

that quality is discriminating attention to individual souls. Paul emphatically testifies to the particularity of his concern for those to whom he brought the Gospel. This testimony is marked with repetition, as well as with emphasis, of statement; and it is very instructive. To the Ephesian elders meeting him at Miletus, Paul said: "Ye know . . . how . . . I . . . have taught you publicly and from house to house. . . I ceased not to warn every one night and day." To the Colossians, he wrote: "Whom [that is, Christ] we preach, warning every man and teaching every man that we may present every man perfect in Christ Jesus." Nothing could exceed the individualizing spirit of such faithfulness in preaching as Paul thus describes, claiming it to be the habit of his own apostleship. To the Thessalonians: "Ye know how we exhorted and comforted and charged every one of you, as a father does his children." Paul then did not deal with men as it were by wholesale merely; he aimed his lasso at individual hearts and consciences. To change the figure, his discourse was like a net, flung over his hearers, that captured them one by one, each, so to speak, in a separate mesh specially prepared for him and specifically aimed at him. How completely that instinct, and that cultivated habit, in Paul, of which I shall speak presently, I mean his quality of gentleman, saved this intent individualizing of his hearers from degenerating into offensive personality, the signal example of his address before Felix well shows. Here Paul gave to a cruelly unjust, a grossly licentious, Roman ruler a discourse on righteousness, on self-control, on impending judgment. He was faithful enough to make his guilty hearer tremble; but at the same time gentlemanlike enough not to affront him.

It need hardly be said that naturally such preaching as that thus described had for its object practical results immediately to follow. I have just now arrested my writing to take, by a rapid perusal of the narrative, a fresh impression of the character of the history recorded in the Acts, in that part of the history which is concerned with the activities of Paul. There is nothing more striking about it than the intense livingness that throbs in it, and the abounding fruitfulness of the apostle's labors. He went like a reaper through a field white to the harvest. He appears everywhere in the act of gathering sheaves. If he struck a region or a class of people that yielded no return of fruit to his labors, he went elsewhere. He was not satisfied unless he saw of the travail of his soul. This spirit of desire in him tended irresistibly to its own fulfilment. It will always do so in every preacher's case.

Ancient eloquence in general seems not to have indulged, so much as modern eloquence, especially perhaps among English speakers, tends to do, the quest of illustration to enliven and enlighten discourse. Paul, accordingly, judged by current standards, could not be said to abound in illustrations; and he was far enough from being the master