

proposed parallel, as also in the first, a very essential element of sufficiency is wanting. Paul was a born man of affairs, a born leader and lord of his fellows. If a modern Julius Cæsar, superadding to the culture and genius of Matthew Arnold or of Goethe the commanding and organizing force of the founder of the Roman Empire, at the crisis and culmination of his self-aggrandizing career, were to scandalize his followers by announcing himself some fine morning "a bond-servant of Joe Smith," that would come nearer providing us the parallel we seek.

I have insisted thus on this point for a reason which will presently appear. But first let us dispose of a question which will naturally have suggested itself. What basis have we, either in contemporary description or in authentic original remains from the preacher's own lips or his hand, on which to found an estimate, at the same time trustworthy and complete enough to be useful, of Paul's preaching, its character and style? Well, it must be confessed that data are not so abundant as were to be wished. But neither, on the other hand, are the data existing so scanty as might at first blush be supposed. True, there is not extant a single fully reported formal sermon of Paul's. But there are sketches and fragments of several, so given as to throw a light clear and full beyond what was naturally to have been looked for, on the probable habitual matter and manner of the preacher. Besides this, we have very clear and satisfactory indication, from a competent reporter, of the line of thought and treatment followed by Paul in discourse on a signal occasion. I refer to the address before Felix and Drusilla. In this case, the narrative describes additionally the effect produced on the chief hearer. Such also is the fact with reference to two other incidents of Paul's oratoric experience, his address on Mars Hill, in Athens, and his speech to the mob from the stairs at the Castle Antonia in Jerusalem—while here also we are supplied abstracts or sketches of what Paul said. If it be objected, "These are not instances of regular sermons from Paul;" that may be admitted; but one address at least was probably as formal and regular a sermon as it was Paul's usual practise to preach to miscellaneous audiences. Paul, like Jesus, took occasions as he found them, or as they were forced upon him, and preached accordingly; often doubtless with interruption—of question, of challenge, or of dissent—from his hearers. This would be in keeping with the well-known somewhat tumultuary temper and habit of Eastern public assemblies, even those of a comparatively ceremonious character; much more, of those casually, perhaps excitedly, brought together. Such public speaking as that, so called out, is of the most real and living kind in the world; and of all public speaking the kind most likely to furnish fruitful lessons in the art of eloquence. If now we add a reminder of that touching and beautiful address of Paul to the Ephesian elders, readers will see that we are by no means without the material for a fairly full and various examination and study of Paul's characteristics as preacher.