

he was also full of the pride of conscious genius and conscious high attainment. That is the next thing to strike us in the character of Paul. He was a man of genius, of genius accomplished by sedulous self-culture; and he was haughtily conscious of himself as such. True it is, many among Paul's intellectual acquisitions were of a sort to seem to us Westerns and moderns of comparatively little value. True also, his exercised skill in dialectics was affected with what we may, without disrespect, call a rabbinical quality that makes both its processes and its subsidiary results often almost null to an intelligence cultivated under our own very different conditions. But these considerations, justly weighed, only make more remarkable the solid wisdom that displays itself throughout Paul's utterances, no matter what may be their obsolete forms of expression, as well as the consummate art with which, in his speech, reason wielded logical weapons now, among us at least, no longer in use. Besides the Hebraic culture of which Paul was a master unsurpassed, he had enjoyed, we have hints for believing, a discipline also in Greek literature and philosophy. At any rate, the impression is immediate and overwhelming, that we encounter in Paul a mind of the first order in original gift, and one adequately furnished and trained to do its work without waste of power and to the most fruitful effect.

Keeping in our thought these latter additional traits found in Paul, namely, his genius and his culture, with his pride in them both, let us call up again that paradox already spoken of in his character and career, the attitude which on a memorable occasion he suddenly assumed, and which afterward he steadily maintained, of absolute subjection, body, soul, and spirit, to the will of another. We have not yet felt the full proper effect of that paradox. It was only one outright express confession on Paul's part of the relation to Jesus in which he habitually, even if sometimes tacitly, stood before his hearers in preaching, when to the Roman Christians he introduced himself by letter in the words, "Paul, a bond-servant [slave] of Jesus Christ." Shall we imagine a parallel, to make a little more appreciable the full meaning of this? But it will not be easy to imagine a parallel even approximately adequate. It is somewhat as if, a few years ago, the apostle and high priest of culture and refinement in English letters had staggered his admirers and disciples by writing himself down before the world, "Matthew Arnold, slave of Joe Smith" [the founder of Mormonism]. Joe Smith is not more a scorning to the Brahman caste in contemporary culture, than was Jesus of Nazareth to Paul's fellow Pharisees in his time. But Matthew Arnold was neither in gifts nor in reputation a match for what Paul was in relation to his Jewish contemporaries. Imagine then this, as written, or dictated, by Goethe himself: "Goethe, slave of Joe Smith," and you have a suggestion of the paradox it was for Paul to announce himself a "slave of Jesus Christ." But a suggestion only; for in this second