth, and Galatia, knew that all was founded on the words of Jesus; and that the lessons which they had at first received from the life-story of Jesus were now repeated and furnished with a practical application by the apostolic letters. They knew that they were only hearing the Gospel in the Epistles.

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