

quite warranted in assuming that the character of his preaching corresponded. It was a thinker, not a mere homilist, that so easily struck out that fine generalization, with its illumining comment, which surprises and delights us as we read the thirteenth chapter of Romans: "He that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law." Luminous general observations open vistas and prospects into wide realms of truth, at frequent intervals throughout Paul's writings. But what need of particular instances to illustrate Paul's intellectual height and breadth, and the richness and ripeness of his thought? It suffices to remember that one of the very greatest intellectual as well as spiritual achievements in history, I mean the erection of Christianity, out of Judaic narrowness and sterility, into a world-wide religion fit for all time, was due by eminence to the sympathetic comprehension by Paul, as a thinker, of his Divine Master's thought and purpose for the rescue and elevation of mankind.

But not less Paul the thinker was also Paul the man of affairs. There is no closet atmosphere about his writing; and still more impossible was it that there should be any such atmosphere about his preaching. He knew men, as one who was himself a fellow man; not simply man, like a philosopher. He lived and thought and felt and spoke in a world of concrete realities. Hence the omnipresent pertinency, the practical adaptedness, of his teaching. He had instant infallible sagacity of the situation, the need. "Making a difference"—his own words of advice to the young preacher—might be taken as the maxim and motto on which he himself practised.

Out of this indescribable realness, livingness, in Paul, sprang his instinct and habit of availing himself of opportunity. It was a perfectly conscious aim with him to be, in the best sense of that ambiguous word, an alert opportunist. He said of himself that he became all things to all men in order that he might by all means save some. "Redeeming the opportunity" (that is, making thrifty use of the passing occasion's particular chance), a combination of words having, where it occurs, the force of a precept, is another expression from Paul's pen indicative of the value he set on the idea of matching the moment with just that moment's fit word.

Of close kin to the trait in Paul's preaching last named, yet distinguishable from that, and worthy of separate note, was his habit of dealing, as Christ also dealt, with individual souls, not less—perhaps more—than with masses of men. This might seem to be a pastoral, rather than a homiletic, habit; and such no doubt it predominantly was. But no preacher who is also pastor, as was Paul, can fail to have his preaching profoundly affected by the pastoral quality; and