

got down to every other man's level and *from his point of view* looked at life and duty, law and penalty, sin and salvation. Beside a poor man he felt poor; beside the rich man he imagined himself encompassed by the snares of greed; with the ignorant he forgot his learning, and with the gross his refinement. The idolater and sorcerer found in him a man who could sympathize with a mistaken religiousness and a temptation to impose on popular credulity. Chained to a soldier as a common convict, he became interested in the soldier's life as an armed defender of the state, and became for the time himself a soldier, and as day by day he was chained to a new member of the Prætorian guard he told anew the story of the cross till so he had preached the gospel to the whole guard in turn. Whether in the palace of the Cæsars or the Philippian jail; whether in the house of Lydia or the synagogue at Thessalonica; whether on Mars Hill or the Temple stairs; among the barbarians of Malta or the disciples at Antioch, he never anywhere held himself aloof from human souls. There is no lofty air of superiority in the presence of the lowest and no servile air of cowardice and flattery in the presence of the highest. This accommodation might almost be called assimilation, for it brought him into such vital, honest, sympathetic contact with man as man.

I have a friend who holds weekly in his church parlors a theological clinic. He brings in convicts, the vicious, the abandoned, the profane, the infidel, and asks them questions concerning their life and opinions and notions of men and things, that, to a band of Christian workers, he may by a kind of dissection of spiritual experience unfold the mysteries of that strange thing the human heart. Paul's life was one long spiritual clinic. He studied men that he might know them, and sought to know them that he might reach them.

IV. Again, Paul was moved by the *principle of self-abnegation*. "Not seeking mine own profit, but the profit of many that they may be saved." Mark, not even his own *profit*. There are many who get where they forego *pleasure* for others' profit, but Paul surrendered even his own *profit*. He simply *lost sight of himself* in his passion for souls.

Only in the light of this marvelous enthusiasm for God can we interpret Paul's self-limitation. "I determined not to know anything among you save Jesus Christ and him crucified." Wisdom of words he could forego lest the cross of Christ be made of none effect. Literary ambition beckoned him on to receive its shining crown, but he forgot all else in that absorbing passion. He could say with Count von Zinzendorf, "*Ich hab' eine Passion, und die est Er, nur Er.*"

In this flame of devotion to his Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement, all burned as to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. Of this self-abnegation there is no expression more sublime than that in the