

cause of supreme historic importance. If he had chosen in that cause the side which was destined eventually to lose, Paul would yet probably have lived in history, alongside of Julian the Apostate—full peer of that redoubtable opposer of Christianity, tho gifted with incalculably less outward advantage than the latter enjoyed for making his efforts in opposition effective.

The second thing to strike us, in our present study, is the absoluteness with which this great personality submitted itself, prostrated itself, only not annihilated itself, before the character, the will, the authority, of another. Paul at the feet of Jesus is certainly one of the most striking spectacles to be seen in history. Rightly regarded, it is argument to the degree of demonstration for the truth of supernatural Christianity. There is absolutely no way of accounting for the conversion of Saul the Pharisee into Paul the Christian apostle, no way of accounting for the continuous subsequent paradox of a man naturally so high and haughty in temper as was he, maintaining that historic attitude of Paul's, the attitude of adoration and of adoring obedience before Jesus—no way, but to suppose the New Testament story of Jesus' resurrection and ascension literally true. That supposition accounts for it completely; and, I repeat it, nothing else that man can imagine will. A lordly personality captive—captive to an unseen Lord; such is the aspect in which we are compelled to contemplate Paul, when we study him as preacher of the gospel of Jesus Christ.

For, in the preacher that Paul became, both these two contrasted, yet perfectly reconciled, characters, the native lordliness and the acquired lowliness, are conspicuously evident; as they were also both conspicuously influential in making him become such a preacher. But especially will the prolonged final attitude, on his part, of subjection to Jesus, of rapt and transcendent hero-worshipping devotion to the Ideal Man confessed by him the Son of God with power, be found an important element in the intellectual and spiritual phenomena presented to us in the preacher Paul. In speaking thus, I make indeed an extravagant understatement. That attitude of prostration before Jesus Christ is the one central controlling fact and force of the apostle Paul's evangelism. The conception exemplified in it of the normal relation in which Christ stands to all human souls as their rightful absolute Sovereign and Lord, gave to Paul the great master principle, the universal regulative law, of his preaching. This will duly appear in its proper place as we proceed with the analysis of our subject.

But we have not yet fully indicated the amazing nature of the spectacle exhibited to history in the apostle Paul's subject and obedient relation to Jesus Christ. Not only was this self-prostrating hero-worshiper himself, as we have seen, a man of supremely ascendant and dominating spirit—a man, in fact, such, in naturally self-asserting will, as to leave it little likely that he would be mastered by any one;