

**PAUL THE  
MISSIONARY AND  
OTHER STUDIES**

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Paul the Missionary and other studies by P.W. de Quetteville

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**P.W. DE QUETTEVILLE**

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*Bill. List,  
Commentary*

# PAUL THE MISSIONARY

## and other Studies

BY THE REV.  
P. W. DE QUETTEVILLE, M.A.

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# I

## PAUL THE MISSIONARY

In the gardens which surround the Crystal Palace in the neighbourhood of London, there are plaster casts of mammoth beasts, long since extinct, which flourished in ages perplexingly remote before the history of our world began. These hideous mastodons which dwarf the largest creature now living on our globe, bring a shudder at the thought of their terrible supremacy. How fierce, in the dark unnumbered æons, had conflicts raged between these giant brutes; and to what scenes of devastation must the world have been witness in their many formidable encounters.

And yet perhaps the warfare which was going on between the representatives of animated selfishness in the highest scale was no more than that which is still taking place in what is to ourselves the lowest. By the microscope's subserviency each drop of water reveals to us a world of like discordance, to the tyrannies of which the apparent significance of its teeming myriads, when viewed from our superior stand-



point, alone has the power of making us indifferent.

This absence of harmony in the order of creation, is apt, when it implicates the human, to jar on its fine susceptibilities. No depth of thought has reconciled the mystery : there is silent uneasiness in its unaccountability. Is the 'for' outweighed in the scale by the 'against' ?

We are lost in contemplation of the grandeur of the universe, at its seemingly infinite extension. Intelligence surely there is in the designing : but why the discord, were it only of the elements : the waste, the imperfection, the decay ? We read with dismay of the havoc of the earthquake which engulfs its tens of thousands. Scarce less are we awed in presence of the past, at the resurrection of these monsters of destruction.

To whatever extent in the descending scale sensation deadens : whether the throe of a worm be at all commensurate with the anguish when a giant dies : or the pain which is possible to a moth be as acute as that which devolves upon a mammoth, we are concerned but indirectly : we cannot change the orderings of nature. But we are bound by the circumstances of birth to respond by active fellowship in our human sphere, wherever sympathy is feasible. The law finds its force in its reasonable persuasiveness, because of our mutual necessities : the ready inspiration of Mosaic precept.

Whilst everything goes smoothly with us we are not disturbed by the seeming anomalies of Providence. The tiger in the jungle is no more than a challenge to human prowess. It does not occur to us to verify the origin of antagonistic forces. It suffices to appeal to the authority of tradition with which nevertheless we are scarcely satisfied: and accept elucidations confirmed by hereditary records.

Entrenched within that ark of refuge into which modern civilization lifts us, we look back upon the past in a complacent spirit. We are high above the raging tide. Our sense of security strengthens in proportion. Our shudder at the groanings of creation, or at indistinct visions of the childhood of the world, are brief and evanescent. It is perhaps only fitting that it should be so. It were not for our welfare to breathe too long the atmosphere of rank decay. We gladly escape from it: but we soon forget the deduction which it teaches: and presumption thereupon asserts itself.

To cling to life, and to see good days, is the universal aim: and whilst in pursuit of individual advantage we are deaf to inarticulate voices. We are sensitive indeed to our own requirements, but this instinct is too often insufficient to prompt us to a reasonable share of any burden apart from our own. In the lowest scale, bird, beast, and reptile live only for themselves. With evolving

intelligence we gradually learn the law of self-sacrifice. It is forced upon us frequently by our witness to injustice, and the difficult experiences of life.

Without the existence of the sympathetic chord there were no commiseration for distress. What develops in the human to mental sensibility, in the brute is altogether wanting. To be cognizant of suffering, where we do not resist the authoritative voice, will intensify the faculty of mercy. It is not good, were it only for our own sake, to shut our ears to the plaint of the afflicted, or to close our eyes in presence of any urgent necessity.

But the searching for material resources in abundance, and to rule rather than to serve, is in pride's beginning our chief concern. There are those exceptional natures, notwithstanding, who find their foremost satisfaction in the happiness of animated things. They are moved at the knowledge of misfortune : their lives are identified with the welfare of humanity. At their witness to physical or moral destitution the enjoyments of the world lose half their zest : and when confronted by the suffering of others, its lavish hilarities are insipid and distasteful.

Such an one was Paul of Tarsus ; aforetime the persecuting bigot ; the ardent Apostle afterwards. In the first which he personifies we have human nature not as yet under the influence of Christ-