

a gem buried in the dust; that the Maori, Papuan, Terra del Fuegian is my brother and yours, and capable of a future equally glorious with that of any other soul—the moment you accept this truth, such indifference cannot survive.

III. *The Law of Accommodation.* "I am made all things to all men, that by all means I might save some." This means nothing less than that Paul identified himself with every class of men whom he met and sought to save. Even now Christian character is sometimes rigid and frigid in its inflexibility. We know very little about bending and stooping. We have our inborn, inbred peculiarities; we call them characteristics because they seem inseparable from character. Our high intellectuality lifts us above ignorance, our refined taste above coarseness, our wealthy associations above the environments of poverty. We are prone to consult our affinities. And so society separates into little groups of those who are like-minded. Self-love degenerates into selfishness; we become comparatively isolated, and do not touch the great mass of humanity sympathetically, helpfully, savingly.

This great apostle had everything to tempt him to a similar isolation and separation. He was a man of royal mind, enriched with imperial culture. The schools of Tarsus had done all for him that Greek wisdom and Roman civilization could accomplish, and the schools of the prophets with Gamaliel as teacher had added to all the polish of secular learning the strength and solidity of sacred knowledge. He was fitted for a Corinthian column in the structure of society, for he had the solid, massive, substantial education of Judean scholarship surmounted by the elegance and grace of Athenian philosophy. Besides all this he had refined sensibilities. He was delicately organized. All his emotional and affectional nature was built on the most exquisite pattern. He had the strength of manly courage and fortitude, with the tenderness of womanly sympathy and sensibility. He was aggressively active, yet his energy and activity were qualified by the passive virtues.

Such a man was one most likely to retire into the comparative exclusion and seclusion of a few cultured friends. He might have been at the head of an academy, or a court, or an army, but he would have been naturally the center of a small circle of intimate associates. But Paul had beneath his life a principle of accommodation. He saw all men in a lost condition, and so terrible was spiritual alienation from God that in those measureless depths all comparative differences were lost, as in the star-sown depths of illimitable space. And he forgot his intellectual gifts and graces, his fine sensibilities and selfish affinities, in one burning desire to save men. To the Jew he was a Jew, that he might gain the Jews; to those who were under the law or without law, as himself in the same condition, that he might save them. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he