

and Napoleon. But Saul of Tarsus was not born to be a captain of men, nor one of those word-wizards, who, whether in prose or verse, captivate the soul. On account of his Jewish birth, all careers were closed to him but one, and that was Rabbi-ship, or the self-righteousness of the Pharisee. That he accordingly entered on, as we know, with such intensity and concentration of purpose, that it would soon have set him as far above the Hillels and Gamaliels, as saintship, however touched with fanaticism, is superior to the sage and balanced disposition of the ordinary school doctor.

Conversion, then, being the carrying over of the powers of the old life into the new, we have now to see what makes the Apostle's conversion so marked and exceptional that it stands out conspicuous in Church history. Take it all in all, it is the most decisive proof of the historical certainty of Christ's resurrection which has ever arisen in the whole sweep of time between Christ's first and second advent. Divines, as a rule, have been accustomed to regard almost exclusively the conversion of the Apostle Paul on the miraculous side only. From this point of view, it is an uncaused event, with no antecedent outside the eternal counsels of God. The Apostle himself undoubtedly so regarded it, as supernatural. It is true that every birth is in a sense a miracle: it is a beginning, and at every such beginning there must be the eternal will of the Father, the eternal word of the Son, and the eternal operation of the Spirit, combining to say, "Let there be light, and there was light." If this be so in nature, much more must it be so in grace; if the first birth be not without the creative Word: how much more so with the second birth? So the Apostle himself declares his own case: that it pleased God, who had marked him out from his mother's womb as a vessel of election, had afterward called him by His grace.

But we have not got over the real difficulty by asserting that every conversion is, in essence, a miracle. The next instant we find ourselves going on to ask why was this miracle wrought, and what were the antecedents which prepared the way for it? It is impossible to take our stand on the external only, as the old divines have done, and to refuse to go one step further, as we now propose to do, into the psychology of conversion. Had this branch of inquiry been at all adequately treated of, we do not know that we should have presumed to offer any account of what seems to us to be the three stages by which the Apostle Paul was led out of the natural or psychical condition of living to self into the spiritual stage of living no longer a self-seeking but a self-forgetting life, lost in the disinterested desire of living singly and solely for God's glory. But we have looked in vain into the ordinary narratives of Paul's conversion for the real clue to the mighty change. M. Godet is, we admit, an exception, in his brief but adequate sketch of the Apostle's early life, in the Introduction to his Commentary on the Epistle to the Romans. M. Godet, in describing