

The path of development for the Empire lay in accepting the religion which offered it the possibility of completing its organization."

"With the instinctive perception of the real nature of the case that characterizes the genius for organization, Paul from the first directed his steps in the path which the Church had to tread. He made no false step, he needed no tentatives before he found the path, he had to retract nothing (except, perhaps, the unsuccessful compromise embodied in the decree of the apostolic council). It is not necessary to assert or to prove that he consciously anticipated all that was to take place; but he was beyond all doubt one of those great creative geniuses whose policy marks out the lines on which history is to move for generations and even for centuries afterward."—*Ramsay*.

"Indeed, we have here a man of such heroic size that it is no easy matter to define him. Along with the clearest vision of the lines of demarcation between the old and the new in the greatest crisis of human history, and of unflinching championship of principles when real issues were involved, we see in him the most genial superiority to mere formal rules, and the utmost consideration for the feelings of those who did not see as he saw. By one huge blow he had cut himself free from the bigotry of bondage, but he never fell into the bigotry of liberty, and had always far loftier aims in view than the mere logic of his own position."—*Stalker*.

"Here was the true secret of St. Paul's transcendent power. Before everything else he was a *pneumatikos*, a man of the largest spiritual capacity, filled with the living spirit of Jesus Christ."—*Findlay*.

BASIS OF LECTURES.

I.

Paul's place in history. The crisis and the man. A difficult problem; a many-sided character; his parentage, home life, city, education; his physical, mental, and temperamental characteristics; his religious intensity; his experience with Pharisaism—its rejection and its residue; his part in the persecutions; his vision of the Lord and its results; the Arabian sojourn; preaching in Damascus, Jerusalem and Cilicia; the beginnings of his doctrine.

II.

His call to Antioch and work there; the philanthropic mission to Jerusalem; the new missionary venture, its origin and