

THE HOMILETIC REVIEW.

Vol. XXXII.—DECEMBER, 1896.—No. 6

REVIEW SECTION.

I.—THE APOSTLE PAUL AS PREACHER.

PAUL AND PSEUDO-PAUL.

BY WILLIAM C. WILKINSON, D.D., PROFESSOR OF POETRY AND
CRITICISM IN THE UNIVERSITY OF CHICAGO.

IN the preceding paper we considered two capital characteristics of Paul as preacher, such in their nature that they can not be presented for emulation on the part of the preachers of to-day. No one now can speak, and speak with a sane consciousness, like the sane consciousness which Paul had, of speaking by direct, unmediated communication of truth from Christ; no one now can speak in the exercise of such authority as was Paul's.

But Paul's absolute obedience to Christ may be emulated; as also may be emulated Paul's absolute fidelity to the idea of making obedience to Christ from all men the comprehensive object of preaching. And I have now to bring forward another trait of Paul as preacher in which he may well be emulated. Paul preached in a tone of intense personal conviction. It might seem that Paul's sense of peculiar relation to Christ as Christ's oracle, should have rendered faith, on his part—faith rising to the degree of intense personal conviction—a matter of course, a matter, as it were, of necessity. But such was not the case. That this is true is shown by Paul's own confession. He says: "We [I] also believe and therefore also we speak." This is the language, not of authority, not of present overcoming consciousness divinely impressed upon the user of the language, that he is the inspired and infallible organ of revelation from God; it is the language of faith, of personal conviction. Paul, we must suppose, had as much opportunity, and as much need, of exercising faith, as has any ordinary Christian. He had to have faith in order to receive from Christ the communication that Christ wished to impart. Paul's faith was the ever-open receptacle for the treasures of truth of which he thus