

# Paul The All-Round Man

By  
**ROBERT E. SPEER**



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# **PAUL, THE ALL-ROUND MAN**

## By ROBERT E. SPEER

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# I

## PAUL THE PHARISEE

**P**AUL grew up in the strictest sect of the Pharisees (Phil. 3:4-6; Acts 23:6; 26:4, 5). That is equivalent to saying that he belonged to the most upright and earnest section of the Jewish nation. The Pharisees were the best men of the time. They had convictions. They believed in God. They cherished great hopes. Life was a real thing to them. Principles were possessions for which they were ready to live and die. Conscience was their law. All things had a moral significance, and men were meant to do all their living unto God. The Pharisees were narrow and hard and formal and they missed the very soul of life and love, but they furnished the best material available for religious leadership and a universal propaganda. Many of the early Christians were men and women of a weak past. The gospel redeemed the waste of human life as no philosophy or pagan religion had ever done. And some rose to

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careers of honour and influence under the energizing transformation of the creative Spirit. Still in our day as in that day the weakling and the undisciplined are sometimes in their regenerate life so supernaturally renewed in all the springs and streams of their character as to become the leaders of the strong. But God's best men have ever been the men whose past training made them lovers of righteousness, who may have erred as to what right principle was, but who loved it with all their soul.

This had been Paul's conscious purpose of life from boyhood. "Brethren," he said to the Council, beginning his defence after his arrest, "I have lived before God in all good conscience until this day." He does not speak of any change of principle in this regard upon his conversion. And so a few days later, in his defence before Felix, he claimed that he had as a Christian done nothing that could legitimately be condemned by the nation, and least by the Pharisees. He was still "serving the God of our fathers, believing all things which are according to the law . . . always exercising myself to have a conscience void of offence toward God and man." "His defence," says Ramsay, "was

always the same : that his life had been consistently directed from the beginning toward one end, the glorification of the God of Israel." When years later he looked back over his life before he became a Christian, he saw no fault in the central principle of obedience to duty, to which he had been trained as a boy. "I thank God," he wrote to Timothy, "whom I serve from my forefathers in a pure conscience." That word "conscience" was a great word with him (Rom. 2:15; 9:1; 13:5; 1 Cor. 8:7, 10, 12; 10:25, 28, 29; 2 Cor. 1:12; 4:2; 5:11; 1 Tim. 1:5, 19; 3:9; 4:2). What worse thing can he say of the Cretans than that "their conscience is defiled"? And "ought" was another of his great words (Acts 25:10; Rom. 8:26; 12:3; 1 Cor. 8:2; Eph. 6:20; Col. 4:4, 6; 1 Thess. 4:1; 2 Thess. 3:7; 1 Tim. 3:15; 5:13; Titus 1:11). It was his training as a boy, we may believe, which gave him this deep and earnest conscience. He himself traced it back to his forefathers.

His father and his father's fathers had been Pharisees. His father observed punctiliously all the requirements of the ceremonial law regarding his son, and the boy grew up under his careful and scrupulous training (Phil,

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3:5). His mother was equally devout, and the boy was set apart to God even from his birth (Gal. 1:15). All that could be done for a Jewish boy, we may be sure they did for their boy. We can only speculate as to the anguish his conversion to Christianity must have been to them. It has been suggested that when, as still a young man, needing the help of home and a father's hand, and a mother's heart, Paul became a Christian, he was cast out by his family and wandered out alone into the strange new life. Paul never mentions his family in his epistles. In two of them he entreats fathers not to provoke their children to wrath, and in emphasizing the duty of the obedience of children he adds that this is due to parents "in the Lord." Is he recalling some sad scene in his own life, when his father, of the strictest sect of the Pharisees, heartbroken at his son's apostasy, choked down his love and pity for the boy, provoked him to anger, and drove him out penniless to follow the Nazarene? (Phil. 3:8.) In Tarsus and Jerusalem Paul had apparently needed nothing. As a Christian missionary he earns his living by his own toil. Until his journey to Rome he was a poor and homeless man.

**"But well worth Poverty!**

**Our Prince Jesus Poverty chose, and His apostles all,  
And aye the longer they lived, the less goods they had."**

The thought of his weary, lonely wanderings adds a pathos to his references to wife and child, to fathers, and the great Father, "after whom every fatherhood in heaven and on earth is named" (Eph. 3: 15). He had none of these human loves. Christ was his all.

**"Christ! I am Christ's! And let the name suffice  
you;**

**Aye, for me, too, He greatly hath sufficed;  
Lo, with no winning words I would entice you;  
Paul has no honour and no friend but Christ.**

**"Yes, without cheer of sister or of daughter,  
Yes, without stay of father or of son,  
Lone on the land and homeless on the water,  
Pass I in patience till the work be done."**

He came from the little tribe of Benjamin. "I was not descended," he intimates, as Lightfoot paraphrases the words in Philipians, "from the rebellious Ephraim, who had played fast and loose with the covenant, as many Jews are, but from the select tribe of Benjamin, always faithful to Jehovah. All my ancestors were Hebrews." More than once Paul refers to his pride of tribe. He speaks of it in two epistles (Rom. 11: 1;

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Phil. 3: 5). In his address at Antioch of Pisidia he recalls the fact that his namesake, Saul, the king, was a man of Benjamin. And he knew also that when the ten tribes revolted, Benjamin was loyal, and that in the dark years of the Babylonian captivity it was Mordecai "a Benjamite who had been carried away" who saved the nation. Now out of Benjamin the great servant of the Church was to come. Tertullian sees in the dying benediction of Jacob, when he said that "Benjamin should raven as a wolf, in the morning devour the prey and at night divide the spoil," a prophetic intimation of him "who in the morning of his life should tear the sheep of God, and in the evening feed them, as the teacher of the nations." From the memoirs of his tribe Paul learned the lesson of loyalty. It was a heart which had gloried in tradition of absolute fidelity to God and principle that he brought to the kindling touch of the Lord of Life on the Damascus highway.

About the age of thirteen Paul came under the influence and instruction in Jerusalem, whither he was sent, of one of the seven great doctors, Gamaliel, called by his contemporaries, "The Beauty of the Law." He

was a man of high character, not hostile or intolerant to Greek culture. He lacked the intensity and fervour of his young pupil, and had none of the zeal of the persecutor which Paul had. Nevertheless, in his school Paul tells us that he was "instructed according to the strict manner of the law of our fathers, being zealous for God." Paul's word for "zealous" is derived from the Greek word meaning "to boil," "to be hot." It is the same root from which Paul's word "fervent" is derived in Romans 12 : 11. Either through his own personal qualities or through his family standing Paul became a young man of influence and prominence in Jerusalem. He had access to the high priest, and had his confidence (Acts 9 : 1, 2). Perhaps he was a member of the Sanhedrin, for he alludes to "my vote" as given for the condemnation of the martyrs (Acts 26 : 10).

When the issue over Christianity came, he was for aggressive measures. There was no restraint to his vehemence. "He 'made havoc of the church,' invading the sanctuaries of domestic life, 'entering into every house,' and those whom he thus tore from their homes he 'committed to prison'! or in his own words at a later period, when he had

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recognized as God's people those whom he now imagined to be His enemies, 'thinking that he ought to do many things contrary to the name of Jesus of Nazareth . . . in Jerusalem . . . he shut up many of the saints in prison.' " And not only did men suffer at his hands, but women also—a fact three times repeated as a great aggravation of his cruelty. These persecuted people were scourged—"often scourged," in many synagogues. Nor was Stephen the only one who suffered death, we may infer from the apostle's own confession. And what was worse than scourging, or than death itself, he used every effort to make them "blaspheme" that Holy Name whereby they were called. His fame as an inquisitor was notorious far and wide. Even at Damascus Ananias had heard "how much evil he had done to the Christian saints at Jerusalem." He was known there as "he that destroyed them which call on this Name in Jerusalem." He "persecuted the Church of God and wasted it." He was "a blasphemer, a persecutor, and injurious."

How can we account for such fury on the part of the urbane young man of Gamaliel's school? Gamaliel refused to give his sanc-

tion to persecuting measures. What drove Paul to his vindictive enmity? He was as much at war with himself as he was with the Christians. That was his trouble. He had begun to see the hopelessness of legalism and Pharisaism, and to suspect the truth of the strange new doctrine which was forcing itself upon his mind and conscience. "Only on the assumption that some such thoughts had been working in Saul's mind," says the late Dr. Bruce, "does his furious; hyperbolic (Gal. 1 : 13) hostility to Christianity become intelligible. These thoughts, combined with those ever-deepening doubts as to the attainability of righteousness on the basis of legalism, fully account for his mad behaviour. They also prepare us for what is coming."

"Who lights the fagot ?

Not the full faith : no, but the lurking doubt."

He had ceased to be sure of his Pharisaic principles. That was what led him to support himself in his own uncertainty by attacking the faith whose truth he had already begun to suspect. His own deep personal experiences, vainly stifled by the spirit of persecution, were preparing him for his conversion.

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And his Pharisaic training had prepared him for the form of his experience. He had believed firmly in the doctrine of the Pharisees as against the Sadducees, in the reality of the spiritual world and of communication with it. The past had been full of such revelations to men. He had been trained in his strict Pharisee home from infancy to hold the Hebrew view "which attributed," as Ramsay says, "the whole course of the national religion and fortunes—the latter being simply the measure of national adherence to the religion—to a series of such revelations made by God on various occasions to certain favoured individuals. Saul undoubtedly was eager and was preparing himself by education, by study, by scrupulous obedience to the law, by ardent zeal in enforcing it in others, to be in a fit state to hear the voice of God."

And in another respect his Pharisaic training had made him ready not only for his conversion, but also for his missionary vision. "There lay in Paul's mind from infancy," says Ramsay, in his essay on "The Statesmanship of Paul," "implanted in him by inheritance from his Tarsian Jewish parents, nourished by the surroundings of his child-

hood, modified and redirected by the marvellous circumstances of his conversion, the central and guiding and impelling thought that the religion revealed to the Hebrew race must conquer and must govern the Roman world (which, ultimately, would mean the whole world), and that the realization of this idea was the Kingdom of God.

“This was a very different idea from the idle dream of the Palestinian Pharisees and Zealots, a barren fancy, born of ignorance and narrow-mindedness, that the Messiah would plant their foot on the necks of their enemies and make them to rule over their Roman conquerors. Such a thought was fruitless and useless. The man who could give it space in his mind was never chosen by the Divine overruling will to go to the Nations. We see in Paul a totally different conception of the Messiah. After his Christian days began, that is, of course, obvious. But even from his childhood it was a rich and great idea—and therefore an idea of justice and freedom, bringing with it equality of rights, equality of citizenship, free participation in the one conquering religion. To prevent the Jews from sinking to the level of the Nations among whom their lot was cast,

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the Nations must be raised to the level of the Jews."

There were other ideas, some enduring, some less abiding, which he carried over from his Pharisee days into his Christian thought and experience, but we can consider further here only the two great errors of his earlier years. In the first place he was conscientious, but he failed to realize that to be conscientious is not always to be right. Later he recognized this, and mourns that he had thought he ought to do things contrary to the Name of Jesus. This is always the peril of good and earnest men. They are so sure of the integrity of their purpose that they are unsuspecting of the error in their moral judgment. That so good a man as Saul the Pharisee was so terribly wrong, that such devoted men as the Pharisees should murder Christians, thinking that they thus served God, should make us all modest and self-distrustful. We may be dead sure that we are right and turn out to be dead wrong. There is a safeguard and a certain guidance, but the Pharisees did not know where it was to be found.

That was Saul's second great error. He looked in the wrong place for the spring of

life. He sought it in the law, and it was not there. When he realized this, he was in despair, and that despair drove him to the madness of persecution to cover and conceal it from his own soul. The spring of life can never be in statutes or in obedience to rules. It can only be in what is living, in the living God Himself and in God brought to man, made real and accessible in the Incarnation. The knowledge of God in Christ is eternal life. And it is also the correction of the moral conscience. Those whose conscience was so perverted that they would murder Christians, conscientiously, were only capable of such error, said Jesus, because they had not known the Father character of God revealed in Christ. The honest Pharisee discovered this world-transforming secret when on the Damascus road the glory of God in Christ struck him blind and gave him vision.

## II

### PAUL THE ROMAN

**P**AUL inherited Roman citizenship (Acts 22: 25-29). We can only speculate as to how his fathers had acquired such a political status. It is probable that they had not simply emigrated to Tarsus from Judea. If his father had done so, neither he nor his son would have been citizens but only residents. The family had doubtless been there for some generations with full citizen rights. It is possible that citizenship might have been presented to his father or grandfather for distinguished service to the state, but we do not know. We know only that Paul was a Roman and that he had been born in the free citizenship of the Empire. Very probably he had a full Roman name of which Paulus is but a part.

His political rights had a large place in his thought. There is an unconcealed tone of pride in his manly words, "I am free born." No slavish or cringing spirit was in him. He had grown up in comfort, in self-respect, in

the regard of men, and when he came to Christ and was enlisted in his service he was the stronger and richer for the gifts of personality and easy mastery over men which he brought to Christ and which Christ enriched and utilized. And it was not of Roman citizenship in general only that Paul was proud, but of his being a Roman citizen in Tarsus. The city was far more of a distinct political body then than now. The feeling of patriotism which we attach now to the country was attached then to a man's town, and Paul loved the city in which he held his imperial citizenship.

Tarsus was at the opening of the Cilician Gates and was the mart of trade and import for the mountain cities. "Its situation was favourable; a navigable stream gave direct access to the Mediterranean; it had communication on the one hand with Syria, and on the other with the lands beyond the Taurus and its trade was therefore considerable. As a boy, St. Paul must have watched the rafts of timber which, hewn in the forests of the Taurus and floated down the river, were sent to the dockyards or other places as required. Here, too, he must have seen bales of goods, which having the names and marks of the

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owners on them, lay on the quays. How profound an impression the very mercantile life of Tarsus made on his young mind may be gathered from the fact that his style, his mode of thought, and almost all his metaphors and illustrations are drawn from it" (Iverach, "The Life and Times of St. Paul, p. 1f.). See 2 Corinthians 1:22; 2:17; 4:2; Ephesians 1:13; 4:30; where Paul speaks of "huckstering," "adulterating," "stamping or sealing," "earnest-money." It was a self-governing city under Rome, and one of the leading university cities. All his boyhood love of his city Paul kept. Christianity was not inconsistent in his mind with a patriotic love for his home, for his fatherland, as his city was to him.

His Roman citizenship placed him in the aristocracy of Tarsus. His family must have been one of distinction and at least moderate wealth. The good custom of Jewish families saved him from the peril of effeminacy and inefficiency and gave him the trade which was afterwards to stand him in good stead. The trade which he was taught was tent-making. It was the most common trade in Tarsus, the hair of the Cilician goats providing excellent material. It was an honest

Jewish custom, that each boy should be given the breadth of sympathy, the moral discipline, and the resource in time of need which are to be found in a trade (Acts 20: 34). Think of what we would gain by such a practice among us! "I worked with my hands," says the will of St. Francis of Assisi, "and I wish to continue so to do, and I wish that all the other brothers should work at some honest trade. Let those who have none learn one, not in order that they may be paid wages for their work, but to set a good example and to avoid laziness."

Paul's later teacher, Gamaliel, was the author of the saying that "learning of any kind unaccompanied by a trade ends in nothing and leads to sin."

Paul's citizenship stood him in good stead at more than one crisis in his career. At Philippi he appealed to it and demanded the dignity of treatment to which he was entitled (Acts 16: 37ff.). In Jerusalem he delivered himself from scourging by interposing the rights of his citizenship (Acts 22: 25ff.). And by right of his citizenship he appealed his case to Cæsar, and to Cæsar was sent (Acts 25: 10ff.)

It is sometimes argued that there is too

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much assumption in the theory of Paul's Roman citizenship. The declarations in Acts that he was a Roman are regarded as statements by the author of the book, intended to commend Paul to Romans or "to remove the reproach that the originators of Christianity had been enemies of the Roman state." And it is added that the fact that he was so often scourged shows that he did not enjoy the immunities of citizenship. But Paul had many rights which he was accustomed to waive. Sometimes he appealed to his citizen's rights and sometimes he did not. His theory was that the possession of rights did not require their possessor to assert them. As Woolsey says in his "Political Science," it is of the very nature of a right that a man may waive it. Our Lord had a right to lay down His life and a right to take it again, and He did that which He believed His mission required. So also Paul had a right to eat meat and he had a right also to forego eating meat and he was ready, for cause, to waive this right to eat so long as the world stood.

Paul's course throws light on missionary duty to-day. The citizen of a Western nation who goes out to China or Turkey has a right to be protected by his government.

The government recognizes the right of all who are engaged in lawful business in these lands to its protection. The business of the missionary is as lawful as any other business. Until recently it was even more lawful in interior China than our mercantile enterprises. But because he has a right to the protection of his government it does not always follow that it is the missionary's duty to exercise this right. Paul's use of his citizenship shows that it is a right to be used, not a duty to be asserted.

Paul's Roman citizenship did not involve him in two difficulties in his missionary work which are experienced by Christian missionaries to-day. There was no extraterritoriality then in the sense in which we know it. There were not then any foreign lands. Where Paul went he was under his own government. He did not go to Italy or Greece or Spain and work as a citizen of a foreign country, amenable to the jurisdiction of a foreign nation. He was at home all over the Roman world. When he appealed in Philippi or in Jerusalem to Rome he was not appealing to a foreign nation. His work practically was all home mission work. It was done under his own flag, so to speak.

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In the second place, Paul went to his own civilization. No social or economic chasm separated him from the people whom he sought to reach. Nineteen centuries of Christianity have lifted the West far above the East. Certainly, at any rate, the East and West are far apart and missionaries have to cross a great gulf of diverse customs, manner of living, scale of expenditure, ideas and traditions. Paul had to cross no such gulf as ours. He went to his fellow citizens as to great masses of men living in the same conditions as those in which he had lived. Inside one great unified empire many of our present day missionary problems, *e. g.*, self-support, ecclesiastical relations of missionaries and native churches, the use of mission money, etc., never arose. The citizen missionary worked among conditions which were marked by their own difficulties but not by these.

Paul's citizenship, we may not doubt, profoundly influenced his character. "His Jewish inheritance in religious and moral conceptions was, of course, by far the most important part of his equipment for the work that lay before him. But his experience as a Tarsian and as a Roman was also indis-

pensable to him ; and, as we have seen, he was himself quite aware of the debt he had incurred to the Gentile world. ' Tarsian ' to him, expressed a thought that lay very deep in his heart ; whereas the name ' Roman ' expressed an idea more intellectual than emotional, more a matter of practical value than of kindly sentiment. But the Roman idea was a very important part of his qualification as a statesman, and a moulder of the future of the Empire. There had passed into his nature something of the Roman constructiveness, the practical sense of economic facts, the power of seeing the means to reach an end in the world of reality and humanity, the quickness to catch and use and mould the ideas and ideals of the citizens of the Empire " (Ramsay, " Pauline Studies," p. 64).

His citizenship shaped also his whole thought about his mission and the character of the Church. He rose from his pride in his earthly citizenship to a nobler ideal of citizenship in a heavenly kingdom. In the guarantee which that earthly citizenship " offered to individual freedom, in its independence of circumstances of time or place, in its superiority over inferior obligations, in the sympathy which it established between all

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the members of the community, and in the universality of its application, lying, as it did, within the reach of all, far or near, friend or foe—in all these points it expressed, as no other earthly institution could do, the eternal relations of the kingdom of Christ.” “Behave as citizens worthily of the gospel of Christ,” he enjoins (Phil. 1:27; compare Phil. 3:20; Eph. 2:19). His political education fitted him for wide views, for the vision of a kingdom of Christ greater and more glorious than the kingdom of Cæsar. It was with imperial conceptions that he embarked on his missionary career and his Christian statesmanship was built on principles of world conquest. This he owed in some real measure to the ideals of the earthly empire of which he was a citizen.

### III

#### PAUL THE CHRISTIAN

**T**HE fundamental fact of Paul's Christian life was his experience of Christ. He knew Christ. On the Damascus road evidence came to him that Jesus was still alive. There Paul met Him and felt the searching of the living Saviour upon his soul. Jesus was not a dead teacher whose doctrine he accepted. He was not a vanished ideal whose memory he revered. He was a risen and living and present personal force whom Paul had experienced and in whom his will and heart and mind moved and dwelt.

We do not live in a vacuum. Each of us lives in something. Some live in themselves, life being perversely wound in upon itself. Some live in others, life being ever led forth in generous thought and loving service. Paul lived in Christ. This was not a mere metaphor. Christ was the element in which he breathed and in which his whole per-

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sonality stood and operated. But Christ was more than a mere element. He was a living person, and Paul's life was really sunk in His life. Or to put it otherwise, Christ was in Paul. Make a list of his phrases, "in Christ" or "Christ in," and you will realize how Paul's Christian life was a deep mystical experience of Christ.

"What may be called the inner or spiritual life of St. Paul," says Dr. Stalker, "may most of all be said to have been all Christ. His own theory of this innermost life is that it is a kind of living over again of the life of Christ. . . . He is the very soil in which this life grows, and the atmosphere which it breathes. St. Paul loves to say that he is filling up that which is lacking in Christ's sufferings for the sake of His body, the Church. He says that the heart of Christ is yearning after men in his heart; that the mind of Christ is scheming for the kingdom of God in his brain." As Paul himself put it, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

These ideas bore the deepest significance to Paul. Christ was to him what no mere man could be. The Christian life was a supernatural thing. God was in Christ to him. All his talk about the experience and knowledge of Christ was not figure of speech and mere rhapsody, poetry about a great friendship and nothing more. It was a real thing of which he was writing, as real to him as the material world; more real. The Christian religion was a supernatural power, a supernatural life, the actual pervasion of human life by God so that there was in Christian men a real divine presence, God in Christ, God in the Holy Spirit, working in and upon the soul. Christianity was not mere self-culture. It was not mere human pursuit of lofty ideals. It was not a battle in man's own strength against evil and for the conquest of the Kingdom of Christ. It was a true fellowship with God in Christ. It was the operation upon and in man of the supernatural. It was the infinite and the eternal breaking through into the local and the transient in order to give them their true significance and put them to their true use.

But though his Christian experience and life were thus mystical and supernatural, they

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were not unreasonable, not incoherent, not incapable of clear and reasoned statement and explanation. The experience of Christ was to Paul the most reasonable thing in the world. He was prepared to set it forth to men's minds in the conviction that while to Greeks it might seem foolishness, it was still not foolishness but the very reason and wisdom of God. There were things too deep for him, but "mystery" meant to him not something incomprehensible but something brought clearly within men's comprehension by the revealing Spirit of God. As a Christian he used his mind and demanded that others should. This Christ whom he had experienced had a value to his heart. Why? How could He? What value? He thought on these questions, and his preaching and teaching was the setting forth of the truth which he held on them. He had experienced Christ. That meant certain great truths and principles to the mind. It must mean the same thing in measure to every one else who might experience Christ and who, as he would inevitably do if it was a true and full experience, would go on to think of who and what Christ was, and how he could do the same things for others, and how his mis-

sion was related to all the life of man. Paul knew Christ in his heart, and he sought to account for Him in his thought. True Christians will do both of these.

This experience and knowledge of Christ were fixed in the most tender and passionate love. Christ was all in all to him. He had been nothing. He had been hated and despised. He was now become his supreme lord and lover. The power that wrought this change was no mere human power, no reflection upon the past, but a living, divine Person. So Paul always believed. The Power that then wrought in him, he taught, will work in us likewise. So Samuel Johnson sings of him and us :

“ The Will Divine that woke a waiting time  
With desert cry and Calvary's cross sublime,  
Had equal need on thee its power to prove,  
Thou soul of passionate zeal and tenderest love.

“ O slave devout of burdening Hebrew school,  
Proud to fulfill each time-exalted rule,  
How brake the illusion of thy swelling wrath  
On that meek front of calm, enduring faith !

“ Then flashed it on thy spirit mightily  
That thou hadst spurned a love that died for thee  
And all the pride went down in whelming flood  
Of boundless shame and boundless gratitude.

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“ What large atonement that great conscience pays  
For every wounding slight, a psalm of praise ;  
Unending worship shall the debt consume,  
For hours of rage a life of martyrdom.

“ Yet in such morning glow, such vital day  
What chilling sense of debt or claim can stay ?  
O wondrous power of noble love, to free  
From binding Law to glorious Liberty !

“ Dream not that one hath drained the exhaustless sea,  
Full pours the tide in widening stream for thee ;  
Lift for new liberties that conquering sign :  
Shatter the severing walls with power divine.”

Johnson's lines do not exaggerate Paul's consuming devotion or the freedom it brought to him. The love of Christ bound him in every impulse and desire. And yet its binding was perfect liberty. As he said himself, "the love of Christ constraineth us." This was the centre of all life to him. Christ's love surrounded him, and walled him in, and yet it expanded and delivered him and lifted him up as on wings above all constraints. It was, as Maurice points out, "a power of love which was urging him on to right thoughts and good deeds ; which could, in spite of his natural selfishness, make him live and act as a brother and a fellow-worker in Christ's Church. He yielded himself to that power,

he besought others to yield to it, since it was for them as much as for him, since he judged that Christ died for all, that all were dead without Him, that all might live through Him. This was the secret of his theology, his philosophy, his arguments, his passionate appeals to other men's consciences and hearts, his struggles, his joys, his sorrows, his vehemence, his weakness, his self-justification, his self-contempt, his rejection of the Law, his submission to the Law, his freedom to do all things, his labours to bring his body into subjection, his fear that he might be a cast-away, his confidence that 'neither height, nor depth, nor angels, nor principalities, nor things present, nor things to come, should separate him from the love of God which was in Christ Jesus his Lord.' "

The Christian life to Paul was such a tender and personal relationship to Christ. It was also a passionate and selfless devotion to men. Paul the Christian was the lover of men. He was ready to make any sacrifice to help them or to win them to the Saviour. No adaptation was too exacting for him. He who had been a Pharisee became a Gentile to the Gentiles. He who had been a citizen of the world and a brother of humanity became a

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Jew to the Jews. All to the end of winning some. He was no recluse, no selfish æsthete, or spiritual self-culturist. He was a worker among men. To have a gospel and not to share it, not to be on the watch to communicate it to men, not to be eager at any sacrifice to spread it over all the world, were ideas entirely foreign to Paul's conception of what it was to be a Christian.

But his zeal for service did not obscure to Paul the supremacy of character. He never exalted either at the expense of the other. He bound the two together always. What could a man give save what he had? and what had a man that he was not? Does a man really possess anything save what he is? Out of what each man was, rather out of what God was to each man and in each man, came all efficiency and accomplishment. No lofty soaring among the high places of Christian truth ever carried him out of common life. Back he inevitably came from each such flight with fresh reason and appeal for unselfishness and for righteousness. Christianity to him was reality in deeds and personality.

To be a Christian, however, was not to try to become a good man by effort and volition.

It was not to analyze and classify the ethical ideals of character. "In the early ages of Christianity," says Ruskin in "The Stones of Venice," "there was little care taken to analyze character. One momentous question was heard over the whole world: Dost thou believe in the Lord with all thine heart? There was but one division among men, the great unatonable division between disciple and adversary. The love of Christ was all, and in all; and, in proportion to the nearness of their memory of His person and teaching, men understood the infinity of the requirements of the moral law and the manner in which alone it could be fulfilled. The early Christians felt that virtue, like sin, was a subtle universal thing, entering into every act and thought, appearing outwardly in ten thousand diverse ways—diverse according to the separate framework of every heart in which it dwelt, but one and the same always in its proceeding from the love of God, as sin is one and the same in proceeding from hatred of God. And in their pure, early and practical piety they saw that there was no need for codes of morality or systems of metaphysics. Their virtue comprehended everything, entered into everything; it was too

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vast and too spiritual to be defined, but there was no need of its definition. For through faith, working by love, they knew that all human excellence would be developed in due order, but that without faith neither reason could define, nor effort reach, the lowest phase of Christian virtue. And, therefore, when any of the apostles have occasion to describe or enumerate any forms of vice or virtue by name there is no attempt at system in their words. They use them hurriedly and energetically, heaping the thoughts one upon another in order as far as possible to fill the reader's mind with a sense of the infinity both of crime and of righteousness. Hear St. Paul describe sin: 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.' There is evidently here an intense feeling of the universality of sin, and in order to express it the apostle hurries his words confusedly together, little caring about their order, as knowing all the vices to

be indissolubly connected one with another. It would be utterly vain to endeavour to arrange his expressions as if they had been intended for the ground of any system, or to give any philosophical definition of the vices. So also hear him speaking of virtue: 'Rejoice in the Lord. Let your moderation be known unto all men. Be careful for nothing, but in everything let your requests be known unto God; and whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.' Observe, he gives up all attempt at definition; he leaves the definition to every man's heart, though he writes so as to mark the overflowing fullness of his own vision of virtue. . . . And all early Christians taught in the same manner. They never cared to expound the nature of this or that virtue, for they knew that the believer who had Christ had all. Did he need fortitude? Christ was his rock. Equity? Christ was his righteousness. Holiness? Christ was his sanctification. Liberty? Christ was his redemption. Temperance? Christ was his ruler. Wisdom?

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Christ was his light. Truthfulness? Christ was the truth. Charity? Christ was love."

"Christianity" was not a word used by Paul, and the earliest designation of the disciples of Jesus as Christians was not friendly. But it was true, and the significance of it Paul accepted to the full. Christianity was Christ. It was not a vague and unreflecting admiration. It was a personal and living service of a living, personal Saviour. Paul the Christian was Paul the follower of Christ. But "follower of Christ" was a phrase with meaning and body to it. It meant then and it means now if it meant then and means now anything at all, the union of life, its sin forgiven and its heart purified; with God in Christ, with God in Christ in a sense in which he never was in any other. Are we such Christians? Whether or not we are such consciously as yet, we will become such if we truly follow Paul as Paul followed Christ.

## IV

### PAUL THE BELIEVING MAN

**S**OME minds are restive at the thought of God. An orderly universe, set in inevitable ways and devoid of personal government, from which are shut out the uncertain disturbances of such emotion as a living God will excite, is a satisfying thought to them. But the introduction of the supernatural unsettles their rest. Over multitudes who have never gone to this extreme this frame of mind yet exerts influence. And among Christians it displays itself in a constant tendency to get rid of the supernatural, sometimes by banishing it to the first century, sometimes by compacting it solidly in theology, and compounding in this way for its exclusion from life. Paul felt no difficulty whatever at this point. The supernatural was not difficult to him.

There were many reasons for this. In the first place, he came of a race which believed in God. Its sacred Book began with the declaration, "In the beginning God." The history of his people was the history, he be-

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lieved, as did all his countrymen, of a racial education directed by God Himself. Prophet and psalmist had hungered for God, and thirsted after Him, and again and again hunger and thirst had been satisfied. And the whole people had looked, not once, but a hundred times, at the bared arm of the Almighty, and had listened for centuries to His unmistakable voice.

In the second place, Paul had himself felt and seen the supernatural. The beginning of his Christian life was bathed in it. He had looked upon the face of Christ, crucified, risen, glorified. In that vision doubt died. And after it, once at least, he was caught up in such transports, out of the natural experience of earth, that he never dared tell what he saw and heard. And, thirdly, all this was no exclusive privilege of his own, but the whole message of Christianity was in his mind supernatural, and it proposed to lodge in every life the same supernatural forces which worked in his own, and which in rare revelation he had beheld in their naked divinity.

The gospel was in Paul's mind "the power of God." God came forth in it, offering Himself and His life to men. This was all,—but what more could there be? There are effects,

but this is the essence. The Christian religion was to Paul "something simple and sublime; . . . eternal life in the midst of time, by the strength and under the eyes of God."

God was most familiar to Paul. "I thank my God," he says. There was nothing unnatural in the idea of his living presence. "God is my witness, whom I serve in my spirit in the Gospel of His Son," he declares. He believed that God ruled and governed, and that His "power to compel nature," as Harnack says, "we can move by prayer and make a part of our experience." God lived as the great power in Paul's experience. "We have our hope set on the living God." "We rejoice in God." "Bring forth fruit unto God." His God was sympathetic, full of kind and solicitous interest for men. In His sight Paul lived, and thither he entreated men to come with body and spirit, and yield them as acceptable sacrifice and reasonable service to Him. His theism was unquestioning, and it was not hard and bare, but fresh, quick, real. The great history of his people behind the Apostle to the Gentiles, who was yet a Jew, taught him of a God who is in the world with a heart towards His own, and power to guide and deliver. His God was the same

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“God who in Israel’s bondage and bewailing  
Heard them, and granted them their heart’s desire,  
Clave them the deep with power and with prevailing,  
Gleamed in the cloud and glowed into the fire.

“Fed them with manna, furnished with a fountain,  
Followed with waves the raising of the rod,  
Drew them and drave, till Moses on the mountain  
Died of the kisses of the lips of God.”

No reduction of the universe to the immutable order of fixed law can exclude from it the living God who made it, and who, though denied His place in the works of His hands, cannot be expelled from the heart of man, but will make Himself felt there as a want where He is not acknowledged as want’s supply. Paul felt God there, and saw Him everywhere in his world. Godless life was inconceivable to him. Had not God come nigh in flesh? “God was in Christ,” he declares. “God was manifest in the flesh.” And his recognition of the supernaturalness of Christ included more than the Incarnation. It embraced also the eternal life of the divine Lord, risen from the grave to live forever in the souls of His people. His own life was Christ. “I live ; yet not I, but Christ liveth in me.” And his experience was illustrative, not exceptional. Others must be sensible also

of vital connection with the supernatural. "Know ye not as to your own selves, that Jesus Christ is in you, unless indeed ye be reprobates?" "Put ye on the Lord Jesus Christ." Paul's view of our relation to Christ is not naturalistic. We do not simply admire Christ. We do not simply believe in Him. We incorporate Him. We contain Him. Christianity in his view is not an ethic, nor a life in the sense of conduct. It is a union of nature between the human and divine. It is the impress of the supernatural upon us.

To be sure, to speak in such terms lifts us off the plane of the physical. But what compels us to live there? We are not bodies. We are spirits. And it is here in the spirit that God comes near. Here the Spirit of God bears witness with our spirits that we are children of God, and comes even to live in our body to make it a holy place. How easily everywhere Paul speaks of this Holy Spirit of God! "The Spirit helpeth our infirmities." "I think I also have the spirit of God." "My conscience bearing witness with me in the Holy Spirit." And he expects all to possess the same high sense of spiritual reality. "If we live by the Spirit, by the Spirit let us also walk."

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For great spiritual principle and the easy sense of the supernatural were not, in Paul's view, the exclusive possession of one or a few. What one Christian may possess of this is open to all. "We are one body in Christ. In one Spirit were we all baptized into one body, and were all made to drink of one Spirit." But this very community of privilege among Christians is rooted, in Paul's view, in supernaturalism. It is a mystical organic life, deriving nourishment from Christ the head. Christianity has in it so much supernatural power for all of us because it has in it all supernatural power for each of us. Paul was sure of this. "If God be for us," he said, "who can be against us?" Of course, some can be against us still, but they are inconsequential and impotent in comparison. The natural can raise no capable rebellion against the supernatural.

And the supernatural was to Paul the real and true. The things which present themselves to the sense, he says, are transitory. The supernatural abides. Earthly politics has a near goal. Our citizenship is in heaven. The true principle of life was to let the lesser things go, and hold fast to the supreme and eternal. "The more we see of life," wrote

Chinese Gordon to his sister, "the more one feels disposed to despise one's self and human nature, and the more one feels the necessity of steering by the Pole Star, in order to keep from shipwreck ; in a word, live to God alone. If He smiles on you, neither the smile nor frown of man can affect you. Thank God ! I feel myself in a measure dead to the world and its honours, glories, and riches. Sometimes I feel this is selfish. Well, it may be so ; I claim no infallibility ; but it helps me on my way. Keep your eye on the Pole Star ; guide your bark of life by that ; look not to see how others are steering ; enough it is for you to be in the right-way. We can never steer ourselves aright. Then why do we try and direct others ? I long for quiet and solitude again. I am a poor insect. My heart tells me that, and I am glad of it."

Believing firmly in the reality and supremacy of the supernatural, death had no terrors for Paul. It is skepticism about the divine that breeds the fear of death in Christians. Paul had no fear. "I have a desire to depart," he wrote, "and to be with Christ." And, though he felt obliged to suppress his desire, the longingly awaited day came at last, and he was prepared. "I am now ready."

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And he spread his sails, and the sweet breath of God filled them softly, and he slipped away into the shining sea.

The fear of death, as Paul said, is but one form of the bondage from which the supernatural Christ brought deliverance. He taught men in every sphere the freedom of the Spirit. He broke down for men "the old and almost ineradicable tendency of mankind to rid itself of its freedom and responsibility in higher things, and subject itself to a law," refusing thus "to live in the liberty of the good." Men will always refuse who are not freed by the franchise of the supernatural. Paul rejoiced in the freedom of God, and charged all to stand fast in the liberty with which Christ had gifted them. He saw in the supernatural the real sanction of the naturalness of life, the abolition of its restraints, and the secret of its completion. He lived in easy freedom, for he lived in God, and there was range boundless there.

"Oh, if thy soul's at latter gasp for space,  
With trying to breathe no bigger than thy race,  
Just to be fellow'd, when that thou hast found  
No man with room, or grace enough of bound  
To entertain that New thou tell'st, thou art,—  
'Tis here, 'tis here thou canst unhand thy heart  
And breathe it free, and breathe it free."

## V

### PAUL THE UNDISCOURAGEABLE

**T**HE penalty of high standards is the discontent of conscious failure. The man whose principle of life is that no man can be expected to tell the truth or to be absolutely honest has no difficulty in living up to his principles. So long as his standards remain what they are, he will never be distressed at his inability to realize his principles in his practice. But the man whose ideal is, as Jesus enjoined, to be perfect even as our Father in heaven is perfect, never attains his ideal here, and feels constantly the sting of his failure. The nobler a man's spirit, and the more sensitive his devotion to the best, the keener is his appreciation of his shortcomings, and the more depressing his remorse at his weaknesses and mistakes.

Almost every good man knows this experience. It comes to him in a double form. First he looks back upon the life he lived before his high and true conceptions came to him, and he sees innumerable blunders and

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sins that he rushed into with heedless wilfulness, which his new standards utterly condemn, and he bewails what has gone past all recall and amendment. And secondly, he sees every day in his present life inconsistencies, failure to embody his ideals in his acts, slips of thought and speech, for which he is instantly ashamed, and which leave him cast down and self-condemned. Or, in a yet subtler way he abhors himself and hangs his head, because he knows that the work that he has done, while defaced by no visible evil, is yet not the best work that he could do, and has been of inadequate efficiency. Others may praise him, but, with sterner justice and higher ideals, he knows that he has fallen short of the best, and he is sick with the shame of conscious failure. This frame of spirit is not an imagined thing. Every Sunday evening hundreds of Christian preachers pass into it, and some true man is under its shadow every hour.

We may not know how far the humanity of our Lord made Him participant in this penalty of high-mindedness, but Paul was a man of like passions with ourselves, and there is ample evidence in his letters that he drank of this cup. As he looked back over

his past life, again and again some half-revealing, half-concealing expression drops from his lips, opening to us an insight into his sense of the terrible blindness and wrong of the old days. He refers repeatedly to his persecution of the church (Acts 22: 4; 26: 11; 1 Cor. 15: 9; Phil. 3: 6), and to the careless life of earlier years (Eph. 2: 3). There lived in his memory, we may be sure, the recollections of his cruel treatment of the innocent and the unresisting. Once he speaks of his complicity in the guilt of Stephen's martyrdom (Acts 22: 20), and at the last he calls himself "persecutor, injurious" (1 Tim. 1: 13). Did he ever get those "remembered faces" out of his heart?

"Dear men and women, whom I sought and slew,  
Ah, when we mingle in the heavenly places,  
How will I weep to Stephen and to you!

"Oh, for the strain that rang to our reviling  
Still, when the bruised limbs sank upon the sod!  
Oh, for the eyes that looked their last in smiling,—  
Last on this world here, but their first on God!"

And Paul's occasions for discontent were not all past. He was waging a continual struggle with the forces that hindered his attainment of what he had seen in Christ, and,

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as he said, it was a struggle in which he was constantly bruised, and in which he was unable to win free from his foes, though his soul fought upwards unceasingly.

“ What was their tale of some one on a summit,  
Looking, I think, upon the endless sea,—  
One with a fate, and sworn to overcome it,  
One who was fettered, and who should be free ?

“ Round him a robe, for shaming and for searing,  
Ate with impoisonment and stung with fire,  
He through it all was to his Lord uprearing  
Desperate patience of a brave desire.

“ Ay, and for me there shot from the beginning  
Pulses of passion broken with my breath ;  
O thou poor soul, enwrapped in such a sinning,  
Bound in the shameful body of thy death !

“ Well let me sin, but not with my consenting ;  
Well let me die, but willing to be whole ;  
Never, O Christ,—so stay me from relenting,—  
Shall there be truce betwixt my flesh and soul.”

“ Saint Paul,” as the late Dr. Bruce said, “ while a true saint, was also a man of like passions with ourselves ; that he had his desperate struggles with the flesh under very common forms of temptations,—inferred from the prominent position given to sins of impurity in his catalogue of the works of the flesh (Gal. 5 : 19),—and that his sanctity was

a victory achieved in that fell war by one who was prepared to sacrifice an offending member that the whole body might not be cast into hell. For the comfort of those who are manfully, though, as it appears to themselves, with very indifferent success, fighting the same battle, it is well to make this plain."

And Paul often felt his own weakness in his life and in his work. He tells the Corinthians of his feelings when he visited them: "I was with you in weakness, and in fear, and in much trembling." He was intensely depressed over his failure to reach the Jews. It weighed on him so that he declared it was an unceasing pain in his heart. He sometimes felt that he had made mistakes, and was filled with regret for them. Indeed, it was just the failure of his work to prosper as he wished that caused him most sorrow,— "when he saw his converts relapsing into sin, giving ear to seducing teachers, listening to calumnies against himself, disobeying his authority, slighting his affection." He was greatly cast down by his own failure and the failure of his work to realize his high ideals. There were times when his distress was keen and overmastering (2 Cor. 7: 5). The fact that he knew all would come out well, that

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the general trend of all was the continuous triumph of Christ (2 Cor. 2: 14), did not blind him to the present disappointments and shortcomings of it all, or to the constant griefs that made him a true follower of the Man of Sorrows. And the pang of his sorrow must have been that the best was unattained.

Now how did Paul bear all this? Did he yield himself to despondency and remorse? Did he brood over past failure? Did he surrender to discouragement? None of these things. First of all he gave sharp perception to the fact that these mistakes and failures were past things. He speaks of some of them as in "my manner of life in time past" (Gal. 1: 13; compare Gal. 1: 23; Eph. 2: 3). There is great help in clearly recognizing and asserting this. "Yes," we say, and gain help in saying, "we have erred and fallen." But these things are past, and we are on our feet now, and ready to live and do, as though no failure marked the past. And even when failure comes again, we are to rise up at once and say: "I failed, but I am not failing. All my mistakes are past. No man has made mistakes until he has made them. I am not I of the past, seamed

with fault; I am I of the future, perfect and undefiled."

In the second place, it was a comfort to Paul to remember that at least some of his mistakes were conscientious. That did not excuse them, but it was a comfort to him to believe that he had tried to do right (Acts 23: 1; 24: 16; 2 Tim. 1: 3). He pitied the man of defiled conscience (Titus 1: 15). When we have done our best, have truly sought God's help, and conscientiously tried to reach the highest, we are surely entitled to leave the issue with Him, careful only that our desire to do right shall not harden into the assurance that, merely because we did it, and thought we were doing right, therefore it was right. "I verily thought with myself that I ought to do many things contrary to the name of Jesus." It was at least a comfort to Paul to think that he had done what he believed was his duty. And if our cause of depression is that we have erred in discerning our duty, surely we may leave it with God if we tried our best, and hope that the next time we may succeed. If we do not, we may still resort to the same comfort, and live in our future hopes, not our past despairs.

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Moreover, human life is an almost infinitely intricate thing. We can never discern all its elements and issues. Paul knew this. He regretted some things which afterwards turned out for good, so that he was glad for them (2 Cor. 7: 8, 9). He gave up at last all judging of his own past course, save to catch from it a better direction for the future (1 Cor. 4: 3), and shut his memory to its dismal record of shortcoming (Phil. 3: 12-15). He knew that for the sins of the past there was remission in Christ (Rom. 3: 25), and what Jesus had forgiven and forgotten it was a species of treachery for him to uncover and recall. The past, with its failure and success, was in God's hand, and as He alone could tell what was failure and what success, He alone could defeat the evil of the one, and perfect the good of the other.

Perhaps it was the perception of these things that produced the noble reserve which characterizes Paul's references to his past. He was not a man to dwell with spiritual pride upon his past sins and failings. They but taught him his weakness, and in his weakness he would glory, not as weakness, but solely because in it the strength of Christ was perfected. In this his shortcomings

were a blessing to him, as ours may be to us, if they break down our self-confidence, our boastful front of fictitious strength, and throw us back upon God. For the chief concern of our life must be, not our success or failure in realizing our ideals, but the ideals themselves. Not my sense of God, nor my success in attaining Him, is the essence of life, but God Himself.

Unattainment, with Paul, was not synonymous with unattainability. "I have not attained," he says, but he adds that his hunger for attainment has not at all abated. It is a peril with us that, failing so many times, we shall lose the passion for success. But "we fall to rise," not to rest, and each shortcoming is furnished with its sting of shame to make us restless till we reach at last perfection at the end.

Alas for the life whose ideals deliver it from discontent, whose standards preclude failure by making failure the principle of life, and abolish remorse by leaving no cause for it! It is remorse for failure that provides the noble life with its intensest pangs, and it brings it also its most exquisite joy. True grief for failure, says Paul, works an ennoblement and refinement of life otherwise de-

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nied; and it is out of the pathos and agony of a consciously defective devotion that the most sensitive power is born.

“ Also I ask, but ever from the praying  
Shrinks my soul backward, eager and afraid;  
Point me the sum and shame of my betraying,  
Show me, O Love, Thy wounds which I have made!

“ Yes, Thou forgivest, but with all forgiving  
Canst not renew mine innocence again;  
Make Thou, O Christ, a dying of my living,  
Purge from the sin, but never from the pain.

“ So shall all speech of now and of to-morrow,  
All He hath shown me or shall show me yet,  
Spring from an infinite and tender sorrow,  
Burst from a burning passion of regret.

“ Standing afar, I summon you anigh Him;  
Yea, to the multitudes I call, and say,  
‘ This is my King! I preach and I deny Him,—  
Christ! whom I crucify anew to-day.’ ”

## VI

### PAUL THE BIBLE STUDENT

**W**HATEVER may be said of Paul's acquaintance with other books, it is clear that he had a deep and intimate knowledge of the Hebrew Scriptures. His speeches recorded in the Book of Acts contain quotations from, and allusions to, Genesis, Exodus, Deuteronomy, Numbers, Joshua, Judges, 1 and 2 Samuel, 1 Kings, 1 Chronicles, Psalms, Isaiah, Job, Amos, Jeremiah, Ezekiel, Micah, Zechariah, Daniel, Hosea, Habakkuk. And his epistles teem with references to the Old Testament. Westcott and Hort in their Greek New Testament find seventy-four quotations from the Old Testament in Romans, twenty-nine in 1 Corinthians, twenty in 2 Corinthians, thirteen in Galatians, twenty-one in Ephesians, six in Philippians, four in Colossians, seven in 1 Thessalonians, nine in 2 Thessalonians, two in 1 Timothy, four in 2 Timothy, three in Titus. Their frequency shows how saturated Paul's mind was with the ideas and

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the language of the Hebrew Scriptures. His quotations are from twenty-five of the thirty-nine books of the Old Testament. There are no quotations from Joshua, Judges, Ruth, 1 Samuel, 2 Chronicles, Ezra, Nehemiah, Esther, Lamentations, Obadiah, Jonah, Nahum, Zephaniah and Haggai. There is nothing strange in this, however. The Epistles are very short. He did not set out to comment on the Old Testament. The notable thing is that what he did write was so permeated by the thought and phrases of the books that constituted his Bible.

For it must be remembered that both to Paul and to our Lord the Old Testament was their only Bible. We deem the New Testament, made up so largely of what was written of Jesus and what Paul wrote, as the richer portion of the Bible. But Paul had not even one written Gospel. He was confined to the Hebrew Scriptures. He knew them in Hebrew and also in their Greek translation, the Septuagint. Sometimes when the Septuagint differed from the Hebrew text which Paul knew, he quoted the former, as in 1 Corinthians 13 : 5 from Zechariah 8 : 17, and sometimes the latter as in 1 Corinthians 14 : 25 from Isaiah 45 : 14.

And sometimes when he quoted it was not the exact letter at all, but the inner spirit and life as the divine Spirit enabled him to lay hold of these. God had given him his gospel in Christ, in a living experience of Christ; it was from Christ by the living Spirit that Paul drew his truth. When he looked back now into the Old Testament the truth was sometimes patent upon the surface, sometimes latent in the words of the prophets or the facts of the history. He had not seen it before. It was the same Scripture he had studied in the schools, but it was all alight now with the truth of the gospel. In other words, Paul found the gospel first in Christ and then in the Old Testament.

Toward his Bible Paul held an attitude of earnest reverence. It was, in his belief, "inspired of God, profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17). His position was that of one "believing all things which are according to the law, and which are written in the prophets" (Acts 24: 14). And it was these "sacred writings," as he called them, which could make a man wise unto

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salvation, not by themselves, but through faith which is in Christ Jesus (2 Tim. 3:15).

The book or books of the Old Testament were the record of the acting upon life of the living God. The Bible was to Paul, as Myers describes it in "Catholic Thoughts on the Bible and Theology," "a history of divine acts, and of the unfolding of divine ideas, continually manifesting the superintendence of a divine Sovereignty: not a history of the world or of all God's Providence in it, but only of one kingdom and society, which was elected out of the rest to exhibit principles applicable to all kingdoms and societies, and to preserve certain privileges with which it was provisionally endowed in order that they might ultimately be extended to the whole race of man." Paul realized this and in his preaching and teaching he used such a record copiously. He did not weave its statements together as Stephen did in his great speech. He used the Old Testament rather for confirmation and illustration, more as a fountain of living voices than as a record of vanished deeds. It witnessed to the ever present God. That was its great lesson.

Something of Paul's thought and use of the Old Testament can be gathered from a

study of the numerous appeals to it in his letters (Rom. 1:17; 2:24; 3:4, 10; 4:17; 8:36; 9:13, 33; 10:15; 11:8, 26; 12:19; 14:11; 15:3, 9, 21; 1 Cor. 1:19, 31; 2:9; 3:19; 9:9; 10:7; 14:21; 15:45, 54; 2 Cor. 4:13; 8:15; 9:9; Gal. 3:10, 13; 4:22, 27). The book to which he thus appealed was to him and to those to whom he wrote no ordinary book. He found in it great principles and truths not accidentally fitting the needs of his own life and time, but prepared beforehand by God for this very end. The Old Testament was a living, present, speaking book to him. What had been written was not for the fathers' sakes alone but for our sakes (Rom. 4:23; 1 Cor. 9:10). "These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (1 Cor. 10:11).

Chinese Gordon felt this deeply. "I have read the Scriptures," he wrote, "and have got pearls from them, but, as though from deduction or analogy, and not as directly from God—not as though He spoke or wrote to us. It is difficult to explain what I mean, but what I want to say is this: I now look on the Scriptures as alive—living oracles, and

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not as a historical, religious book, as I have hitherto done, even when feeling its mystical character. I cannot say how important this vista is to me."

And Maurice in his sermon on "The Sacramental Character of the Bible," sets forth "the justification of those who insist," as Paul did, "upon claiming the Bible for themselves and their own time, who must take it as a message to their hearts and consciences, must warp its words from their apparent sense rather than not find that sense in them. Here is the justification for their meaning, the excuse for their outrages on philology. For if the Bible speaks of a Living God, a God who reigneth forever and ever; if it sets forth the principles of His government as uniform amidst all changes in the outward tokens of it, they must be right in the essence of their doctrine; they are bound to hold it fast against all schoolmen and critics. What they want is, to see that they may take the Bible more exactly than they have taken it, and that they may read it now, not less than in the old time, as a book concerning a society and that so it will become a more precious book to themselves individually than it has ever been. When they trace it as the

progressive history of God's revelations to a family, to a nation, and to mankind, they will understand more what support there is in it for them as men, what awful admonitions to them as men whom God has claimed, not as servants, but as sons."

Paul believed in the trustworthiness of this Bible.

It is pathetic to think that he probably owned no copy of his own. The Old Testament Scriptures were in cumbersome rolls, and they were too expensive for individuals to own. On his long journeys Paul could scarcely have carried them with him if he had been able to purchase them. It is not impossible that the parchments left at Troas which he asked Timothy to bring may have included some sacred writings—we cannot say. This we do know, that Paul had the words of this Bible in his heart, that where he went that treasure went with him. All that the Psalmist sang Paul could sing also. He knew it in the deepest experience of his soul.

Oh, how love I thy law !

It is my meditation all the day.

Thy commandments make me wiser than mine enemies ;

For they are ever with me.

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I have more understanding than all my teachers ;  
For thy testimonies are my meditation.  
I understand more than the aged,  
Because I have kept thy precepts.  
I have refrained my feet from every evil way,  
That I might observe thy word.  
I have not turned aside from thine ordinances ;  
For thou hast taught me.  
How sweet are thy words unto my taste !  
Yea, sweeter than honey to my mouth !  
Through thy precepts I get understanding :  
Therefore I hate every false way.

Thy word is a lamp unto my feet,  
And light unto my path.  
I have sworn, and have confirmed it,  
That I will observe thy righteous ordinances.  
I am afflicted very much :  
Quicken me, O Jehovah, according unto thy word.  
Accept, I beseech thee, the freewill-offerings of  
my mouth, O Jehovah,  
And teach me thine ordinances.  
My soul is continually in my hand ;  
Yet do I not forget thy law.  
The wicked have laid a snare for me ;  
Yet have I not gone astray from thy precepts.  
Thy testimonies have I taken as a heritage for  
ever ;  
For they are the rejoicing of my heart.  
I have inclined my heart to perform thy statutes  
For ever, even unto the end.

—*Psalms 119 : 97-112.*

## VII

### PAUL THE FRIEND

**P**AUL conceived of faith not only as a bond of union and a living relationship with Christ, but also as the basis of human relations. He speaks to Philemon of "The faith which thou hast toward the Lord Jesus, and toward all the saints" (Philemon 5). By faith we identify ourselves with Christ (Gal. 2:20), but not with Christ only. We are also one body with all who are Christ's (Eph. 4:25). We are one body with Christ by faith (Eph. 4:4, 12; 5:30) and by faith are we one body in Christ (Rom. 12:5; 1 Cor. 10:17; 12:12, 13, 27). "Paul's mystical conception," says Matthew Arnold in "St. Paul and Protestantism," "is not complete without its relation of us to our fellow men, as well as its relation of us to Jesus Christ. . . . Jesus Christ's life, with which we by faith identify ourselves, is not complete, His aspiration after the eternal order is not satisfied, so long as only Jesus Himself follows this order, or only this or that individual amongst us

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men follows it." All of Christ's must follow it. This unity of souls in the Saviour was one basis of Paul's friendships.

And Paul had rich and original conceptions of love also, which he had learned from Christ. Christ had loved him in his unloveliness. He had been patient with him in his blindness. His love had been the love of which Matheson sings, "O love that wilt not let me go." It had been the love of which Paul himself sang (1 Cor. 13:4-8). The man who had this ideal of love realized what it was to be a friend.

It was to love unselfishly. "The third time," he wrote to the Corinthians who had been such a source of care and grief to him, "I am ready to come to you, and I will not be a burden to you: for I seek not yours, but you. I will most gladly spend and be spent for your souls." "Though," as the King James Version reads, "the more abundantly I love you, the less I be loved" (2 Cor. 12:14, 15). He loved men for their own sakes, not for what they could be to him selfishly, though he rejoiced when they poured back such friendship love as his in return. But that was their friendship, not his. His friendship love gave and bargained for no return. It

coveted good for its objects and was ready to purchase this with pain. "My little children," he cries to the Galatians, "of whom I am again in travail until Christ be formed in you" (Gal. 4: 19). "I say the truth in Christ, I lie not," he told the Romans, "my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and increasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." Such a man knew what true friendship love is.

And he knew not only that it was selfless. He knew also that it was eternal. "Love never faileth," he declared. But did not his own love fail once? He and Barnabas had loved. Was there not a rupture of that friendship? "And there arose a sharp contention, so that they parted asunder one from the other." That is Luke's unflinching narrative (Acts 15: 39). It was over the worthiness of young John Mark, the nephew of Barnabas. Paul thought he was not plucky enough for missionary work, and Barnabas wanted to try him again. He saw good in him as he had seen in Paul; and when others distrusted him, as they had Paul, Barnabas

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thought there was hope. Possibly Galatians 2:13, which records a time of wavering on the part of Barnabas with reference to principles which Paul regarded as vital, may help to explain this breach. At any rate, they parted, and there is no record of their meeting again. But Paul always remembered Barnabas kindly, and by and by he came round to Barnabas's view of Mark. In Colossians 4:10, he commends him as a relative of Barnabas, and he finds at last the good in him which the tolerant generosity of the "Son of Consolation" had seen in him from the beginning (Philemon 24; 2 Tim. 4:11). In 1 Corinthians 9:6 Paul mentions Barnabas honourably, implying that he was still at work, unmarried, and toiling with his own hands. Perhaps the rupture was for the best. Perhaps it helped John Mark to see his failings. Perhaps the gospel was more widely preached because of it, and love survived it, as it always does with true men. We must believe, therefore, that it was not a rupture of the friendship; that like every true friendship, this one outlived a difference of opinion, and sweetened the lives of the friends to the end, and after the end. And it is better not to apply to it, as has been done, the lines from

Coleridge's "Christabel," however true they may be of some of life's paroxysms :

"That to be wroth with one we love  
Doth work like madness in the brain :  
And each spoke words of high disdain  
And insult to his heart's best brother.  
They parted—ne'er to meet again :  
But never either found another  
To free the hollow heart from paining :  
They stood aloof, the scars remaining,  
Like cliffs which had been rent asunder."

"We came in sight of Cyprus," says Luke in Acts 21 : 3. Did Paul lean on the ship's side as they sailed past the old home of Barnabas and tell Luke and Aristarchus and his other companions of his dear old friend and the good work of God they had shared, and of the love that even that sharp contention long, long ago had not made to fail? We will believe so.

The man who loves unselfishly and eternally will be one of the sons of the unselfishly and eternally loving God in the matter of friendships. Life will be merely the background and framework for friendship. No man had more of this genius for loving than Paul. When he and Barnabas separated he could not go on alone. So he chose Silas,

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and that friendship enriched his life for at least several years, when Silas disappears from our view. Silas was one of the two brethren sent from Jerusalem down to Antioch with the deputation who had come up to confer as to Gentile rights in the church, to bear back the decision of the Council. He had been a leading man among the brethren in Jerusalem, and was accounted a prophet (Acts 15:32). He shared many of Paul's great experiences, and when Paul went on to Athens alone, leaving Silas and Timothy in Macedonia, the apostle's hunger for his friends became too strong and they came on and rejoined him in Corinth (Acts 18:5). "What we read of the effect produced upon his mind and work, when Timotheus and Silas rejoined him," says Dean Howson, "tends to show us how much his happiness was increased by the presence of his friends, and what a reserve of true religious force resided for him in the mere fact of companionship. Some are too ready to throw upon others the work which they ought to do themselves; but he increased in zeal and activity when he could obtain others to help him."

Paul's dearest friend was this young

Timothy, who became to him as his own beloved son. "I hope in the Lord Jesus," he writes to the Philippians, "to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me." That was the way he ever regarded him. It was at Lystra that Paul met him. Apparently his conversion was one of the fruits of Paul's visit to Lystra on his first missionary tour (Acts 14:6). He speaks of Timothy as his own son in the faith. On Paul's later visit, recorded in Acts 16:1, Timothy was already a disciple. Paul speaks of Timothy's personal knowledge of his sufferings at Antioch, Iconium, and Lystra (2 Tim. 3:11), so that they were not strangers when they met at that time.

There was a godly ancestry back of Timothy, in his mother and grandmother, who had his unfeigned faith, and from his

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babyhood he had been taught the "sacred writings which are able to make wise unto salvation through faith which is in Christ Jesus" (2 Tim. 1: 5; 3: 14, 15). We do not know whether Timothy's Greek father ever became a Christian, but his mother was a believer, and he himself had gained a good reputation.

On his second journey when he came to Lystra, Paul was sore still at the disagreement with Barnabas, and he eagerly took, as a new associate, the fine spirited young man, to whom he had been drawn on his previous visit. Timothy accepted the privilege offered to him, and never faltered in his devotion to Paul or in his service of Christ, and to the very end Paul joyed in his love and trusted him with perfect faith. No cloud ever came upon their relationship. Paul sent him to and fro as his own other self. "For this cause," he writes to Corinth, "have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church" (1 Cor. 4: 17). "See that he be with you without fear," he adds, "for he worketh the work of the Lord, as I also do"

(1 Cor. 16: 10, 11). Some of the most precious pages of the New Testament are the older man's letters to his son. "That the epistles to Timothy and Titus do not proceed from Paul himself, but can only be historically understood as productions of the post-apostolic period, should no longer be disputed," says Begschlag, and supports this view by proof that does not satisfy. These are just the letters we should expect from Paul to his dear friend, and more humanity and appreciation of the ways of human friendship and the liberal play of the human spirit would save men from the wooden conviction that no one has a right to enlarge his vocabulary, to expand his opinions, or to talk like a man to his friend.

The fourth great friendship of the apostle was with his biographer, the evangelist Luke. This man, who was so much to Paul, and to whom we owe so much of our knowledge both of Paul and Paul's Lord, is named only three times in the Bible, and never by himself (Col. 4: 14; Philemon 24; 2 Tim. 4: 11). He joined Paul at Troas on his second missionary journey, and while he remained at Philippi for seven years and doubtless had much to do with the fine spirit of

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that church and its loyalty to Paul, he re-joined his friend when he came to Philippi, at the end of his third missionary journey, and after that was his almost constant companion. In his last epistle, the old man says simply, "Only Luke is with me" (2 Tim. 4: 11). There is something very sweet in this modest, faithful friendship. Perhaps there was none to which Paul owed more, or which lay more fully in the bounds of that holy land where men keep the loves which they do not sully with over-speech. It was a warm, close, uninterrupted friendship, unmarred by a rupture or a disagreement, and full of mutual service. One need not tarry to think of what such a friendship meant to Luke. It meant no less to Paul. In his sickness, in his work for souls, in his literary work—where Luke's great taste and skill must have been invaluable—in his very language, which shows traces of Luke's medical terminology (1 Tim. 1: 10; 4: 2, 8; 5: 23; 6: 4; 2 Tim. 2: 17; 4: 3; Phil. 3: 2, 8; Col. 3: 5), in his loneliness and care, the beloved physician was a constant strength and comfort to him. Paul did not share the contemptuous view of doctors which some earnest people of our day express. He was

a sane and steady man, and he respected the gentle, ministering skill of Luke.

Whoever will read Ramsay's book, "St. Paul, the Traveller and Roman Citizen," will gain a fresh respect for the honest, modest, careful man who was Paul's biographer, physician and friend, and will understand something of what he must have been to Paul. For one thing, he seems to have been a cheery, hopeful man, capable of large interests, and kind and encouraging. He loves to preserve consoling and bracing words (Acts 18:9, 10; 23:11; 27:22, 25), and he notes humane courtesies (Acts 27:3), and times of exhilaration (Acts 28:15), and it has often been remarked that his Gospel is full of the jubilant notes of praise (Luke 1:28-33, 46-55, 68-79; 2:14, 29-32), of joy (2:10; 15:10), of thanksgiving (2:20; 5:25, 26; 7:16; 13:13; 17:15; 18:43; 23:47). When the care of all the churches and the news of heresy and moral defection lay heavy upon his soul, it must have been a vast relief to Paul to sit down in the genial cheerfulness of Luke's company and be rested by that calm equipoise, that patient acceptance of what cannot be helped, that resolute, indomitable will to accept nothing evil which

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can be helped, which fill the atmosphere of every "beloved physician" with balm and strength.

Surely of this true friend Keble sings truly when he warrants his presence at the martyr's side:

- " But if there be, who follows Paul,  
As Paul his Lord, in life and death,  
Where'er an aching heart may call,  
Ready to speed and take no breath ;
- " Whose joy is, to the wandering sheep  
To tell of the great Shepherd's love ;  
To learn of mourners while they weep  
The music that makes mirth above ;
- " Who makes the Saviour all his theme,  
The Gospel all his pride and praise —  
Approach ; for thou canst feel the gleam  
That round the martyr's deathbed plays.
- " Thou hast an ear for angel's songs,  
A breath the Gospel trump to fill,  
And taught by thee the Church prolongs  
Her hymns of high thanksgiving still."

These four were only a few of the men and women whom Paul loved and who loved him as friend loves friend. We know the names of a score beside,—Apollus, Titus, Tychicus, Aquila and Priscilla, two of the most engaging New Testament characters, Lydia, Phœbe, the mother of Rufus, who was as

his own mother (Rom. 16:13), Andronicus, Junias, Lucius, Jason, Sosipater, Epænetus and Ampliatus and Stachys, each called "my beloved" (Rom. 16:5, 8, 9), Aristarchus, who went to Rome with him (Acts 19:29; Philemon 24), Mark, whom he took back into his confidence again (Col. 4:10; 2 Tim. 4:11), Epaphras, Epaphroditus, Onesimus, Onesiphorus, Trophimus, of most of whom we have some tender knowledge as lovers of Paul and his Saviour. He had his foes, too, as any true lover must,—men who were his enemies because they were his Master's, but even them he would have loved and died for, as he loved and would have died for the Jews, who cast him out to go to the Gentiles.

Never was there a richer and more love-filled life. He who had given up all, father and mother and home and friends, received them all back a hundredfold, as the Saviour had promised (Mark 10:29, 30). He surrendered his own personal relationships, and he got humanity. So alone he passed through life encompassed. It was ever so —

"Hearts I have won of sister or of brother,  
Quick on the earth or buried in the sod.  
Lo, every heart awaiteth me, another  
Friend in the blameless family of God."

## VIII

### PAUL THE ORATOR AND LOGICIAN

**T**HE purpose and passion of Paul's life was to win men to Christ. He bent everything to this supreme end. "Though I was free from all men," he wrote to the Corinthians, "I brought myself under bondage to all, that I might gain the more. I am become all things to all men, that I may by all means save some." The only agencies by which he sought to accomplish his end of winning men were speaking and writing. He travelled about talking to people, in large audiences where he could get them, but for the most part in small companies and especially one by one. The counsel which he gave to Timothy was the counsel by which he directed his own course. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." The power which he wielded was due to the living Spirit of God working through him, but working through him as a speaker and writer, as an orator and logician.

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We have a number of his speeches preserved. From these we may judge something of his style of speaking, although these are evidently for the most part only condensed fragments. Among these are his addresses to the Jews in the synagogue at Antioch in Pisidia (Acts 13:17-41); to the Athenians on Mars' Hill (Acts 17:22-31); to the Jewish mob in Jerusalem (Acts 22:3-21); to Felix (Acts 24:10-21); to Festus and Agrippa (Acts 26:2-23); and to the elders of the Ephesian church at Miletus (Acts 20:18-35). His letters to his churches show us how he must have talked to them. Doubtless in his preaching to the churches there were many passages in his addresses like the thirteenth and fifteenth chapters of First Corinthians or the eighth chapter of Romans or the first chapter of Ephesians.

These addresses and letters show us clearly his qualities as a speaker and debater. They reveal his superb skill and tact, his graciousness and yet his straightforward courage. The lack of any one of these qualities weakens a speaker's power over his audience. He was able by using Hebrew and by the adroitness of his introduction to silence the very mob that had been bent on killing him be-

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fore his rescue by the soldiers, and to hold their attention through an account of his conversion, and if he had been a mere orator he would have held it longer, but he valued it only as an opportunity for preaching the great principles for which he stood, and he did not hesitate to introduce these though it woke the fury of the mob again. He never flattered or wasted effusive words, but he knew how to turn a complimentary phrase, and he was a gentleman through and through (Acts 24 : 10 ; 26 : 2, 3, 25, 26).

But his graciousness and tact were not ends. They were merely qualities of character and manner which he used to serve his real ends. He was propagating truth. He was the servant of a cause. It is the man who is possessed by a message and whom a cause consumes who can sway men, facing them dauntlessly (Acts 13 : 45-47). They realize that he is above their considerations of interest, and they listen with awed regard even when they disagree. They may not believe what he says, but they see that he believes it, and they respect him for his sincerity and his courage. Paul had these in unlimited measure. He dared even to confront the great Peter and to resist him to his

face (Gal. 2 : 11, 14). Men are always ready to listen to the talk of such a man.

The note of authority was ever present with Paul (Acts 13 : 9-11 ; Phil. 1 : 6 ; 2 Tim. 1, 2). It was because Jesus had spoken with authority and not as the Scribes that the people thronged to Him. Paul spoke forth also with positive assurance, and the heart of man, always timid and yet admiring bravery, hesitant yet desiring certainty, turned to him and rested upon his great, rugged faith. The true orator must be a man who has some solid convictions that he dares to declare in a way which makes men secure in the feeling that he would die for them, and that therefore they are worth dying for, and that readiness to die for something has not died out of the world.

Paul spoke simply and directly to the mind and heart of men. He knew how the people to whom he spoke thought, and he used their moulds. A specimen sermon in outline is presented in Acts 13 : 17-41. This was addressed to Jews in the synagogue at Antioch in Pisidia. He sketched the dealing of God with Israel from the days in Egypt, outlining the wilderness journeys, touching on the conquest of Canaan, the reign of the Judges,

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Samuel the prophet, Saul, and David, with interesting chronological references, then leaping to Jesus and the Baptist, the rejection and crucifixion of the Messiah, His resurrection and the remission of sins, and liberty through Him. "Beware," he concluded, "lest despising and prejudice stifle faith." Such preaching yielded results (Acts 13:42-45). Paul would argue differently with us. He did argue differently with Gentiles. He preached to these Jews in the way he knew they would understand. His mind was not mechanical. It was sympathetic, living, adaptive. His language also was simple, direct, vivid, full of nerve and life. He had a message to deliver, and he delivered it so that people listened to it and comprehended it.

He was intensely personal in his method. He was no theorizer, no calm, academic philosopher. He was an apostle, a propagandist, a missionary. He had experienced what he offered. He was a witness to things he knew personally, and he had a work which God had given to him personally to do. So he spoke right out about himself. He told of what he had felt and done and knew. His speeches and letters are full of the urgent and intimate personal note (Acts 22:3-21;

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24:10-21; 26:2-23; Rom. 7:7-25; 9:1-5; 1 Cor. 9; 2 Cor. 12; Phil. 3). Yet ever when he says "I" it was not Paul that we see but the Christ in whom Paul was and whom Paul preached. It was this selfless personalization of Christianity which made his preaching so powerful. The greatest oratory is the paradoxical combination of complete self-mastery with complete self-forgetfulness. The speaker must lose himself and yet he must have himself absolutely in hand. His audience must perceive that he has completely lost sight of himself, and yet if he is to sway them he must have his powers in full control and be bending them all with mighty coherence upon his task. The vain or performing or self-conscious speaker can never rise to Paul's height.

It is clear that Paul had the true orator's nervousness and fear. He never hardened to his work. "Do you get over your fright and apprehension at speaking?" an old judge asked another public speaker, and added, "I never do. It works me up more and more each year to charge my juries." The man who is not stirred himself when he rises to speak is not likely to stir others. Paul was in a tremor. He was with the Corinthians

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in weakness and fear and much trembling. If the mark of rank in nature is capacity for pain, it is capacity for tension which is the mark of power in speaking. Paul had it. He was all a-tremble with his message and burden.

His speech was made compelling by his intense sympathy and earnestness. He knew so much, and he knew it so surely, and men were so dull. He burned to persuade them. We can feel even now the tremulous thrill of his yearning love.

“ Oh, could I tell ye surely would believe it!  
Oh, could I only say what I have seen!  
How should I tell or how can you receive it,  
How till He bringeth you where I have been ?

“ Therefore, O Lord, I will not fail nor falter  
Nay but I ask it, nay but I desire  
Lay on my lips Thine embers of the altar  
Seal with the sting and furnish with the fire ;

“ Give me a voice, a cry and a complaining,—  
Oh, let my sound be stormy in their ears!  
Throat that would shout but cannot stay for straining,  
Eyes that would weep but cannot wait for tears.

“ Quick in a moment, infinite forever,  
Send an arousal better than I pray,  
Give me a grace upon the faint endeavour,  
Souls for my hire and Pentecost to-day!

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He was not ashamed of tears (Acts 20 : 19, 31). He wept of love for those whom he would have died to redeem (Rom. 9 : 1-5), and he wept of loyalty for the gospel which he would have died to defend (Phil. 3 : 18). His intense sympathy made him sharer in the soul of every man (Rom. 12 : 15).

But Paul's power was not in emotionalism. It was in the ethical loftiness, the unanswerable moral challenge of his ideals. He spoke with inspiration, with that tension of the soul which sends tremors through the conscience of those who hear whether they reject or obey. But this was not merely emotional. The emotion was there, but it was the heat glow of the moral doctrine which he preached. He had thought out his message. He was a reasoner (Acts 19 : 8). He meditated with a persistent mind upon his gospel and was possessed by it entirely. He had it logically stated to his own thought and he was ever ready to proclaim and defend it. He sought to convince reason. He confounded the Jews who lived in Damascus "proving that this is the Christ" (Acts 9 : 22). And at Thessalonica, "as his custom was, he went in unto them, and for three sabbath days reasoned with them

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from the scriptures, opening and alleging that this Jesus whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded" (Acts 17:2-4). Paul was a man of argument (Acts 13:45; 15:2). He had thought out his case and was prepared for all comers. He was eager to vindicate his faith as reasonable. Here was a true rationalism; for even faith must secure itself by convincing reason of its right to be. And Paul was a constant and superb reasoner. At Athens "he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him" (Acts 17:17). And at Corinth "he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks" (Acts 18:4; compare Acts 19:8). He followed his own logic fearlessly, and he drove it home upon others.

He had, of course, his presuppositions. He assumed the existence of God, the moral law, the authority of the Old Testament, the trustworthiness of the reason. And he was as far removed as could be from a dry-as-dust, precise philosophy. He was not afraid of mighty mysteries and his speech was ennobled by their presence, and he did not

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hesitate to sacrifice order and form in the intensity of his outpourings and appeals. As Mr. Moody used to say of himself, Paul sometimes forgot his subject, but he never forgot his object. Note the long and involved and sometimes incomplete sentences (Eph. 1: 3-14, 15-23; 2: 1-10; 3: 1-12; 4: 1-16; Col. 1: 9-23). But in the " all and always we see the strong man seeking men with a longing to save.

The power of his thought and his speech lay in this. " We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." We bring " every thought into captivity to the obedience of Christ." Whosoever will do all his thinking in Christ and all his speaking for Christ will learn for himself the secret of Paul's wonderful gift as a convincer and persuader of men.

## IX

### PAUL THE MAN OF PRAYER

**P**AUL nowhere attempts to prove the existence of God. Those to whom he spoke and wrote believed in God. Paul's desire was to lead them into a personal knowledge and experience of God in Christ. All his teaching is directed to that end. So, likewise, he makes no attempt to explain the possibility of prayer or to defend its reasonableness. He assumes that prayer is a reality, a fundamental activity of the spiritual nature. It is the very Spirit of God which He sent forth into our hearts because we are His sons which cries, "Abba, Father" (Gal. 4:6). That sense of God's fatherhood and of our true sonship is the rational basis of prayer. On that basis Paul took prayer for granted. His belief was that God dwelt in him and that his very life was Christ (Phil. 1:21; Gal. 2:20); that prayer is only the operation of the Holy Spirit of God (Rom. 8:26), the Spirit of God within us making answer to the Spirit of God without (Rom. 8:9, 11;

1 Cor. 3: 16). Prayer was simply a Christian's vital breath.

But Paul had no trouble with the supernatural such as we have to-day. He knew that he was supernatural himself, that at any rate he had a supernatural life within him, which came from God and was in intercourse with God. Direct revelations of the will of God came to him (Gal. 1: 12; 2: 2), and he believed that direct interventions of the power of God were vouchsafed to him (Acts 27: 23-26; 2 Tim. 4: 17). Paul was one of those men, whom Fleming Stevenson described in speaking of Falk, Wichern, Fliedner, Gossner and Harms, "who maintain that God exercises some direct influence in the affairs of the world; who, therefore, appeal to Him in any puzzle or difficulty; who expect His help, and as they believe that He has the hearts of all men in His hand, do not know any special type of actions, within which that help must be limited. They distinctly believe in God as their Father, and never care to realize Him either as a pure, infinite Intelligence, or as an eternal Law. They believe, also, that prayer is not an arbitrary provision for temporary circumstances, but that it is fixed in the ways

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of God, and in harmony with the settled relations of the world and the laws of human conduct. And they believe that if in God's name they begin a fitting work, God will establish it; answer their prayers regarding it; enable them to deal wisely and righteously and prosperously by it; and that behind every other means, and often supplanting the others, there is prayer itself."

He believed in intercessory prayer. He was ever praying for his converts, that they might do no evil (2 Cor. 13:7), that their love might abound in knowledge, that they might have right tastes and be sincere and innocent (Phil. 1:9-11). He assured the Colossians that he did not cease to pray for them, that they might be filled with the knowledge of God's will, and be led in faithfulness and power and patience (Col. 1:9-12). His churches were the cause of his rejoicing in prayer, as he prayed to see them and to help them toward a perfect faith (1 Thess. 3:9, 10), and that they might be worthy of their calling (2 Thess. 1:11, 12). "A devoted Sunday-school teacher of whom I have heard," writes the Bishop of Durham in his little book on "Secret Prayer," "was the means, under God, of bringing scholar after

scholar, with always growing frequency, to the feet of Jesus in loving conversion, evidenced by a new life of love and consistency. After her death her simple diary was found to contain, among other entries, the three following, 'Resolved to pray for each scholar by name.' 'Resolved to wrestle in prayer for each scholar by name.' 'Resolved to wrestle for each by name and to expect an answer.' " It was thus that always and without ceasing Paul prayed. He tells Timothy with what warmth and longing he prayed for him (2 Tim. 1 : 3, 4). He bore on his heart the temptations of his converts, and besought God to keep them that they should be clean of sin (2 Cor. 13 : 7). He was wholly wrapped up in them and in their faithfulness and progress. "God is my witness," he said, "how I long after you in all the tender mercies of Christ Jesus" (Phil. 1 : 3-8). Far away from them, what else could he do but pray? And in prayer he found solace and peace.

"When hearts are full of yearning tenderness  
For the loved absent, whom we cannot reach,  
By deed or token, gesture or kind speech,  
The spirit's true affection to express,  
When hearts are full of innermost distress,

And we are doomed to stand inactive by,  
Watching the soul's or body's agony  
Which human effort helps not to make less—  
Then like a cup capacious to contain  
The overflowings of the heart is prayer ;  
The longing of the soul is satisfied,  
The keenest darts of anguish blunted are ;  
And tho' we cannot cease to yearn or grieve,  
Yet we have learned in patience to abide."

And as he prayed for others, so he craved their prayers for himself. He regarded prayer as a great coöperative relationship (2 Cor. 1: 11). Those to whom gifts had been given could best repay through prayer (2 Cor. 9: 12-15). In the direction and planning of his own life, he counted upon the prayers of his friends as a determining factor (Phil. 1: 19, 20). His constant appeal was "Pray for me" (1 Thess. 5: 25). He asked the Romans to pray for four things for him (Rom. 15: 30-32), the Ephesians to ask for bold utterance for him (Eph. 6: 18-20), the Colossians for an open door (Col. 4: 2-4), and more than once he entreated prayers for deliverance (2 Thess. 3: 1, 2; Philemon 22). "Whole days and weeks," says Whitefield, "have I spent prostrate on the ground in silent or vocal prayer." He could not have prayed more unweariedly than Paul. "For

God is my witness," he writes, "whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you" (Rom. 1:9, 10). Again and again he writes of his unceasing prayers (1 Cor. 1:4; Eph. 1:15, 16; Phil. 1:3-5; Col. 1:3, 9), and in writing to the Thessalonians, while he exhorted them to pray without ceasing, he assures them that it is without ceasing that he prays for them (1 Thess. 1:2, 3; 2:13; 2 Thess. 1:3, 11, 12; 2:13-15).

He prayed with constant thoughtfulness and gratitude. For what was he so thankful? That the faith of the Roman Christian was known far and near (Rom. 1:8), that Jesus Christ had delivered him from "the body of this death" (Rom. 7:24, 25), for the spiritual grace of the Colossian Christians (Col. 1:3-5), for the growing faith and abounding love of the Christians at Thessalonica (2 Thess. 1:3, 4. Cf. also 1 Cor. 1:4; Eph. 1:16; Phil. 1:3-5; 1 Thess. 1:2; 2:13; 2 Thess. 1:3, 4; 2:13). Gratitude was to be mutual, just as supplication was (2 Cor. 1:9-11).

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His whole heart was in his prayers (Rom. 10:1), and joy mingled with his longings (Phil. 1:4), while love overflowed (2 Tim. 1:3, 4). His intense desire found utterance in groaning (2 Cor. 5:2-4), but for the most part in jubilant gladness and gratitude. "For what thanksgiving can we render again unto God for you?" he asks the Thessalonians, "for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?" But while eager and intense in his prayers, he believed in a will and a wisdom above his own, and he peacefully resigned his will and his wisdom to the strong Mind which was over all (2 Cor. 12:8-10).

It is clear from all this that Paul regarded nothing as beyond the reach of prayer. In the passages already cited he asked not only for blessings in his own heart and in the hearts of his friends, but for the salvation of Israel (Rom. 10:1), for Christ's coming and the deliverance of his body not through death (2 Cor. 5:1-4), for the devotion of his missionary work (Rom. 1:10; 1 Thess. 3:10), for the larger revelation of God to his friends (Eph. 1:15-23).

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Paul's epistles are full of prayers. The invocations and benedictions are in reality prayers, *e. g.*, 1 Thessalonians 3:11-13: "Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints" (2 Thess. 2:16, 17). And we have several great passages which show what his oral prayers must have been (Eph. 1:15-23; 3:14-21; Col. 1:9-23). It is clear from these passages that the apostle studied the thought of his prayers. The character of his written prayers would indicate that his public prayers were not loose and slovenly. "When some one complimented M. Thiers on his effective impromptu speech in the French Assembly," Dr. H. Clay Trumbull says in one of his two books on prayer, "M. Thiers replied that he never insulted the Assembly with impromptu speeches, but he rose at five o'clock every morning to prepare his 'impromptu' for the day." "Study your prayers," said Robert Murray McCheyne.

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**“A great part of my time is occupied in getting my heart into tune for prayer.”**

These great prayers of Paul's are full of adoration and reverence, qualities too much neglected in our prayers. “There are but two objects I have ever desired these forty years to behold,” wrote Charles Simeon in 1819; “the one is my own vileness; the other is the glory of God in the face of Jesus Christ, and I have always thought that they should be viewed together. . . . This is the religion that pervades the whole Liturgy. . . . The praise all through savours of adoration. . . . I consider the religion of the day as materially defective in this point. I do not see, as much as I could wish, a holy, reverential awe of God.” In 1834, two years before his peaceful death, he wrote: “I have often wished there were more of holy reverence in religious people when speaking of God and of the things which He has wrought for their salvation. I see not an instance in Scripture of any remarkable manifestation of God to man which did not instantly generate in his heart and produce in his act a lowly reverence and self-abasement. . . . I would have the whole of my experience one continued sense, first, of my nothingness and de-

pendence upon God, secondly, of my guiltiness and desert before Him, thirdly, of my obligations to redeeming love, as utterly overwhelming me with its incomprehensible extent and grandeur." Paul was overwhelmed with this love and his prayer life was bathed in it.

Are our hearts cold and impassive? Is our work dead and joyless? Are we destitute of power to win and hold other hearts? Let us find our remedy in such a life of prayer as Paul's. It waits for us there. "I was weary of a cold heart toward Christ," says Christmas Evans of an experience when he was climbing a lonely and mountainous road toward Cader Idris, "and I began to pray, and soon felt the fetters loosening, tears flowed copiously, and I was constrained to cry out for the gracious visits of God. Thus I resigned myself to Christ, body and soul, gifts and labours, all my life, every day and every hour that remained to me: and all my cares I committed to Christ." We may so commit our lives.

## X

### PAUL THE MISSIONARY

**P**AUL came to the service of Christ with the missionary spirit and with a great endowment of vigorous personal power. The material which was given to his Saviour to mould and use was rare material. Christ did not need to create in him the will to win men to his own deep convictions. He had had that will. "Even before his conversion," says Professor McGiffert, "Paul desired to be not merely a rabbi but a missionary, to devote his life to the propagation of true righteousness and to the overthrow of everything which in any way interfered with its advance and which in any way hindered the people from giving themselves undividedly to the practice of the law" (Acts 22:3; Phil. 3:5, 6). And it was not only missionary zeal, it was force of personality also which he brought to his new Master (Acts 8:3; 9:1-3). His conversion did not kill this. It intensified it and gave

new direction to it. For "religion," as Bishop Butler said, "does not demand new affections but only claims the direction of those we already have. Let the man of ambition go on still." The more a man has of "natural gifts," which we hold are yet all supernaturally given, the better. Christ is seeking such for His service. He chose Paul because He saw in him the missionary qualification, and we must believe that He rejoiced when the man answered His call and brought his mighty power into the Kingdom of God.

The call which came to Paul was of a kind to enlarge his personal passion. He had ever been a loyal man. Now his loyalty rose to a loftier and more intense devotion. Its object was no more the Law or the God who had spoken to the fathers, but the gospel and the God who had spoken straight to his own heart in Christ His Son. He was evermore sustained in his missions by the consciousness of a personal Saviour with him and in him, before him and behind him, whom he served and in whom and unto whom he lived. The missionary life grounded in such a confidence is invincible and irresistible. The manner of his discovery of God's great missionary purposes for him was intensely and solemnly

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significant to Paul. He often spoke of it. But the vitally important thing was the fact of the duty, not the manner of its discovery. He had been called from his mother's womb. God had planned his life before his life was. The "call" of the missionary to-day is not the new purpose of God for his life but the discovery of the purpose with which God sent the life into the world. Paul felt this. He came himself only gradually into a clear understanding of what God's work for him was (Acts 13:46; 18:6; 22:18-21; 26:16-18). How he came or how we come is unimportant, provided only we come.

Thrilling as his call was, he did not rush at once into his new work. He went off for long quiet thinking. His early training had been conservative and restraining. The feverish excitement of the persecution had not swept him out of his sobriety, and guided by the wise and quieting Spirit of God, he went off and made ready within. When he came forth to his work, accordingly, he had his message, unborrowed, original, fresh from God. As he began he had the invaluable counsel and friendship of an older man, a gentleman, a man of love and sympathy, unweakened by pride or jealousy, a true servant

of his Master and his Master's cause. He stood sponsor for the young missionary when others mistrusted him (Acts 9 : 27). He befriended and trained him (Acts 11 : 23-26). He saw him go forward and himself withdrew (Acts 13 : 16). Not every young missionary has the advantage of such a beginning. Not every one who has appreciates it.

The missionary career of Paul was a career of steady expansion,—Antioch, Asia, Greece, Rome, Spain (Rom. 15 : 19-29). It was not a great inflated ambition, slowly dwindling to reality. It was a steadily widening, constructive achievement. When he was done a great work stood accomplished as the result of his life activity.

The missionary methods of Paul will bear a great deal more study than has been spent upon them. The students of his life have been men who had no actual missionary experience of their own. We shall have to wait for an adequate biography until some one undertakes it who has himself lived through the same conditions and problems, as modern missionaries are doing to-day, and who has also the full ethical and critical equipment. Some of the things we may notice are the following: (1) He knew the

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secret of giving away work and responsibility. Perhaps he had learned this from Barnabas. He trained others and set them to work (Acts 13:1; 16:1-4; 2 Tim. 2; Eph. 6:21, 22; Phil. 4:3). He was constantly on the watch for promising young men. He was full of interest in them and drew them on to share in his great enterprise. He had a heart for friendship and he gave it freedom of play in his work (2 Cor. 7:6; 2 Tim. 1:16-18; Philemon). (2) He counted on the readiness of men to respond to the heroic and unselfish. He offered no salaries. The money problem which is so large a problem in missions to-day, in the effort to get workers for Christ, when business and government service are offering such great rewards, and in the attempt to build up a self-supporting church did not trouble him. Men left the cause for the sake of worldly pleasures and gain (2 Tim. 4:10; Phil. 2:20, 21), but Paul never attempted to hold them by money inducements. He was sure that with the right influence brought to bear upon them, the right example set before them, the spirit of Christ truly controlling them, true men would serve Christ without regard to reward. (3) His plan was to find the men

and women responsive to the truth, and then to organize them in the simplest way into a self-supporting Christian company, whom he trained in unselfish giving. He took no wages himself, though he often accepted hospitality, and he taught others to give prayerfully, proportionately, and systematically (Acts 20: 33-35; 1 Cor. 16: 1, 2; 2 Cor. 9; Gal. 6: 6). He kept in close touch with these little churches and kept them on his heart as a constant care. (4) He was an itinerant evangelist covering an immense field (Rom. 15: 19, 20). His aim was to reach ever new territories and to cover no fields already reached by others, and he did not know when Christ might return and was bent on reaching all the souls he could in his short life. But he was no touch and go missionary. He believed in founding a permanent institution, in doing an abiding work, in leaving an indigenous church behind him as he passed on. (5) His own reliance was the gospel. It was not culture, or education or philanthropy. He did not think that people must be prepared to be preached to. He knew men's hearts and he went straight to them. In our own day we may be sure he would use any necessary means, but he would not put the

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proclamation of the gospel at the end of any process. He would not believe that the gospel needed something else, money or political support, or equipment in buildings, before it could be the power of God unto salvation.

(6) He fearlessly made the great cities his point of attack. If he could, he reached the influential people; if he could not, he reached whom he could. Those whom he reached, strong or weak, became at once a centre of propagation. He did not pass by any people, but he himself was a city man and the cities dominated the life of his day, and he struck straight at the centre of power.

(7) He was an incessant personal worker for souls. He did not counsel others to do what he was not doing. His example preached as loudly as his word the duty and privilege which rested on each disciple of being a discipler of others.

His missionary gospel was for all men, all classes and all sexes. He boldly declared that in it the three great lines of division which had cursed the pre-Christian world, which still curse the non-Christian world, were erased (Gal 3 : 28). He proclaimed the universality and deadliness of sin (Rom. 1 ; 3 : 9, 10), the width of God's love (Rom. 3 : 29,

30; 5:7, 8), the world sufficiency of Christ and His cross (Rom. 1:16; 3:21-24; 5:15, 18; 10:13; 2 Cor. 5:19), Christ's absolute world ownership (1 Cor. 3:23; 2 Cor. 4:5), and His sure triumph (1 Cor. 1:24; Col. 1:20; Phil. 2:9-11). It was a whole message. It was a simple pressure of the living truth of God upon the deepest needs of the soul.

He was a man of tireless movement. He never settled down at his ease. He never contented himself with any past achievement. He never subsided in despair at lack of result. He was up and on again. He never asked God for leadings. He asked Him only for restrainings in case he was going astray. We see his method in Acts 16:6-8. He was here for work. God had given him the faculties for it. Where it was needed most he pushed in. And nothing could daunt him, no not even death itself. He met that at last as he had met all else, with joy and an unfearing heart.

"The good soldier," says Thomas Fuller, "grudgeth not to get a probability of victory by the certainty of his own death and fleeth from nothing so much as from the mention of fleeing, and though the world saith he is

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**a madman, our soldier knoweth that he shall possess the reward of his valour with God in heaven, and making the world his executor leave to it the rich inheritance of his memory."**

## XI

### PAUL THE JOYFUL STRUGGLER

**S**OME men meet the difficulties of life, and, appalled by them, surrender; others meet them with dismay, but, knowing that they must fight it through, doggedly take up their tasks. But Paul saw that difficulties were a necessary part of the work of a man, and greeted them with delight. "Count it all joy," said James, "when ye fall into manifold trials." That was the spirit of Paul. "I will tarry at Ephesus until Pentecost," he told the Corinthians; "for a great door and effectual is opened unto me, *and* there are many adversaries." "And," not "but." The adversaries did not limit and qualify the opportunity at Ephesus; they constituted it. It is the difficulties that make the work of life. "Let no man be moved by afflictions," he tells the Thessalonians, "for yourselves know that hereunto we are appointed."

And Paul had enough of them to face. There were the common difficulties of every day, but there were more. Again and again

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he lets us see what the things were which weighed upon him. He enumerates for the Corinthians the hardships and perils of his work, the long list of "things that are without," ending with hunger, cold, and nakedness, and including the "perils among false brethren." It was in persons that his great difficulties were found. "It is not things that trouble us," said an experienced missionary in Persia to a traveller who said good-bye to her as she stood in her doorway in a remote village; "our difficulties are folks." This was Paul's experience. The "things without" were trivial compared with "unreasonable and evil men," "unruly men, vain talkers and deceivers," "abominable, and disobedient, and unto every good work reprobate." It was the "adversaries" at Ephesus who made Paul eager to stay there and front them.

Of course, Paul was not glad that there were such unreasonable and abominable men in the world, but, since they were here, he was glad of a chance to resist them, and break down their influence, if he could not win them. He wasted no time in speculating as to why God did not make roses without thorns, or whether He could have made a

better world, a world without difficulties and drawbacks; he simply saw that the hard things are here, and sprang with joy to get his share. He had an instinct that the man who got most of them would have the most glorious crown of accomplishment. And there was something fundamentally true in this view. If God will not allow any man to be tried beyond his strength, then, the greater a man's trials, the greater God's view of his strength. In this light difficulties and trials are God's form of compliment, His appointment of the battle to His warriors. "Give me a man's full share," prayed Paul. And this was what he sought,—not the easy thing, but the post of peril. "I have been ambitious to preach the Gospel not where Christ was already named, that I might not build upon another man's foundation." Let others choose the way without difficulties; Paul preferred the hard road. *Per aspera ad astra.*

And Paul no more shrank from inner conflicts and agonies than he feared outer perils and foes. He reminded the Corinthians, with a true and touching pathos, of the heavy strain under which he lived hourly, the burden of all his churches resting upon his

eager sympathy, so that he felt every lapse as a personal fall, and made all weakness his own. He might have escaped from all this, but he did not. Any Christian worker can secure rest at this point by simply allowing his sympathies to harden. It is an easy thing. But it costs him all his power. The price of power is strain. And Paul rejoiced at his inner agony, and asked those for whom he suffered to be strong: "I ask that ye may not faint at my tribulations for you, which are your glory." It is good to remember that our Lord allows us also to taste the joy of vicarious suffering. Paul knew it, and it made him glad. "I rejoice," he told the Colossians, "in my sufferings for your sake."

What God sent him of difficulty in his own personal Christian experience he accepted with delight. Not at first. He was disposed to protest at the beginning, but he soon perceived the divine law of compensation, and his reluctance died. "I will rather glory in my weaknesses," he could write, "that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities." The real significance of life began to dawn upon him. He perceived, as Emerson says, that "life invests itself with

inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know, that they do not touch him; but the brag is on his lips, the conditions are in his soul. If he escapes them in one part, they attack him in another more vital part." Paul faced the difficulties, and tore their secret from them. Thenceforth they became a source of strength to him. "When I am weak," he said, "then am I strong." He took now a delight in limitation, perceiving its divine ordering, as a pre-ordained source of power and profounder experience. In whatever state he was, he was content. He was more,—he was glad.

Difficulties beget delight by another law than the law of compensation. They obey the law of consequence. We grow strong by resistance. No man can climb a rungless ladder. The atmosphere provides no footing. A world without antagonism would furnish no moral development. We unfold and attain by the exercise of choices involving refusals and repulsions. The strong man is the man who wrestles with evil, overcomes it, and confronts a stronger foe on a larger field. It is trial that works patience and strength. The valued teacher in the Sunday-

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school is the one who has met incorrigibles and tamed them, whose experience has embraced all types of "adversaries," and who is strong with confidence and power.

And the joyful difficulties of the Christian life are not all found in the realm of feeling and activity. They exist in the field of doctrine too. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out!" Paul seems to be delighted that God is beyond him. His great intellect has waked and reared and hurled itself against the toplevel truth of God. Higher and higher it has flung itself, but at last it has fallen back, conscious that there are infinite reaches beyond. And the thought fills Paul with delight. And why not? The difficulty of compassing God, of comprehending all His ways, is the very fountain of joy in life. If we could compass and comprehend God, then we should in some real sense be greater than He. But far beyond us He lives, and we press out and onward forever into His infinite life. Dark and dreary falls the night on any man who, by any device, denies himself the delight of the difficulties of God.

The difficulty of death was no horror to Paul. "I desire to depart," he said. And he took joy in the thought of martyrdom even. "If I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me." Indeed, he experienced daily the difficulty of death, and was not saddened by it. He died daily, as he suffered daily, but it was the blessing of it that he saw. "Our light affliction . . . worketh for us more and more exceedingly an eternal weight of glory."

"And the end of trial  
Shall be near the throne."

But the difficulty of death gave Paul less delight than the difficulty of life. He set up standards of unyielding and perfect rigidity in righteousness, and, side by side with these, standards of most gentle adaptiveness in sympathy and self-restraint. These standards were hard of application separately. It was harder yet to get them applied together. What a keen and vivacious interest the attempt gave to life! No man can ever lack interest in life who tries to be good. Each conceit of success at one point is countered

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by the chagrin of disaster elsewhere. The attempt to be a Christian is an experiment of delightful difficulty. The attempt to do a Christian's work is the joyful business of men who can say with the man Paul, "as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing."

" And so I live, you see,  
Go through the world, try, prove, reject,  
Prefer, still struggling to effect  
My warfare; happy that I can  
Be crossed and thwarted as a man,  
Not left in God's contempt apart,  
With ghastly smooth life, dead at heart,  
Tame in earth's paddock as her prize.

. . . . .  
Thank God, no paradise stands barred  
To entry, and I find it hard  
To be a Christian, as I said."

Rejoice. The way is hard. Ye saints, rejoice!

## XII

### PAUL, THE ALL-ROUND MAN

**F**ROM the point of view of the dilettante, the secularist, the moderatist, Paul was a devotee and fanatic. His missionary zeal seems extreme to the men who have no enthusiasm except for their sports. His passion for God and his sense of sin appear fantastic to the culturist and the scholar. His intensity frightened one man of the world with whom he talked once (Acts 24:25) and led another blasé but intelligent man to tell him that he had gone mad with his speculations. But Paul had deliberately made his choice of concerns in life, or as he would have put it, God had made choice for him before he was born (Gal. 1:15). The limitations of such definite mission Paul cordially accepted. He lived for God, and for God in religion, believing that the great thing in life is not political reform or literary culture, each good, but the redemption of man in Christ. And he found his life instead of a contracted thing, a jubilant posses-

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sion of the best. One of his favourite words is "riches," descriptive of what a Christian may have in his own experience of the presence and fulness of God (Rom. 2:4; 9:23; 11:33; Eph. 1:7, 18; 2:7; 3:8, 16; Phil. 4:19; Col. 1:27; 2:2). Intellectually, he was conscious of no narrowing. His sympathies ranged broadly over life.

He was no narrow devotee. He was a man of commanding intellectual power who had thought out fearlessly the great problems of life, and in his experience of Christ, and his interpretation of the principles brought to light in that experience, had reached conclusions which satisfied and dominated his reason. He spent his years in propagating these convictions of his, and he never met any one against whom he was not able to maintain his position, while the modern world bears his imprint even more distinctly than the world of his own day, in which, as we look back now, we see him as the overtowering figure. "How strange and odd it would have seemed to the educated Romans of the middle of the first century," says Tolstoy, "had any one told them that the . . . letters addressed by a wandering Jew to his friends and pupils would have a

hundred, a thousand, a hundred thousand times more readers, more circulation, and more influence over people than all the poems, odes, elegies, and elegant epistles of the authors of that age! And yet this is what has happened." And as Somerville says, "It is not only his amazing grasp of mind and capacity for dealing with principles of truth that strikes one. It is, above all, the fineness and delicacy of his spiritual touch, his power of concentration on the problems of religion and life, his vivid understanding of, and his sympathy with the conflict of humanity torn by the contending forces of good and evil; all this marked him out as pre-eminently fitter to discover for himself, and tell to others, what the living Christ is and can do as the Redeemer from sin and death, and all that hinders the perfection of man."

Paul had a shrewd and comprehensive experience of life. He knew many men and things. His language bears evidence of his broad views and vivid insights. It is full, as Howson points out, of metaphors from classical architecture (Acts 17: 24, 29; 20: 32; Rom. 15: 1, 2, 20; Gal. 2: 9, 18; 1 Cor. 3: 9-17; 8: 1, 10; Eph. 2: 20-22; 4: 16; Col. 2: 6, 7; 1 Tim. 3: 14, 15), from ancient

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agriculture (1 Cor. 3: 6-9; 9:7, 9, 10; 15:35-38, 42-44; Gal. 6: 7, 8; 2 Cor. 9: 6-11; Col. 1: 6; Phil. 1: 11; Rom. 7: 4, 5; 11: 16-24; 2 Tim. 2: 4-6; 1 Tim. 5: 17, 18), from law courts (Rom. 7: 3, 4; Gal. 3: 15; 4: 1), from the shining stars (1 Cor. 15: 41), from the life of little children (1 Thess. 2: 7, 11), from soldiers and armies (Rom. 7: 23; 13: 11-13; 2 Cor. 2: 14-16; 6: 7; 10: 3-6; 1 Thess. 5: 5-8; Eph. 6: 10-17; 2 Tim. 2: 3, 4; Col. 2: 15; 2 Cor. 7: 5; Phil. 4: 7; 1 Cor. 15: 23, 52), from athletic games (Acts 13: 25; 20: 24; 2 Thess. 3: 1; 2 Tim. 4: 7, 8; Rom. 9: 15, 16; Gal. 2: 2; 5: 7; Phil. 2: 16; 1 Tim. 4: 7; 1 Thess. 2: 2; 1 Tim. 6: 12; Col. 4: 12; Phil. 3: 12-14; 1 Cor. 9: 24-27; 2 Tim. 2: 5).

“Certain it is,” says Professor William James, “that the acutest theories, the greatest intellectual power, the most elaborate education, are a sheer mockery when, as too often happens, they feed mean motives and a nerveless will. And it is equally certain that a resolute moral energy, no matter how inarticulate or unequipped with learning its owner may be, extorts from us a respect we should never pay were we not satisfied that the essential root of human personality lay

*His bloody jacket had been  
latter left out -*

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there." In Paul we see both the power of trained and informed intellect, and the power of resolute moral energy and unique personality. It was not that he never knew fear, for he tells us that he did (1 Cor. 2 : 3 ; 2 Cor. 7 : 5), but he knew, also, how to conquer fear, and no fear ever kept him from his duty. He shrank neither from life nor from death. He rested resolutely in the will of God, knowing the measure of truth in John Brown's fatalistic declaration, "I have no fault to find with the manner of my death; the disgrace of hanging does not trouble me in the least. Indeed, I know that the very errors by which my scheme was marred were decreed before the world was made."

Paul was a great constructive statesman. He saw early the vital issues in Christianity, and when he saw them he unflinchingly adopted a program which included a transformation of the gospel as the Jerusalem leaders were viewing it, and a universalization of its mission. In this he was only laying bare and acting upon the principles of Jesus' teaching and the clear significance of His last instructions to His disciples. And Paul accomplished more than this. He gave form

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to the Church. It was he who worked out the problem of the organization of Christianity in his mission churches. He took up his mission with large minded and courageous vision. He deliberately set out upon the project of the conquest of the Roman world. He travelled over it from east to west. He insisted on being sent to Rome, when he might have been set free. He carried the gospel fearlessly into every class of society and into every centre of influence. He was not afraid of responsibilities and he never distrusted God's readiness to work in him and through him. "I know," he wrote to the Romans, "that, when I come unto you, I shall come in the fulness of the blessing of Christ" (Rom. 15:29).

He was a man of authoritative personal force. He stood out as a man of leadership wherever he was. His qualities irresistibly lifted him. He soon overbore Barnabas (Acts 11:30; 13:2, 7, 9, 13, 46, 50; 15:22, 36). He became naturally the champion of the rights of the Gentiles in the Church (Acts 15:12; Gal. 2). He came forth as the heroic figure in the shipwreck on the journey to Rome (Acts 27). The huge moral nature of the man, his enthusiasms for

holiness, his abhorrence of uncleanness, his sense of integrity, gave him a moral authority which could not be suppressed. This is what blazes out like the wrath of the Lamb (Rev. 6: 16) in his denunciation of the immorality of the Corinthian church (1 Cor. 5: 1-8).

Yet his sharp moral ruggedness did not make Paul overbearing or harsh. Sometimes when he has spoken tempestuously, in the surge of his oceanic impulse, he seems to feel that he has gone too far, and he breaks out with some gentle, loving speech (Gal. 4: 19; 2 Cor. 2: 4; Rom. 9: 1-3). Sometimes when he has spoken decisively with positive assertion of his power, he turns the edge of it with a modest phrase or a humble recognition of the authority and devotion of others (Rom. 1: 8-12). It is of this combination of power with restraint and modesty that Newman speaks in his verses :

“ I dreamed that with a passionate complaint  
I wished me born amid God's deeds of might,  
And envied those who had the presence bright  
Of gifted prophet or strong-hearted saint,  
Whom my heart loves and fancy strives to paint.  
I turned, when straight a stranger met my sight,  
Came as my guest and did a while unite  
His lot with mine, and lived without restraint.

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Courteous he was and grave ; so meek in mien,  
It seemed untrue, or told a purpose weak ;  
Yet in the mood could he with aptness speak  
Or with stern force or show of feeling keen,  
Marking deep craft, methought, and hidden pride ;  
Then came a voice, ' St. Paul is at thy side ! ' ”

Paul had none of the self-will, the exclusive assertiveness of the consciously great man. He had a rich and affectionate nature. He depended on friendship, and friendship with him did not mean fawning sycophancy. It meant loving confidence, respect and regard. We see him admirable in the little sympathies of life (1 Tim. 5 : 23 ; Phil. 2 : 26, 27 ; 4 : 2, 3). Paul never hardened. He grew more tender with the years, and was at the end (2 Tim. 1 : 5, 16-18) as loving as he had been when he wrote to the church in Corinth, " Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort ; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. . . . Whether we are afflicted, it is for your comfort and salvation ; or whether we are comforted it is for your comfort " (2 Cor. 1 : 3-6).

He was free from envy. He took delight in the success and service of others. "We rejoice," he assured the Corinthians, "when we are weak, and ye are strong" (2 Cor. 13: 9). He speaks pleasantly of Apollos (1 Cor. 16: 12), and of the apostles of the circumcision (Gal. 2: 7-10). And when at Rome some Christians, desiring to irritate him, "preach Christ even of envy and strife" (Phil. 1: 15-18), the nobility of Paul's nature, the breadth of his mind displayed itself in his comment on the course of these un-Christian brethren. He might have scorched them with his withering contempt. "Whether in pretence or in truth, Christ is proclaimed," he said, "and therein I rejoice, yea, and will rejoice." "Never surely," says Matthew Arnold, "did such a controversialist, such a master of sarcasm and invective commend, with such manifest sincerity and such persuasive emotion, the qualities of meekness and gentleness! Never surely did a worker who took with such energy his own line, and who was so born to preponderate and predominate in whatever line he took, insist so often and so admirably that the lines of other workers were just as good as his own" (Rom. 16: 1, 2; 1 Cor. 15: 9; 16: 15, 16;

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Eph. 2: 20; 3: 5; 4: 11). "Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (Eph. 6: 24). His mind and heart made room for all to whom Christ was truly dear.

In this openness and tolerance of mind there was no indifference to the sacred exclusiveness of truth, no desire for the soft praise of men, no easy dissimulation. He had a strong dislike of all wavering indefiniteness or compromise. He saw issues distinctly and stood by right principle (Gal. 2: 11-14). He was an honest man (Acts 24: 26). He would not confuse moral distinctions (2 Cor. 6: 14-18). He had, what the Duke of Argyle remarked in Tennyson, that "absolute truthfulness" which "is one of the rarest of human attributes," and which does not surrender to conventional standards. It displayed itself in Paul's rugged speech (Rom. 16: 18; Phil. 3: 2; 1 Tim. 6: 5) as well as in his rugged conduct. The truth of Christ was in him (2 Cor. 11: 10). He pitied those who could never come to the knowledge of the truth because of untruthful and pliable character (2 Tim. 3: 7).

There is one simple word of his own which sums up the whole character of Paul and

shows us the spirit of his life. "I know a man in Christ," he says. It was himself that he meant. "A man in Christ. And he adds, "On behalf of such a one will I glory, but on mine own behalf I will not glory, save in my weaknesses" (2 Cor. 12: 2-4). In Christ he had lost himself. In Christ he had found "the fulness of the Godhead bodily." That was the fulness of human manhood also. In unprecedented and unrepeatable measure he had already come to that to which it was his noble faith we shall all some day come, "the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).