THE BIBLICAL ILLUSTRATOR.

I. CORINTHIANS.

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OR,

ANECDOTES, SIMILES, EMBLEMS, ILLUSTRATIONS, EXPOSITORY, SCIENTIFIC, GEOGRAPHICAL, HISTORICAL, AND HOMILETIC, GATHERED FROM A WIDE RANGE OF HOME AND FOREIGN LITERATURE, ON THE VERSES OF THE BIBLE.

BY

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I. CORINTHIANS.

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CHAPTER X.

VERS. 1–13. **Moreover . . . all our fathers were under the cloud, and all passed through the sea.**—*The castaways and the victors*:—The analogy between this passage and the preceding is striking. This nation that had come out of Egypt to get to Canaan corresponds to the runner who, after starting in the race, misses the prize for want of perseverance in self-sacrifice. The one runner whom the judge of the contest crowns is the counterpart of the two faithful Israelites, to whom it was given to enter the Promised Land. (*Prof. Godet.*) *The privileges and the doom of Israel*:—I. THEIR EXALTED PRIVILEGES. 1. The pillar of cloud and of fire. This remarkable body—opaque by day, to screen them from the sun, and luminous by night, was at once their guide, glory, and defence. And what are the ordinances of religion but a directory and means of refreshment and defence? 2. The passage opening for them through the Red Sea (Exod. xiv.). Surely it can never be that any among this favoured people should ever prove forgetful of their Deliverer! Yet, so it was. And happy had it been for the Church of God if deliverances exceeding it in wonder had never been treated with equal forgetfulness! 3. The miraculous supply of food. "They did all eat the same spiritual meat." "He sent them bread from heaven." And what did they send in return? Murmurs, rebellion, and blasphemies. Then learn—1. That miracles can neither convince nor convert, except as they are attended with the influences of the Spirit. 2. That benefits may be heaped upon man, &c. Yet he may rebel against the bountiful Donor. What are the verities of the gospel but spiritual bread? Yet in how many instances are such truths rejected; yea, even made an occasion of sin! 3. The refreshing stream issuing from the smitten rock. The water is called spiritual drink, and the bread spiritual meat, yet without spiritual discernment; while the body was nourished the soul perished. II. THEIR AWFUL DOOM. 1. They incurred the Divine displeasure. "With many of them God was not well pleased." 2. They perished under the Divine wrath: "they were overthrown in the wilderness." (*T. Mortimer, B.A.*) *Israel in the wilderness*:—The Israelites are here introduced as exemplifying a common experience. They accepted the position of God's people, but failed in its duties. I. THEY HAD THEIR SACRAMENTS. 1. They were all baptized unto Moses. By passing through the Red Sea at his command they definitely renounced Pharaoh and as definitely committed themselves to Moses, and were as certainly sworn to obey him as ever was Roman soldier who took the oath to serve his emperor. When, at Brederode's invitation, the patriots of Holland put on the beggar's wallet and tasted wine from the beggar's bowl, they were baptized unto William of Orange and their country's cause. When the sailors on board the *Swan* weighed anchor and beat out of Plymouth, they were baptized unto Drake and pledged to follow him and fight for him to the death. Christian baptism, then, if it means anything, means a line drawn across the life, and proclaims that to whomsoever we have been bound, we now are pledged to this new Lord, and are to live in His service. 2. Israel had also a spiritual food and drink analogous to the Communion. They were not led into the desert, and left to do the best they could on their own resources. He who had encouraged them to enter on this new life was prepared to

carry them through. Their food and drink were "spiritual," or sacramental, *i.e.*, their sustenance continually spoke to them of God's nearness and reminded them that they were His people. And as Christ said of the bread at the Last Supper, "This is My body," so does Paul say, "That Rock was Christ." II. THE MANNA AND THE WATER WERE TYPES OF CHRIST, serving for Israel the purpose which Christ serves for us, enabling them to believe in a Heavenly Father who cared for them, and accomplishing the same spiritual union with the unseen God which Christ accomplishes for us. It was in this sense that Paul could say that the Rock was Christ. 1. Israel did not know that, nor as they drank of the water did they think of One who was to come and satisfy the whole thirst of men. The types simply worked by exciting there and then the same faith in God which Christ excites in our mind. It was not knowledge that saved the Jew, but faith, attachment to the living God as his Redeemer there and then. So every sacrifice was a type of Christ; not because it revealed Christ, but because for the time being it served the same purpose as Christ now serves, enabling men to believe in the forgiveness of sins. 2. But while in the mind of the Israelite there was no connection of the type with Christ, there was in reality a connection between them. The redemption of men is one whether accomplished in the days of the Exodus or in our own. The idea of salvation is one, resting always on the same reasons and principles. The Lamb was slain "from the foundation of the world," and the virtue of the sacrifice of Calvary was efficacious for those who lived before as well as for those who lived after it. III. THESE OUTWARD BLESSINGS, INTENDED TO BE THE CHANNELS OF GRACE TO MOST OF THE ISRAELITES, REMAINED MERE MANNA AND WATER. 1. Instead of learning the sufficiency of Jehovah they began to murmur and lust after evil things, and shrank from the hardships and hazards of the way. 2. And so, says Paul, it may be with you. You may have been baptized, and may have professedly committed yourself to the Christian career; you may have partaken of that bread and wine which convey undying life and energy to believing recipients, and may yet have failed to use these as spiritual food, enabling you to fulfil all the duties of the life you are pledged to. Had it been enough merely to show a readiness to enter on the more arduous life, then all Israel would have been saved, for "all" passed through the Red Sea. Had it been enough outwardly to participate in that which actually links men to God, then all Israel would have been inspired by God's Spirit and strength, for "all" partook of the spiritual food and drink. But the disastrous result was that the great mass of the people were overthrown in the wilderness. And men have not yet outlived this same danger of committing themselves to a life they find too hard and full of risk. Conclusion: The practical outcome of all Paul utters in the haunting words, "Let him that thinketh he standeth take heed lest he fall." If determined wickedness has slain its thousands, heedlessness has slain its tens of thousands. Through lack of watchfulness men fall into sin which entangles them for life and thwarts their best purposes. Every man is apt to lay too much stress on the circumstance that he has joined himself to the number of those who own the leadership of Christ. The question remains, How far has he gone with his Leader? Whoever takes it for granted that things are well with him, whoever "thinketh he standeth"—he is the man who has especial and urgent need to "take heed lest he fall." (*M. Dods, D.D.*) *Presuming on freedom:*—This chapter is closely connected with the eighth. The principle there laid down is "act from love, and not mere knowledge." The great danger was that of presuming on the freedom enjoyed under the gospel. To meet this, Paul says, "Beware lest you carry this principle too far. God once had a people privileged as no other people were. But notwithstanding this they were overthrown. And you Corinthians, as surely as you allow your liberty to degenerate into licence, will be destroyed even as the Israelites were." Consider—I. THAT GOD RULES BY UNALTERABLE LAWS. As under Moses, so under Christ. Then people sinned, and punishment followed; and so as surely as we sin will judgment overtake us. II. THAT SPIRITUAL PRIVILEGES ARE NO GUARANTEE OF SECURITY. The Israelites were privileged—where are they? The Corinthians were privileged—but where are the Corinthians now? England is a great nation; but as surely as her laws vary from the Divine code will her glory wane. A Church may have great activity, a fine ritual, and a popular ministry, but as certainly as that Church forgets God, "Ichabod" may be written upon her walls. The individual Christian may have conquered sin in various forms, but as soon as he begins to say, "I can do it," in that moment he shows his weakness and his fall has begun. III. THAT SATAN IS NOT OMNIPOTENT (ver. 13). He may try his worst, but there will come a time when God will say, "Thus far, but no farther." IV.

THAT NO MAN CAN SERVE TWO MASTERS. God and idols can never agree. Some of the Corinthians partook of the Lord's Supper, and then joined idolaters in their unhallowed feasts. 1. They did this probably—(1) Because they thought as an idol was nothing, there could be no harm in the act. (2) Or from some lingering feeling of superstition connected with the old forms of worship. (3) Or because they wished to avoid the jeers, and, perhaps, persecution of their old companions. 2. But the Christians who attended those sacrifices would be supposed to engage in the same worship (ver. 21). And just so now; in order to receive the Divine benediction men must be straightforward and true. "Ye cannot serve God and mammon." V. A MANIFESTATION OF TRUE GREATNESS (ver. 24). Some men think it a sign of greatness when they carry their point in opposition to every one else. The apostle says true greatness is seen when self is light as a feather compared with the interests of the other. The concluding verses illustrate his meaning. Here, then, is a principle for the guidance of life. The true Christian may go anywhere, and do anything that his own conscience does not condemn; but the moment he is in danger by his liberty of leading others astray, abstain from the act, even if you deny yourself. VI. DO NOT MAKE RELIGION OBTRUSIVE, BUT ALWAYS ACT RELIGIOUSLY (vers. 27, 28). VII. "WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD." This is the supreme end of life, and the only right motive of action; indeed, this principle includes all others (*A. F. Barfield.*) *The old a type of the new*:—All history is prophecy. Knowing what has been, we are far on the way to know what shall be. This is specially true in religious matters. The substance of all dispensations is the same, and even the forms for one occasion answer also to the forms in other occasions. The New Testament began in the Old, and the Old Testament is consummated in the New. This is clearly implied in the text, in which we note—I. A SACRED BAPTISM. "Baptized unto Moses." 1. It was not an immersion. The Egyptians were immersed and perished; Israel "walked upon dry land in the midst of the sea," and did not so much as wet their feet. 2. It was a baptism of infants as well as adults. Paul says "all" were baptized. "About six hundred thousand on foot, beside children," made that passage. 3. It was a baptism of deliverance from their oppressors. It put the sea between Israel and Egypt, and drowned their pursuers. Every oppressor is gone from him who enters fully into what his baptism signifies and pledges (1 Pet. iii. 21). 4. It was a baptism into a transcendent change. It transferred Israel from the land of Ham and blackness to shores bordering on the primitive homes—from cruel slavery to blessed liberty—from nothingness to an independent nation. Their baptism was to them a new birth, the beginning of a new style of existence. In all the poetry of this people we find a glad recurrence to these waters as the scene of their bringing forth into the new life unto God. II. HEAVENLY BREAD. "Did all eat the same spiritual meat?" The manna—1. Was a direct product of God. It came down from heaven. Christ (John vi.) appropriates it as the type of Himself, sent of the Father, to give His flesh and life for the life of the world. 2. Was a new and miraculous sort of food, distantly resembling something in nature, but far above nature—"bread from heaven," "angels' food"; existing prior to this appearance, and now a marvellous type of our Saviour. 3. Was the sustenance of Israel for all their pilgrimage. Christ is the sustenance of all spiritual life. 4. Had to be gathered and appropriated in its season—each day for its needs, a double portion before the sabbath; but people had to go, collect, appropriate, and use it, or perish. Spiritual life requires constant renewal in our going to Christ and our appropriation of Him. III. SPIRITUAL DRINK. 1. It was from a rock—a literal rock at Rephidim and in Hebron, yielding plentiful waters. "That Rock was Christ." Rock connects with unchangeable Deity. "Who is a rock save our God?" And when Paul connects that rock with Christ, he connects Christ with eternal Godhead, as well as makes Him the only source, medium, and outlet of the saving waters of life for thirsting and perishing men. 2. It came through the smiting of that rock. 3. It attended them continually. Wherever they were they could find these waters. The Rock is ever near; and in all the wilderness of this life, wherever a soul thirsts for Him, there the Fountain flows. 4. It was free to all Israel. Salvation is for every one who will take it. Conclusion: It thus appears why the apostle did not wish the Corinthians to be ignorant concerning the fathers. 1. The most vital things of saving religion were involved in those things. To fail in understanding these things was to fail in understanding the way of life. 2. Not to give due heed to our Christian privileges is to involve ourselves in hopeless condemnation. (*J. A. Seiss, D.D.*) *Sacramental symbols*:—The mystic and formalist say these signs, and these only, convey

grace: sacraments are miraculous. But St. Paul says to the Corinthians, the Jews had symbols as living as yours. Bread, wine, water, cloud; it matters nought what the material is. God's presence is everything; God's power, God's life—wherever these exist *there* there is a sacrament. What is the lesson, then, which we learn? Is it that God's life, and love, and grace, are limited to certain materials, such as the rock, the bread, or the wine? or is it not much rather that every meal, every gushing stream, and drifting cloud is the symbol of God, and a sacrament to every open heart? And the power of recognising and feeling this makes all the difference between the religious and the irreligious spirit. There were those, doubtless, in the wilderness, who saw nothing wonderful in the flowing water. They rationalised upon its origin: it quenched their thirst, and that was all it meant to them. But there were others to whom it was the very love and power of God. (*F. W. Robertson, M.A.*) **And did all eat the same spiritual meat.**—*The Jewish sacraments a type of Christ:*—I. THE RESPECTS IN WHICH THE FOOD ON WHICH ISRAEL LIVED TYPIFIED OUR SAVIOUR. The manna to which the apostle refers—1. Was supernatural. And did not this represent that the food of the soul must descend from heaven?—that the person of Christ should not be produced in the ordinary course of nature? 2. Sufficed for the whole multitude. So Christ gave Himself for the world, and there is not an individual in the wide family of man for whom provision has not been made in the gospel. 3. Had any disdained it because it was common to all, he must have perished in his pride; had any loathed it because it was the same every day, hunger must have been unappeased. So there is but one mode of salvation for the king and the beggar; and as Christ died equally for the mightiest and the meanest, every man, whatever his station, may eat the bread of life, but none that refuse it can hope to escape eternal death. 4. Was ground in a mill, or broken in a mortar; so ere Christ could become the food of the world, He became a curse, and was pressed down by the weight of God's wrath against sin. 5. Was not to be kept. In this God taught that day by day Israel were to look to Him for a supply of their wants. So in spiritual things. We have no stock in hand; but when the necessity arises we must apply afresh to the Saviour. "As thy day so shall thy strength be." 6. It fell only when Israel were in the wilderness, ceasing as soon as they reached the promised land. So here in the wilderness, knowing but in part, and seeing only through a glass darkly, there are intermediate channels through which we must derive every spiritual blessing; but when we shall have entered the heavenly Canaan, then we shall eat of the corn of the land, and need not sacramental assistance. We shall still feed on Christ, but not through outward ordinances. The veil will have departed, and what need shall we have of instituted symbols? II. HOW CHRIST WAS TYPIFIED BY THE ROCK WHICH ACCOMPANIED THE PEOPLE THROUGH THEIR WANDERINGS. 1. There is a peculiar fitness in the metaphor, which is frequently employed in Scripture. Christ is the foundation on which the Church is built, "a tried stone, a precious corner-stone, a sure foundation." As Mediator, Christ sustains such a relation to ourselves that upon Him must rest our every hope, whilst He has so discharged that office, that no hope thus based can ever be disappointed. 2. But it is not Christ's resemblance to a rock in general that we are required to trace, but to a particular rock. As this rock yielded no water till it was struck by Moses, so Christ must be smitten ere forgiveness could issue forth to a perishing world. It was by the rod of the lawgiver that the rock was smitten, and by what but by the curse of the law was Christ buried? And then gushed from His body a river which ever since has been rolling along the desert of creation, and it is so abundant that the invitation is, "Whosoever will let him come, and take of the waters of life freely." (*H. Melvill, B.D.*) **And did all drink . . . of that rock which followed them; and that rock was Christ.**—*That rock was Christ:*—There is resemblance—I. IN THE APPARENT UNLIKELIHOOD OF THE SOURCE. The very name of Horeb was "hill of dried-up ground." No wonder there was the incredulous cry, "must we fetch water out of the rock?" To the untaught eye it is thus with regard to Christ. A babe in a manger; a carpenter's son; a wearied traveller; a broken-hearted sufferer; a dying malefactor. Truly He may be called "a root out of a dry ground." II. IN THE MEANS BY WHICH BLESSINGS WERE PROCURED. The rock was smitten. It is in the working of the same law by which the bark must be bruised if you would have the healing balsam, the grape pressed if you would have the invigorating wine. Christ smitten is the rock whence flowed of old, and flows to-day, all that consoles, inspires, reconciles, saves human life. As Leader, Model, Teacher, Friend, Saviour, our Lord was "made perfect through suffering." III. IN THE VALUE OF THE BLESSINGS CONFERRED.

In the river that broke forth from Horeb for the Jews, and in the influences that proceed from Christ for humanity, there is alike—1. Exact adaptation to conscious need. Thirst cried for water, sin cries for Christ. Nothing but "the truth as it is in Jesus" can meet the inquiries, the heart-ache, the despair of men. 2. An all-sufficient supply. (*U. R. Thomas.*) *The rock was Christ*:—A type—I. OF HIS ETERNAL AND UNCHANGEABLE NATURE. II. OF HIS PAINFUL SUFFERING. The rock was smitten. III. OF THE COMMUNICATION OF HIS SPIRIT. IV. OF ITS CONTINUOUS AND ABUNDANT SUPPLY. The stream followed them. (*J. Lyth, D.D.*) *The rock—Christ*:—In what respects did the rock at Horeb represent Christ? I. IT FOUND THE PEOPLE PERISHING WITH THIRST. This is just our condition by nature. We are destitute of all that can refresh or satisfy the soul. II. IT WAS A MOST IMPRODABLE MEANS OF RELIEF. In countries like our own the springs of water generally take their course along a rocky bed below the surface. But in those sandy deserts the case is far otherwise. Horeb, a vast mass of stone, only increased the desolation of the prospect. And such were the gloomy anticipations of many to whom Jesus offered Himself as their Redeemer. Scribes and Pharisees were offended at His personal meanness—the son of a carpenter! no worldly show! His own disciples were continually stumbled, and "all forsook Him and fled." Learned Gentiles heard with scorn that one executed as a malefactor was to be received as king of the world. Nay, even to this day men will hope nothing, and therefore seek nothing from Christ till they are compelled. III. IT REQUIRED TO BE SMITTEN ERE IT GAVE A SUPPLY. And how exactly did this action typify the suffering Redeemer! It was not by His miracles nor by His instructions that Jesus provided salvation for us, but by His death. Read Isaiah liii. and Zech. xiii. 7. Not only Christ was smitten; but He was to be smitten. "Ought not Christ to have suffered these things?" &c. Here then let us fix our attention. "Behold the wounded Lamb of God," &c., and say, "God forbid that I should glory," &c. IV. IT YIELDED AN ABUNDANT SUPPLY. For such a host no ordinary stream of water would suffice; but here was enough and to spare. And such is the supply of spiritual blessings which is treasured up in Christ Jesus (Col. i. 19). V. IT SAVED THE LIVES OF REBELS IF THEY WOULD BUT DRINK. (*J. Jowett, M.A.*) *The rock of ages*:—1. St. Paul is warning the Corinthians. He says, "You may come to the Communion and use the means of grace, and yet become castaways. I keep under my body lest I should be one. Look at the old Jews in the wilderness. They all partook of God's grace; but they were not all saved. Spiritual meat and spiritual drink could not keep them alive, if they sinned, and deserved death. And nothing will save you if you sin." 2. The spiritual rock which followed the Jews was Christ. It was to Him they owed their deliverance from Egypt, their knowledge of God, and His law, and whatever reason, righteousness, and good government there was among them. And to Christ we owe the same. The rock was a type of Him from whom flows living water. "Whosoever drinketh of the water which I shall give," &c. 3. Herein is a great mystery. Something of what it means, however, we may learn from Philo. The soul, he says, falls in with a scorpion in the wilderness; and then thirst, which is the thirst of the passions, seizes on it, till God sends forth on it the stream of His own perfect wisdom, and causes the changed soul to drink of unchangeable health. For the steep rock is the wisdom of God (by whom he means the Word of God, whom Philo knew not in the flesh, but whom we know as the Lord Jesus Christ), which, being both sublime and the first of all things, He quarried out of His own powers; and of it He gives drink to the souls which love God; and they, when they have drunk, are filled with the most universal manna. 4. Christ is rightly called the Rock, the Rock of Ages, the Eternal Rock, because on Him all things rest, and have rested since the foundation of the world. He is rightly called the Rock of living waters; for in Him are hid all the treasures of wisdom and knowledge, and from Him they flow forth freely to all who cry to Him in their thirst after truth and holiness. To be parted from Christ is death. To be joined to Christ and the body of Christ is life—the life of the soul. Holiness, righteousness, goodness. And why? Because it is the life of Christ. For who is Christ but the likeness and the glory of God? And what is that but goodness? From Christ, and not from any created being, comes all goodness in man or angel. 5. Let the good which a man does be much or be it little, he must say, "The good which I do, I do not, but Christ who dwelleth in me." It is Christ in the child which makes it speak the truth, and shrink from whatever it has been told is wrong; in the young man, which fills him with hopes of putting forth all his powers in the service of Christ; in the middle-aged man, which makes

him strong in good works; so that having drunk of the living waters himself, they may flow out of him again to others in good deeds; in the old man, which makes him look on with calm content while his own body and mind decay, knowing that the kingdom of God cannot decay. Yes, such a man knows whom he has believed. He knows that the spiritual Rock has been following him through all his wanderings in this weary world, and that that rock is Christ. He can recollect how, again and again, at his Sabbath haltings in his life's journey, it was to him in the Holy Communion as to the Israelites of old in their haltings in the wilderness, when the priests of Jehovah cried to the mystic rock, "Flow forth, O fountain," and the waters flowed. 6. But if these things are so, will they not teach us much about Holy Communion, how we may receive it worthily, and how unworthily? If what we receive in the Communion be the good Christ who is to make us good, then how can we receive it worthily, if we do not hunger and thirst after goodness? If we do not, we are like those Corinthians who came to the Lord's supper to exalt their own spiritual self-conceit; and so ouly ate and drank their own damnation, not discerning the Lord's body—a body of righteousness and goodness. We need not stay away because we feel ourselves burdened with many sins; that will be our very reason for coming, that we may be cleansed from our sins. (*C. Kingsley, M.A.*) *The rock in the desert*:—I. THE DESERT. 1. Our sinful parentage is our Egypt, and death our Jordan. What lies between is the desert of our wanderings. 2. Consider what it is that renders a desert formidable. To the dromedary it is what the sea is to a ship; almost what the air is to a winged bird. But not so with man. His nature is not so well suited to those trackless wastes. So we were not made to feel at home here. Many tokens are there that we are only strangers and pilgrims. (1) Now it is a loss of property, now a loss of health, now a loss of friends. (2) But, to say nothing of what is lost, who needs be reminded of the countless prizes which we may sigh for, but have never gained? To no man is life a holiday. To most is it a scene rather of feverish and but poorly requited toil. The one secret of all this suffering is to be sought in the contradiction which is found to exist between our circumstances and our endowments. We are all of us like kings in exile. We have lost our thrones, and are pawning our jewels for our daily bread. (3) But the great burden and the saddest blight of all is our sense of sin. Years ago and yesterday we sinned; and all the period between is dark with remorseful memories. The soul has no perfect rest. And so the world becomes a desert to us. 3. But courage, brother. Even this blank desert is better than it seems. Though it has no waving wheat-fields, it has manna for its morning dew. Though its sands be trackless, there move on always before us the pillar of cloud and fire. But in addition to, and above all, though there be no running streams, there is the rock smitten to assuage our thirst. II. And THAT ROCK IS CHRIST. 1. What men call pleasure only palls upon our jaded senses. Chesterfield, in his old age, said of the world: "I have enjoyed all its pleasures, and consequently know their futility, and do not regret their loss." As for gold, no wealth ever yet purchased a night's rest. As for power, the Alexanders and Napoleons have all shed bitter tears of disappointment, either conquering or conquered. As for wisdom, from Solomon to Burke, the wisest have been also the saddest of men. As for friendship and affection, even their idols are shivered one by one. "Vanity of vanities, all is vanity." All around us sweeps the glimmering desert, with no refreshment for us but what is furnished by the gushing rock. And that rock is Christ. 2. But who and what is the Christ we speak of? I challenge man's own aching heart for an answer. What is the Christ thou cravest? Is it only a human brother? Is it only an awful God? Or is it the two united in a sweet but stupendous miracle of love? The answer cannot be doubtful. Annihilate my faith in the God-man, and what then is life? But give me now the God-man, and this dreary desert of my sorrow-stricken, sinful life receives at once its gushing rock. Let redeeming love shoot its beams into the darkness, let the radiant form of the Son of God be seen walking up and down the furnace of our earthly afflictions, and straightway the torturing problem is solved. We take up the line of our march through the desert without murmuring, when we behold the smitten rock moving on before us over the sterile sand. To us now this world is brighter than it would have been without the heavy shadows of sin upon it; for in its sky has been set the Star of Bethlehem. Our own nature has been dignified, as it would not have been but for our fall; for now God's own Son is our brother. Even our life of sorrow is glorified since those shining feet have traversed it so meekly from the manger to the tomb. With this rock in our desert, the desert shouts and sings. 3. But of what avail to us is this smitten rock, unless we stoop

to drink? Of what avail to us the presence of this Divine humanity, unless we are consciously related to it by a living faith? To each heart there speaks the voice of mercy. And each heart must answer for himself. What shall our response be? Christ's great central work is not teaching, which rivals the lessons of sages; not example, which rivals the exploits of heroes, but atonement, which scatters the clouds of Divine wrath, and takes away our sin. 4. That spiritual rock, we are told, followed the Hebrews. So, too, shall our Rock follow us. In health and peace and prosperity it shall pour its libations upon our gladness. In sickness, war, and want it shall cool our fevered veins. In death it shall moisten our parched lips. (*R. D. Hitchcock, D.D.*) *The rock*:—Is it not perfectly simple to explain this figure by the numerous passages in which the Lord is called the Rock of Israel (Deut. xxxii. 4, 15, 18; Isa. xvii. 10, xxvi. 4)? Only the title of Rock of Israel is given by Paul not to Jehovah, but to Christ. The passage forms one analogy to the words (John xii. 41), where the apostle applies to Jesus the vision of Isaiah (chap. vi.). Christ is represented in these passages by Paul and John as pre-existent and presiding over the theocratic history. In chap. viii. 6 Paul had designated Christ as the Being by whom God created all things. Here he represents Him as the Divine Being who accompanied God's people in the cloud through the wilderness, and who gave them the deliverances which they needed. We have the same view here as appears in "the angel of the Lord," so often identified in Genesis with the Lord Himself, and yet distinct from Him, in the Being who is called in Isaiah (lxiii. 9) "the angel of His presence," and in Malachi (iii. 1) "the angel of the covenant, Adonai," the mediator between God and the world, especially with a view to the work of salvation. It is easy to understand the relation there is between the mention of this great theocratic fact and the idea which the apostle wishes to express in our passage. The spiritual homogeneity of the two covenants, and of the gifts accompanying them, rests on this identity of the Divine Head of both. The practical consequence is obvious at a glance: Christ lived in the midst of the ancient people, and the people perished. How can you Christians think yourselves secure from the same lot? (*Prof. Godet.*) **But with many of them God was not well pleased.**—*God's displeasure*:—I. MAY BE INCURRED BY HIS OWN PEOPLE, because of—1. Unbelief. 2. Rebellion. 3. Sin. II. MAY BE FOLLOWED WITH THE MOST DISASTROUS RESULTS. 1. The withdrawal of His presence and favour. 2. Final destruction. (*J. Lyth, D.D.*)

Vers. 6–13. **Now these things were our examples.**—*Israel a type*:—"Examples" here mean "types." A type is an impression; anything produced by blows; then an impression which has a resemblance to something else; then a model to which some other person or thing should be, or in point of fact would be conformed. The Israelites and the facts of their history were our types, because we shall be conformed to them if we do not exercise caution. Our doom will correspond to theirs. They therefore stand as warnings to us. (*C. Hodge, D.D.*) *Wilderness warnings*:—Human nature is the same in every age. The old Israelites differed from us in all those things which we class under the term "civilisation"; but as moral beings they were precisely the same. Like them we are in danger of—I. LUSTING AFTER EVIL THINGS. Those Israelites should have been contented with what God provided for them; instead, they let appetite master them, and set them thinking of the self-indulgencies of Egypt; thinking begat longing, and longing lusting, and lusting repining, which destroyed trust in God. So they had to be severely punished. Is not hankering after something other than God provides one of the great sins of our times? We want pleasures which we see worldly people have; and we lust after them. But remember what the wilderness life of God's ancient people teaches. We go wrong if we refuse to keep our wishes narrowly within the limits of God's will. II. IDOLATRY. At first it might seem as if this were no modern peril. But the essential idea of idolatry is putting somebody, or something else, into the place which belongs, of right, to God alone. We can do this without acknowledging any Jupiter or Vishnu. Perhaps we are making pleasure our idol; many make science their idol; it is quite possible to have a family idol. Whatever form it takes it becomes a serious Christian peril. III. SENSUALITY. The apostle had in mind the act of Balaam, who advised Balak to entice the people by allowing free intercourse with the Moabitish women. And sensuality was one of the chief sins of Corinth. But who can read the revelations of our law courts, and of society life, without feeling the need of this warning. IV. PRESUMPTION. It must always be wrong to put God to the test, as if we doubted Him. We should

never risk a doubtful or wrong thing in the hope that it will pass. A man may take advantage of God; presume upon what is His will, without asking Him. "Thou shalt not tempt the Lord thy God." Then we should ever pray, "Keep back Thy servant from presumptuous sins." V. MURMURINGS. Troubles and disappointments and failures are Divine testings of our professed trust; and for us to complain and fret and murmur is plainly to show lost submission and lost trust. Happy indeed are they who can trust when they cannot trace. Conclusion: 1. "Abstain from fleshly lusts, which war against the soul." 2. "Watch and pray, that ye enter not into temptation." (*Weekly Pulpit.*) **We should not lust after evil things as they also lusted.**—*Lust after evil things*:—I. THE SIN. 1. Incident to humanity. 2. May possibly be excited in God's people. II. THE CAUTION—lest, &c.—there is need of—1. Self distrust. 2. Watchfulness. 3. Prayer. III. THE WARNING. Israel—1. Lusted. 2. Sinned. 3. Was punished. (*J. Lyth, D.D.*) *Sin*:—I. ITS PROGRESSIVE NATURE. First lust, then apostasy and sensuality, lastly obstinate unbelief and murmuring. II. A CAUTION AGAINST IT—by the example of Israel; admonition; warning. (*Ibid.*) *Temptation*:—I. WHAT ARE ITS ORDINARY FORMS? Lust after evil things (vers. 6–10). II. WHO ARE LIABLE TO IT? 1. All. 2. Especially the self-confident. III. HOW IS IT TO BE OVERCOME? 1. By vigilance, because it is common to man. 2. By trust in God's faithfulness. 3. By dependence on His help. 4. By faithful endurance. (*Ibid.*) **Neither be ye idolaters.**—*Idolatry*:—I. THE COMMON DISPOSITION IN MAN TO PUT THE NATURAL, the visible, the material, IN THE PLACE OF GOD. II. THE INSIDIOUS NATURE OF THE REFINED FORMS OF IDOLATRY—as—1. Covetousness. 2. Worldliness. 3. Excessive earthly attachment. III. THE SERIOUS EVILS ARISING OUT OF THIS IDOLATROUS SPIRIT. 1. Apostasy from God. 2. Licentiousness. IV. THE AWFUL WARNING AGAINST IT FURNISHED BY THE EXAMPLE OF ISRAEL. (*J. Lyth, D.D.*) **Neither let us tempt Christ as some of them also tempted.**—*Tempting Christ*:—Observe—I. THE TEMPTING OF GOD BY THE ISRAELITES. 1. The apostle refers to that portion of their history where "the Lord sent fiery serpents among the people." This was in consequence of their discontent. And this discontent was produced by several causes. "The people were much discouraged because of the way." Apparently, too, the miraculous supply of water was suspended; and, besides, the manna had grown distasteful. 2. How could God be tempted by the murmurers? "God cannot be tempted with evil," but discontent with what the Almighty allots a man to do or to bear is provoking God to change His purposes; and what is this if it be not "tempting" Him? And again, when a man questions whether God loves him, he tempts the Lord, seeing that he challenges Him to fresh demonstrations of what He has already abundantly displayed. 3. It was thus that the Israelites "tempted" God. What can be said of their perpetual disposition to murmur and distrust, if not that it virtually accused God of unfaithfulness, and challenged Him to do yet greater things, if He would have His people confide in His protection? We are, perhaps, not accustomed to think of unbelief or murmuring as a tempting of the Lord, and therefore we fail to attach to it a just degree of heinousness. Let us be warned by the fate of the Israelites, to struggle against this, and amid all difficulties hold fast the truth, that God is faithful to His word, and does all things for the best. II. HOW IN TEMPTING GOD THEY COULD BE SAID TO TEMPT CHRIST. The apostle is speaking of events which occurred long before the Incarnation; and unless you admit Christ's pre-existence as a Person of the Godhead, it will be impossible to offer any satisfactory account of His having been tempted centuries before He appeared upon earth. A parallel passage (Heb. xi. 26) will help us here. We know that since the Fall there has been going forward upon this earth a mighty contest between evil and good. And we cannot well question that, informed as Satan was, immediately after his success over our first parents, that a Man should arise to repair the breach in creation, all his after plans would have reference to this promised Deliverer. He had so far prevailed as to have effected the ruin of this creation, and all that now remained was to prevent its restoration. Hence when he beheld the selection of a family, and perceived the travelling down of the promise from Abraham to his children, he might have learned, that if he would defeat the promised Deliverer, he must overthrow the chosen Israelites. Henceforward, therefore, he fought against Christ, by fighting against them. And if this be correct, then we must conclude that Christ was persecuted in the persecution of Moses, and tempted through the murmuring of the Israelites. He was opposed through Moses His type, both as a prophet and a leader. And in like manner there might be (as there was) great murmuring against Moses; but this

murmuring, so far as it was caused by the machinations of Satan for the injury of the Israelites, was nothing less than a murmuring against Christ. III. How WE MAY IMITATE THE SIN OF THE ISRAELITES, AND WHAT DOOM WE MUST EXPECT IF WE DO. 1. The Israelites virtually said that God had not done enough for them—that He must do greater things still, ere they would give Him their confidence, their love; and is not this precisely what you also say to Christ, when you are not to be moved by all the mysteries of His mercy, to the giving heed to the gospel and closing with its proffers? How little had been done for the Israelites by God, in comparison with what has been done by Jesus for us! "How," then, "shall we escape, if we neglect so great salvation?" 2. Fiery serpents swarmed amongst the murmurers—a very significant punishment. The serpent had been the first tempter, and ever after might be regarded as the emblem of Satan. What, then, was taught, if not that to distrust God is to give one's self up to the power of the evil one? What, moreover, was taught if the occurrence were typical, but that there is no alternative to our rejecting the Saviour but our being a prey to the devil? (*H. Melvill, B.D.*) **Neither murmur ye.**—*Murmuring:*—The history of Israel in the wilderness is a history of human ingratitude and rebellion; and a history of Divine retribution, graciously tempered by Divine forbearance and mercy. The apostle takes occasion to warn Christians against falling into a snare which proved so fatal to multitudes of the chosen nation. I. LIFE ABOUNDS IN TEMPTATIONS TO MURMURING. 1. Some such are common to the human lot: *e.g.*, infirmity of body, brevity of life, limitation of mental powers, imperfections of human society. 2. There are others more peculiar and special, *e.g.*, personal sufferings and privations, bereavements, severe toil, uncongenial occupations, calamities, disappointments, trials and persecutions for Christ's sake. II. THE MURMURING HERE CENSURED CONSISTS IN REBELLIOUS DISSATISFACTION AND COMPLAINTS. 1. The reference is not to a just disapproval of sinful conduct in men. We are not required to acquiesce contentedly in a fatalistic view of human affairs. 2. But we are forbidden to murmur against God, His ways and His will. And not only is discontented language to be repressed; the habit of feeling which thus finds vent is to be checked. Who is there whose conscience does not reproach him for having sinned in this respect? III. THERE ARE CONSIDERATIONS WHICH SHOULD ACT AS DISSUASIVES AND CORRECTIVES TO MURMURING. 1. The injurious moral effect which a murmuring habit has upon the character of those who give way to its encroachment. 2. The unhappy effect produced upon society by the prevalence of this habit. 3. The dishonour done to God's righteous and beneficent Providence. 4. The example of our Lord Jesus Christ should have great weight with His disciples; He neither complained of His lot of suffering, nor reviled those who wronged Him. 5. The prospect of a speedy and happy issue out of His afflictions should lead the Christian to bear with patience the appointed burden without murmuring or complaint. (*Family Churchman.*) *Murmuring:*—How many of us turn from the Canaan and gaze rebellious on the desert behind, and the very conduct which shocks us in the Jews of old ourselves pursue. We too murmur as they did. In every rank, in every age, are these complainers heard. The poor man meditates in moody silence on the unequal distribution of this world's goods. The rich man may be seen joyless in all his plenty. The young complain of needless restraints imposed upon them; the old, of the weakness and infirmity attendant on declining years. Painful, says the student, is the search, and difficult the perception of truth. Yes, and even the faithful may often feel despondent, and express in bitter regret their little progress in the good they seek for. Suppose, then, being faint-hearted, we come to hesitate, to rebel, to return. The murmurers of old were destroyed of the destroyer. Our ruin likewise may be slow, but if we continue in their sin, it must be sure. In your patience possess ye your souls, endeavouring so to walk, as He also walked. The fruit of the Spirit is a richer treasure than the grapes of Eschol. (*F. Jackson.*) *Unreasonable murmuring:*—Seneca hath his similitude to set out the great evil of murmuring under small afflictions. Suppose, saith he, a man to have a very fair house to dwell in, with very fair orchards and gardens set about with brave tall trees for ornament: what a most unreasonable thing were it in this man to murmur because the wind blows a few leaves off the trees, though they hang full of fruit! If God takes a little, and gives us much, shall we be discontent?—if He takes our son, and gives us His own; if He cause the trees to bring forth the fruit, shall we be angry if the wind blow away the leaves? (*R. Venning.*) *Uselessness of murmuring:*—As the fluttering of the snared bird holdeth her faster than before, so our struggling and murmuring against God in

our afflictions availeth us nothing. *Chronic discontent*:—Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of in the conduct of a child, about three years old. He was crying because his mother had shut the parlour door. "Poor thing," said a neighbour, compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It is a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things. (*C. H. Spurgeon.*) **Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.**—*The ages*:—I. THE MORAL RELATIONSHIP OF THE AGES. "These things," in Jewish history, "happened unto them for ensamples," or types. The words suggest—1. That the Jewish history in the wilderness is a mirror of Christian life. (1) In the blessings it records. The Jews in the wilderness—(*a*) Had special guidance (chap. v. 1). The cloud means the shechinah, the symbol of the Divine presence. So long as they followed this, they were safe. This cloud is an "ensample" of the Bible. (*b*) Were specially initiated. By passing through the sea the Jews were initiated in an especial sense to the guidance of God. There was no going back to Egypt after this. This is an "ensample" of the consecration of Christians. (*c*) Had special supplies (vers. 3. 4). The manna and water are "ensamples" of the blessings which Christians derive from Christ. (2) In the imperfections it records. These Jews, favoured with so many blessings, were lustful, idolatrous, frivolous, discontented. These imperfections, alas! are too often seen in the Christian Church. (3) In the perils which it records (vers. 8–10). Christians are exposed to the same peril—in danger of offending God. 2. That Jewish history in the wilderness is a monitor of Christian life. "They were written for our admonition." The principles, therefore, embodied in that history are of universal application. They are—(1) The special care which God exercises over those who commit themselves to Him. (2) The tendency of the depraved heart to go wrong. (3) The indissoluble connection between sin and suffering. These principles should be studied. You may find them in every chapter of Providence. II. THE DIVINE SUPERINTENDENCE OF THE AGES. The words suggest—1. That God is in the history of all ages. Human history contains no chapter of accidents. God is in all. He originates the good, permits and controls the evil. 2. That God employs one age to benefit another. Whatsoever God does, He does for ever. The events that transpired in Arabia, during forty short years, some thousands of years ago, were to tell on the boundless future. We are very incompetent to judge of His plan. We can neither see the beginning nor the end. This thought should—(1) Restrain us from hasty judgments on Providence. The very things which we consider evils may in the long run prove the greatest blessings. When the whole history of our race is complete, it may appear that all the evils of our world, as compared with the good, are but as one jarring note in an endless anthem of joy, one cloudy hour in the sunshine of ages. (2) Impress us with the seriousness of life. All things are full of God. Christ taught that all the events of His providence are His advents. "Be ye therefore ready," &c. III. THE GROWING RESPONSIBILITY OF THE AGES. "Upon whom the ends," &c. "Ends of the world" means the gospel dispensation, the last under which men will live on the earth. In this age we have the advantages of the experiences and discoveries of past ages. (1) Through literature. History gives us all the intellectual wealth of the ancient heathen, the chosen people, of the apostles of modern Europe. The intellectual wealth and experience of all past ages meet in this. Consequently our responsibility is great. If it shall be "more tolerable for Sodom than for Chorazin," it will be more tolerable for Chorazin than for modern Europe. (2) Through influence. The mental influence streaming down regularly from sire to son. Conclusion: The subject reminds us—1. Of the special goodness of God to this age. "The lines are fallen to us in pleasant places," &c. The pious Jews once desired to see what we see; but they did not. The Jews lived under moonlight, cold, &c. The first Christians, under the clear dawn of morning; but it is high noon with us. 2. The necessity for a superior type of excellence. Do you admire the greatest early saints? You ought to be

higher, for your advantages are greater. But alas I fear the ages which have raised us in the arts and sciences have not brought us corresponding spiritual good. (*D. Thomas, D.D.*)

Ver. 12. **Let him that thinketh he standeth take heed lest he fall.**—*Falling from grace*:—I. A FALL IS POSSIBLE. Consider—1. Human weakness. 2. The force and variety of temptation. 3. The many admonitory examples. II. THE MOST SECURE IS IN THE GREATEST DANGER. 1. Through pride. 2. Carelessness. 3. Unwatchfulness. III. CAUTION IS THE ONLY WAY OF SAFETY. (*J. Lyth, D.D.*) *Falling from grace*:—It is possible to begin in the Spirit, and to end in the flesh; it is possible to be seriously hindered; it is possible to come short of the promise of the grace of God. Clouds sometimes obscure the brightest evening and the sunniest morning. A slight atmospheric change may transform an Alpine ascent from a safe excitement into an imminent peril. It is thus in the natural world; and so is it in the realm of grace. There are numberless causes, arising from the circumstances of external things, or from the inbred and unsubdued corruption of our own traitorous hearts, which may endanger the constancy of the Christian, and cause his goodness to be even as the morning cloud and as the early dew, goodly and sparkling in promise, but, by the fierce heat of the sun, very speedily exhaled. (*W. M. Punshon.*) *The possibility of a moral fall*:—I. MAN IS EVER IN DANGER OF A MORAL "FALL." Whatever else the record of "the Fall" may teach us, it is certainly an instructive warning that no state on earth places us above the reach of temptation and the possibility of fall. The Jews spelt that awful word in the desert; Adam and Eve spelt it in Paradise. To all it meant the same. 1. A departure from the morally erect attitude of heart that God designed for man. 2. A prostration of the manhood that was meant to be upright, vigorous in goodness. There is no garden here, be it church, college, or even home, that has not a serpent in it. II. THERE ARE MEN WHO CONSIDER THEMSELVES ABOVE THE POSSIBILITY OF SUCH A MORAL "FALL." They consider themselves as safe whoever is in peril; as "standing," whoever is falling. This misconception arises—1. From a faulty moral standard. If that is flexible he cannot tell whether or no he is standing or falling. A ship at sea does not measure her course by another ship in motion, or still less by ever restless waves, but by star, or headland, or lighthouse. So we must measure our moral distances by the inflexible and inviolable. 2. From inattention to the true standard, even though it be recognised. 3. From self-delusion as to one's own condition. There are moral intoxicants, and under their influence many a backslider is unconscious of his egregious lapses from right, and so considers himself in no danger, though at the very moment he is falling. III. SUCH MEN ARE IN THE GREATEST DANGER OF A MORAL FALL. All are, even those who really are standing, but especially those who "think" they are standing. It is the self-consciousness that this "thinking" involves, the self-satisfaction it implies, the self-gratulation it engenders that is the source of peril. No traveller is so likely to stumble as the Pharisee. His whole attitude and temper conspire to imperil his spiritual safety. "Pride goeth before destruction, and a haughty spirit before a fall." (*U. R. Thomas.*) *The red light*:—I. THE MATTER OF CIRCUMSPECTION. Be careful—1. Over your secular vocation. 2. Over your own heart. 3. Because of your enemies. II. ITS NECESSITY. Be circumspect especially in times of—1. Temporal prosperity. 2. Spiritual triumph. 3. Public usefulness. III. MOTIVES TO IT. 1. Our heavenly vocation. 2. Our circumstances. 3. Our dispositions. 4. Our character and reputation, do not exempt us—beware of little and secret sins. (*Biblical Museum.*) *Forewarned, forearmed*:—1. Paul has been reminding the Corinthians that Israel had religious privileges which might have been blessings if they had used them rightly, but which, being abused, did them more harm than good. So with them. Hence the conclusion of the text. 2. The men whose fall the Bible has recorded for our warning, fell just when they seemed most strong. Moses was the meekest of men, and yet he sinned unadvisedly with his lips. Peter was brave, and yet for want of moral courage he denied his Lord. John was the apostle of love, but he desired to call down fire from heaven against his enemies. Elijah was not afraid to rebuke a king to his face, but he fell into such a fit of cowardly despondency that he asked God to take away his life. When a man commits some great sin, his friends often say, "Well, I never would have thought of him doing that. He is the last man in the world to have done it." And that is just why he did it, because he thought that he was quite safe, and as a consequence he took no precaution against falling. 3. Our subject, then, is the danger the best

of us are in of falling into sin if we are not forearmed by being forewarned, and how much further a sin yielded to will carry us in the ways of wickedness than we thought at first that it would. In both these respects "let him that thinketh he standeth take heed lest he fall." A man was being served with a writ for debt. Knowing that if he got beyond the boundary of his county he could not be obliged to take it, he ran from the bailiff, and escaped. On coming up to him the bailiff said, "You have given me a good run, and no mistake, but don't let us part enemies, let us shake hands." The man did so, and the bailiff pulled him over the fence and then arrested him. That is what sin does for us if we are not on our guard against it. 4. Consider the character of the first and last in a series of temptations. The first time the temptation occurs, there is a shudder and a feeling of impossibility. "I cannot do it," we say. The next time it is treated with greater civility. We begin now to reason with it, and ask, is it really so bad after all? At last the evil thought passes into the evil act, and the second transgression becomes easier by recollecting the pleasantness of the first. We now plunge daily down the precipice on the brink of which we once trembled. The power of habit "first draws, then drags, then hauls." That temptation which in the beginning was no stronger than a cobweb, was so strengthened by indulgence that it became a cable, and we were forced to "draw iniquity with cords of vanity, and sin as it were with a cart rope." This is every day illustrated by the liar and the drunkard. But, indeed, all sin approaches in the same gradual way. George Eliot gives in "Romola" the picture of a man, good, generous, handsome, with all the appliances and means of doing good, who, "because he tried to slip away from everything that was unpleasant, and cared for nothing so much as his own safety, came at last to commit some of the basest deeds such as make men infamous." 5. The holy man who exclaimed, as he saw a criminal led to execution, "There goes me but for the grace of God," was not exaggerating, but only speaking from observation and experience. All men who know themselves are conscious that a bias towards evil exists within them. When we see a man fall from the top of a five-storey house, we say the man is lost. We say that before he has fallen a foot; for the same principle that made him fall one foot will undoubtedly make him complete the descent by falling other eighty or ninety feet. The gravitation of sin in a human soul acts precisely in the same way. 6. In the Zulu and Afghanistan wars some of our forces suffered disaster, not because they were weak or cowardly, but because they felt so strong and brave that they thought they might be careless. (*E. J. Hardy, M.A.*) *A caution to the presumptuous*:—The vices are the counterfeits of virtues. Whenever God sends from the mint of heaven a precious coin of genuine metal, Satan will imitate the impress, and utter a vile production of no value. God gives love. Satan also fashioneth lust. God bestows courage. Satan inspires foolhardiness. The saving grace of faith ripens into confidence. Satan palms upon us the vice of presumption. Let us—I. FIND OUT THE CHARACTER OF THE MAN WHO THINKS HE STANDS. I could find men in business who, because they have in one speculation been successful, will risk their all—and lose it too. I might mention others who, presuming upon their health, are spending their years in sin because they think "all men mortal but themselves." I might speak of men who will venture into the midst of temptation, confident in their boasted power. But my business now is to uncover the causes of presumption in a Christian. 1. Worldly prosperity. Give a man wealth, or, if not wealth, continued health, and the consequence, let him be the best Christian who ever breathed, will be presumption; and he will say, "I stand." "In my prosperity," says David, "I said, I shall never be moved." And we are not much better than David, nor half as good. Bless God, then, for our afflictions; but for them we might become too secure. 2. Light thoughts of sin. When we are first converted, our conscience is so very tender, that we are afraid of the slightest sin. But alas! very soon the sensitive plant of young piety turns into a pliant willow. It is sadly true that even a Christian will grow by degrees so callous, that the sin which once startled him does not alarm him in the least. By degrees we get familiar with sin. The men who work in those huge vessels, the hammering of which causes immense noise, cannot at first sleep for the continual din; but by and by they think nothing of it. 3. Low thoughts of the value of religion. We none of us value religion enough. We have nought with which to compare the soul; therefore we cannot tell its value. It is because we do not know this that we presume. Doth the miser scatter his gold on the floor that his servant may steal it? Doth the mother trust her babe by the river-side? Oh! no; what we esteem most precious,

we guard with the most anxious care. So, if Christians estimated religion at its proper rate, they never would presume. 4. Ignorance of what we are, and where we stand. We say, "I have a good disposition, and none of those passions that some have; I can stand secure." Take heed, Christian, thou hast a heart of unbelief; therefore watch thou both night and day. 5. Pride—(1) Of talent. How many that flamed like comets in the sky of the religious world have been quenched in darkness! (2) Of grace. A man says, "I have great faith, I shall not fall." "I have fervent love," says another, "there is no danger of my going astray." He who boasts of grace, has little grace to boast of. But there are some who think their graces can keep them, knowing not that the stream must flow constantly from the fountain head, else the bed of the brook shall soon be dry, and ye shall see the pebbles at the bottom. (3) Privileges. "I take the sacrament, I have been baptized; I attend such and such a ministry." Take heed, pride cometh before a fall. II. SHOW THE DANGER. He who thinks he stands is in danger of a fall. Because such a man—1. In the midst of temptation will be sure to be more or less careless. He is off his guard; he is not ready to parry the stroke of the evil one. 2. Will not be careful to keep out of the way of temptation, but rather will run into it. Presumptuous men will say they can go into sin, they are so full of moral strength. 3. Will not use the means of grace. I know some professedly religious people who stop away from the house of God because they conceive they are so advanced that they do not want it. They fancy that means are intended for weaker Christians; and leaving those means, they fall. 4. Quenches the Spirit who delights to dwell in the low places. He leaves every heart where pride dwelleth; that evil spirit of Lucifer he abhors. III. GIVE THE COUNSEL. "Take heed," because—1. So many have fallen. Could I take you into the wards of that hospital where lie sick and wounded Christians, I could make you tremble. 2. A fall will so much damage the cause of Christ. Nothing has hurt religion one thousandth part so much as the fall of God's people. (*C. H. Spurgeon.*) *False confidence:*—One of the saddest incidents connected with the disastrous fire at Chicago is that so many trusted not only their goods but their lives to buildings that were regarded as fireproof, and that they perished together. Dr. Goodall records similar incidents connected with the great fire at Constantinople in 1831, and makes a suggestive reflection, "We, like many others, fared the worse for living in houses which were considered fire-proof. In the great burning day may no such false confidence prove our ruin." (*Christian Age.*) *A caveat for Christians:*—1. This is a godly fear, and "blessed is he" which "standeth in fear," not of God's mercy, but of his own frailty (Prov. xxviii. 14), as Job did (chap. ix. 28). We must have confidence towards God, but diffidence towards ourselves; for God will be true to us if we be true to Him. This fear is not contrary to faith, but cannot stand without it. 2. The apostle warneth us that we are all in a house ready to fall, all in a ship ready to sink, and all in a body ready to sin. Who can say what he will do when he is tried? "Take heed" is a good staff to stay upon, and so often a man sins as he casts it from him; all go astray. 3. Who would have said that the chosen people should become the cursedest upon the earth? Who would have thought that Noah, when he builded the ark, because he believed in God, would have given the first example of sins to his own sons? Who would have thought that David, when he was persecuted for his godliness in the desert, would have murdered Uriah, when the blessings of God did call him to thankfulness? Who would have thought that Solomon, the wisest man, would have taken more concubines unto him than any heathen in the world? "How are the mighty overthrown!" Like Peter, which said he would never forsake Christ, and forsook Him first. These strong oaks lie in the dust, that they which think they stand may take heed lest they fall. Can I look upon these ruins without compassion, or remember them without fear? Who am I that I should stand like a shrub, when these cedars are blown down to the ground? They which are charged like Hazael (2 Kings viii. 13) blush to hear thus of themselves, and would have scorned sometime at him which should once have said, when they were zealous and studious preachers, that the time would come when they should be time-servers, lovers of the world, and persecutors. What shall we do then when we hear of other men's thoughts? Not talk as we do, but beware by them, and think, Am I better than he? am I stronger than Samson? wiser than Solomon? firmer than Peter, if God should leave me to myself? There is no salt but may lose his saltness, no wine but may lose his strength, no flower but may lose his scent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be

blasted, nor soul but may be corrupted. 4. So earnestly must we call upon our souls, that we be not weary of well-doing; for happier are the children that never began, than Judas, whose end was worse than his beginning. (*H. Smith.*) *Christian circumspection*:—It is a very affecting truth, that of all the thousands who left Egypt, there were none, only Joshua and Caleb, entered the promised land. And there is something peculiarly solemn in the thought that the apostle has brought them forward as a warning to the Church. Note—1. THOSE FALLS TO WHICH A CHILD OF GOD IS EXPOSED. A child of God may fall—1. In doctrine. 2. In his own personal religion. He may get into a cold and heartless state. 3. In the outward conduct. Low principles lead to low practice. II. THAT THERE MAY BE THE STATE OF MIND IN WHICH A MAN MAY THINK THAT HE STANDS, *i.e.*, that he is secure. He sees others fall, and he reasons, "I am not exposed to the same falls as they were." What does it arise from? An overweening confidence in his own strength, wisdom, experience. And how does self-confidence evince itself? In the Church of old it showed itself by a state of sleep; in boasting expressions, in the case of Peter. Distinguish, however, between self-confidence and confidence in Christ. Paul was very confident in the latter sense (2 Cor. v. 6; Phil. iii. 3; 1 Cor. i. 13, 31). III. THE NEED FOR CAUTION IS GIVEN US IN THE TEXT. 1. There is in you a perpetual proneness to fall. It is well for a man, when he rises in the morning, to have this in his soul as a certain principle, "I have in me the seed of all evil, and my prayer through this day must be, 'Hold Thou me up and I shall be safe.'" 2. Any of our outward circumstances, even the most prosperous, may prove occasions for falling (*cf.* Hezekiah). So with adversity (Psa. lxxiii.). 3. Our very lawful occupations—things that are positively commanded by God—yea, our very spiritual exercises, may have something in them which takes our heart from God. IV. HOW TO BE PRESERVED FROM FALLING. 1. Keep ever in mind your perpetual tendency to depart from the living God. 2. Watch over the first declensions. 3. When the Holy Ghost unfolds to your souls where, in what, and from what you have fallen, take it to Jesus—to the fountain opened for sin and uncleanness. (*J. H. Evans, M.A.*) *Caution necessary in the best saints against the worst of sins*:—I. WHAT IT IS THIS HEED REFERS TO, OR WHAT IS THE NATURE OF THE DUTY TO WHICH MY TEXT DIRECTS. It denotes that heedfulness and circumspection a person would show who apprehended anger to be near. More particularly this circumspection relates—1. To a man's outward circumstances and calling in life. Choose rather to be called unneighbourly, stiff, precise, and what not, than to sacrifice religion and conscience for a little worldly pelf, or a mere empty compliment. 2. This circumspection and care relates to a man's heart. God complains of Israel, that His heart was divided (Hosea x. 2). The true fear of God has always its seat in the heart (Jer. xxxi. 33). Hypocrisy seeks a cover, but truth and sincerity begin here; if this be rotten, all your faith is vain, your hope is vain, ye are yet in your sins. It is an awful word in Hosea vii. 16, and yet it is a true representation of every man's heart: "They return, but not to the Most High; they are like a deceitful bow." Alas! how often do our hearts fail us when we have thought we took them with us at the beginning of a duty? Take heed to your hearts, if you would stand your ground against the evil one. 3. This circumspection and care relates to the way in which our enemies are opposed and resisted by us. Take heed how you walk, if you would stand your ground; how you fight, if you would keep the field. You have the great law of arms set down (Eph. vi. 10). 4. This circumspection and care relates to a believer's life and conversation after such a conquest; take heed to your walk after any advantages you have gained against your enemy. It is Peter's advice, and his experience cost him dear (1 Pet. v. 8). Pride and self-applause are apt to shove themselves in, though our own arm hath not gotten us the victory. Paul's thorn in the flesh was given to keep him humble. Take heed of a vain, wandering, loose conversation after sweet communion; pray that you may not fall from your steadfastness. II. WHO ARE THE PERSONS THE DUTY IS DIRECTED TO? In general, it is to them that think they stand, them whose fall is least expected. Paul gives this special direction to Timothy (1 Tim. iv. 16). Ministers may soon pull down in their life and conversation what they are building up in their doctrine. Some that have stood it out manfully against the storms of persecution, have been easily drawn aside from their steadfastness in a calm of liberty. III. WHY SUCH AS THINK THEMSELVES MOST SAFE AS TO THEIR STATE SHOULD TAKE HEED LEST THEY FALL; or what are those motives and arguments contained in the term "wherefore." 1. Because many have so fallen (see ver 5).

Where there are many cautions and memorandums there must be great danger; here a post and there a pillar to give warning; sure there must be some pits in the way which we are not well aware of. It is reported of a Grecian commander that wherever he went, though he was alone, he was still considering all the places he passed by, how an enemy might possess them, and lay ambushes in them to his disadvantage, should he command an army there. Oh! that Christians were half so cautious! "A prudent man seeth the evil, and hideth himself." 2. Because there is nothing in your circumstances, gifts, station of life, experience, or attainments, that will of itself keep you from falling. Corrupt nature is corrupt nature in one as well as another. Temptation meeting with approbation and acceptance in the heart, like a violent land-flood rushing down a steep place, carries all before it. When sin is committed a man wonders he should be so overtaken, so sadly soiled; he can scarcely believe that it is he that has sinned. 3. Sin, when it is committed, hardens, whoever be the person sinning (Heb. iii. 13). 4. Should you be restored after your falls the fruit of sin will be exceeding bitter. Inferences: 1. If the heedful are in so much danger, what must become of poor heedless souls! 2. Is he that thinketh he standeth in danger lest he fall? How humble should this make us in our own eyes! how pitiful and tender towards them that are fallen? 3. What a blessing is the care and watch of a gospel-church, when so many are our temptations, so great our dangers. (*J. Hill.*) *Take heed*:—The dangers to which religion and virtue are exposed during the whole of our Christian course are enough to excite the care and to exercise the prudence and fortitude of a Christian. The passions and appetites implanted in our nature, if not strictly restrained, will rise into irregularity and lead us into criminal excess. The pernicious examples with which the world abounds, unless they be carefully guarded against, will easily corrupt the heart, and seduce us into sinful practices. No inconsiderable degree of danger arises from that cheerfulness of heart and gaiety of temper which, though innocent and agreeable in themselves, may lead us inadvertently beyond the bounds of innocence. The desire of riches and wealth, that love of money which is the root of all evil, has carried away numbers of mankind, and landed them in destruction. 1. The first and most essential preservative of virtue is to maintain a lively faith in the principles of religion. By frequently recollecting the evidences of the gospel, which are the proper grounds of faith, revive that essential principle, and by reflecting on the consequences of religion keep alive a deep sense of its importance. Often call to mind the goodness of God, especially as displayed through Jesus Christ; exercise your faith in those great and precious promises which are made to good men in the gospel, and never lose sight of those awful threatenings which are denounced against impenitent sinners. 2. As another excellent mean of safety, which should be employed in the preservation of innocence, cultivate a lively sense of virtue and vice, by attending to the dictates of conscience. Never stifle the admonitions of your own minds; regarding them as so many warnings from heaven, attend to their voice and follow their directions. Allow conscience to strip vice of those artificial disguises which it assumes in the world, and which lessen the sense of its guilt and danger. Always regard sin, even under its most flattering appearance, as the reproach of human nature, as subversive of society, as peculiarly offensive to God. Nor let your abhorrence of evil be confined to those flagrant vices which expose men to shame, which lay waste the conscience, and are an outrage on religion. Look even upon less instances of vice as proportionably guilty in the sight of God and dangerous to your own souls. 3. It will greatly conduce to our spiritual safety to maintain a sense of the weakness of human nature, and of an absolute dependence upon God. Remember the imperfection of the understanding, the power of prejudice, the perverseness of the will, and the deceitfulness of the heart. 4. As a natural consequence of human weakness, and another excellent preservative of virtue, carefully avoid the occasion of sin. Allow not yourselves to proceed to the utmost bounds even in things lawful. From the utmost boundary of virtue there is but one step into the regions of vice; and he who continues to take this dangerous liberty will sometimes make the fatal transition. Make yourselves well acquainted with your own abilities, dispositions, and inclinations; that you may encounter no temptation which you are unable to resist, that you may undertake nothing to which you are unequal. But do not think it enough merely to avoid the occasions of sin. If you would effectually secure your integrity, you must make diligent use of the means of virtue. Attend with seriousness and regularity the public institutions of religion. Be as regular in your private as in your public devotions. There call your

past ways to remembrance, deliberate concerning your future conduct, and ask assistance and direction from the eternal fountain of wisdom and goodness. (*A. Donnan.*) *Presumptuous confidence*:—Dr. Talmage tells a story of an experience-meeting held in Louisville, Kentucky, that is not without its lessons. It seems to have been a meeting where what our Transatlantic friends call "high falutin' talk" was in the ascendant. A man rose up and said, "I'm a ship steaming right ahead for glory. I can tell ye I'm going along at a spanking pace, and soon expect to enter the blessed haven of eternal felicity." Another man, whose jealousy seems to have been excited by this very high-sounding profession, immediately rose and said, "Yes, friends, like our brother who has just sat down, I also am a ship in full sail, steaming straight and fast for the heavenly shore. I'm going along at the rate of forty knots an hour, and soon shall hail the mountain-tops of Immanuel's land. Glory! glory!" An aged sister who was present, and whose experience of Christian life extended over many years, rose and said, "Well, you are all gettin' 'long mighty fast. I have been a-goin' to heaven for seventy years, and I've had to walk all the way, and have often stumbled and fallen, but have got up again, and if I ever get there at all I expect I'll have jest to walk the rest of the way. As to you men who are going so fast, all I've got to say is, that if you get to goin' much faster you'll bust your bilers and never git there at all." Dr. Talmage naïvely adds, "There are a good many folk whose bilers have busted, all about." *Fatal self-confidence*:—A wild beast tamer boasted that he was the entire master of the animals committed to his charge. They were completely his slaves. On entering the cage in which they were confined, he was immediately set upon, and but for timely assistance would undoubtedly have perished. So men often boast themselves masters over evil habits. They can drink without becoming slaves to it. Beware, lest in an unguarded moment the so-called slave becomes the master. (*Ellen K. Tripper.*)

Ver. 13. **There hath no temptation taken you but such as is common to man.**—*The limits of human experience*:—I. A GREAT MANY BELIEVE THAT THERE NEVER WERE SUCH PEOPLE AS THEMSELVES. 1. Nobody ever did what they have done, or came through what they have come through. There never were such children as theirs; nor such toils, nor even such headaches and worries as theirs. All this comes of a morbid self-conceit. 2. But there is a particular manifestation of this tendency which deserves our heartiest sympathy. There are those who fancy there never were such sinners as they are: that you may just leave them alone, as past all redemption; and there are others who have found some little measure of hope and peace in Christ, but who seem likely to be desponding pilgrims to the end. They will have it that there never were believers so weak as they are, and never such temptations and perils as those which they must pass through. It was to such as these that St. Paul wrote. II. WE MAY UNDERSTAND THE TEXT AS REACHING TO ALL THAT MAKES THE COMMON LOT OF HUMAN-KIND. We fancy, when painful trials come, that things so painful were never felt before. But our text reminds us that there is a limit, within which all human experience lies. Human ability and human endurance have their tether, and cannot range very far. Here is a lesson of humility for the self-conceited; let them remember that thousands more have been at least as good. Here is comfort for those bowed down under the sense of sinfulness; thousands are now in heaven who have sinned as deeply as they. Here is encouragement for the tempted: thousands have by God's grace been led safely through. So you see that the text may be useful as a medicine for two opposite spiritual diseases, presumption and despair. But it is to the comforting view of the text that I would direct your thoughts. It speaks—1. To those under deep conviction of sin. If you wish to persuade a sick man to send for the physician, the first thing you must do is to convince him that he is sick. So the Holy Spirit begins His saving work by showing the careless soul how sick it is. Now there is something very startling in this. It is something quite strange. For the natural thing is, to think that we are not very great sinners. Then the soul is sometimes ready to run from presumption to the other extreme of despair. In that sad time, what unspeakable comfort to know that other men have felt the like! 2. To those under the pressure of temptation. Now there is comfort under any trouble in the bare thought that others have known the like; but the special comfort of the text is, that if no temptation is likely to assail us, except that through which souls as weak as we have by God's grace passed safely into glory—then that we too may hope, by the same blessed aid, to fight our way through. That which man

has done, man may do. The great adversary, and the ensnaring world, fairly vanquished in a hundred battles, may well be vanquished again. But if you are an insincere and half-hearted Christian, seeking to just reach heaven at last after having held by the world here, you need never think to cloak your own proneness to go astray under the pretext that temptation overpowered you. Never think, as some hypocritically do, to cast wholly upon Satan the sin into which they went quite readily themselves. 3. Those under great sorrow and bereavement. The mother who has lost her child is consoled when another, who has passed through the like trial, does but come and sit by her, and say no word but that she has felt the same. Surely there is something consoling amid our earthly sorrows, in the bare remembrance that our Saviour understands them, because He has felt them all! But the text suggests comfort more substantial than this, viz., that others who have known such sorrow as we feel, have been enabled by God's grace to bear it, and profit by it; and surely there is something in that thought which should enable us to bow the more submissively to our Heavenly Father's will. It is not alone that the mourner travels through this vale of tears; apostles and prophets are of the company; saints and martyrs go with him; and the sorrowful face of the Great Redeemer, though sorrowful now no more, remains for ever with the old look of brotherly sympathy to His servants' eyes and hearts. Nothing hath come to us, nothing will come to us, but has been shared by better men. (*A. K. H. Boyd, D.D.*) *Very peculiar circumstances*:—"Ah," said one to me, "you do not know the peculiar circumstances in which I am placed." "I ask your pardon," I replied, "I thought I had spoken of peculiar circumstances." "Yes, but mine are very peculiar circumstances." "But is Christ not a mighty Saviour?" "Yes, but mine are very, very peculiar circumstances." "Will you look away from me now, and speak to God in heaven thus: 'God, I thank Thee for Jesus Christ. I thank Thee Thou hast looked down on my lost, hell-deserving state, and that He died to save me. I want to live a holy life to Thy glory. But my circumstances are so very, very peculiar that I cannot think Jesus Christ is quite able to keep me in them. I am very sorry for Jesus Christ, and I wish He were a little stronger?'" "But," she exclaimed, "would not that be blasphemy?" "Not more than your saying that in your very, very peculiar circumstances He cannot keep you. Let us try another way. Address yourself to God thus: 'I go out to my very, very peculiar circumstances, believing that there is for me a very, very peculiar Saviour, able to keep me every day in my very, very peculiar trial. I go believing He will help me if I trust Him, and go trusting Him.'" "Is that all I have to do?" "Yes, that is all. Go on trusting, moment by moment, and He will keep you, however peculiar the circumstances, moment by moment, to the end." (*H. W. Webb-Peploe, M.A.*) *Temptation*:—I. NONE OF OUR TEMPTATIONS EXCEED OUR POWERS OF ENDURANCE. 1. We shall never be placed where to sin will be inevitable. God will so adjust our surroundings that we shall always be able to do what is right. Even when our difficulties arise from what we unexpectedly find in the Church, we shall not find them invincibly obstructive. 2. There is great ground of encouragement in this. We are apt to suppose that our difficulties are unique, and some have sought to improve their position by entering on some more favourable line of life. But the apostle says, "Let every man abide in the same calling wherein he was called." And this is the highest and most practical wisdom. For every sphere of life has its peculiar temptations, and while we know something of those that meet us where we are, we know nothing of those that may meet us elsewhere, and they might be more perilous to us. But to one trying manfully to make the most of his lot my text comes with very potent help. All things seem to be against you. It was quite otherwise when you never tried to serve God. Still there is nothing in what you have to bear which may not be manfully borne. Christ has not come to save us by taking us out of the world, but to save us by a grace that brings salvation. Wherever you are, therefore, from that very point you may advance to sure, complete, and final conquest. Look at your sources of encouragement as well as your trials. And be sure if any man can be a Christian you are that man. There hath no temptation taken you but such as man can bear. II. WITH EVERY TEMPTATION GOD WILL ALSO MAKE A WAY OF ESCAPE THAT WE MAY BE ABLE TO BEAR IT. 1. This is but an application of the general law that Christ's grace is sufficient for us. God is here said to make the temptation as well as the way of escape. He knows precisely the strength we need, because He has prepared the occasion on which we shall be called to use it. He never breaks the bruised reed, nor quenches the smoking flax. 2. But how is it He makes a way of escape? He does not withdraw

the temptation any more than He took away Paul's thorn. This would be to defeat the very purpose for which He has sent it, viz., to develop by exercise the strength we possess, and train it into greater maturity. If the temptation were removed we should only be confirmed in our feebleness. We escape it by not only avoiding the sin to which it leads, but by using it as a stepping-stone to farther attainment. 3. This way of escape must be sought for, or it may not be found. It reveals itself to the eye that waits only upon God. In our very praying we shall enter into it, and by our very prayer we shall pass through it into larger liberty and strength. III. GOD IS FAITHFUL. Therefore He not only controls the strength of temptation, but will also enable us to sustain it. Should you be disposed to doubt this, remember His faithfulness. He cannot be true to His purpose of grace, and yet allow us to be overcome by the sheer weight and pressure of evil. This would also place Him in contradiction to Himself, which cannot be. His actions are never at variance with His nature, though sometimes they may seem to us to be so. He has pledged Himself by the gift of His Son to leave nothing undone to give it the victory. Let us, therefore, be of good courage. His presence is the guarantee of victory. (*C. Moinet.*) *Temptation:*—Many think that their temptations are—I. SINGULAR. But they are common. II. INTOLERABLE. But they are proportioned. III. INVINCIBLE. But there is a way of escape. *God the helper of the tempted:*—A sentinel posted on the walls, when he discerns a hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach, and leaves him to take the proper measures against the foe. So the Christian does not attempt to fight temptation in his own strength: his watchfulness lies in observing its approach, and in telling God of it by prayer. (*W. Mason.*) *Able to bear the pressure of temptation:*—Professor Wyville Thomson remarks that the fact that a shark "can bear without inconvenience the pressure of half a ton on the square inch is a sufficient proof that the pressure is applied under circumstances which prevent its affecting it to its prejudice; and there seems to be no reason why it should not tolerate equally well a pressure of one or two tons. At all events, it is a fact that the animals of all the invertebrate classes which abound at a depth of 2,000 fathoms do bear that extreme pressure, and that they do not seem to be affected by it in any way." We turn from the kingdom of nature to the kingdom of grace, and we say to every child of God in the depths of doubts and distresses, "God is faithful, who will not suffer you to be tempted above that ye are able." *On temptation:*—I. WHAT IS TEMPTATION? Generally an incentive, enticement, or provocation to sin. But there are other things called temptations which are not so in their own nature, but only as they become, through the corruption of our hearts, the occasions of sin, viz., afflictions, and the self-denying duties of the Christian life. God tempted Abraham, to try him whether he would be obedient or not. Afflictions are called temptations because they stir up impatience and provoke unbelief and apostasy. "Let no man say, when he is tempted, I am tempted of God." Strictly speaking He can tempt no man. He never provokes us to sin. But He does try and prove us, whether we will keep His commandments or not. II. WHENCE COME TEMPTATIONS? From what has been said it is evident that they come—1. Permissively, from God. But permission does not imply approval. God looks on, and suffers creatures to work out their own purposes: that is all. 2. Externally and instrumentally, from Satan, the world, or providential circumstances. 3. Internally, and by way of assistance they derive their force from our own corruptions, and liability to be overcome. Our natures are like dry fuel, ready to kindle at the least spark. It is a happy thing that, while God permits temptation, He also governs and controls it, holding Satan himself in check. III. WHY DOES GOD PERMIT TEMPTATION? 1. To prove and develop character. 2. To show His own power and wisdom in bringing good out of evil. 3. To strengthen the graces of sanctification in His people. (1) By giving scope and exercise to those graces. What would become of them if they were not called out into action? (2) By necessitating nearness to God and perpetual dependence upon Christ. IV. How DOES GOD LIMIT TEMPTATION? 1. By controlling the power and malice of the tempter. 2. By adopting, moderating, alleviating providential circumstances, so as to suit the measure of our strength. 3. By raising our own strength in proportion to the temptation. "As thy day is, so shall thy strength be." V. WHAT SECURITY HAVE WE THAT GOD WILL SO LIMIT TEMPTATION? This: "God is faithful." 1. Therefore He will not break His word. This is the subject of express promise; and God is not a man that He should lie. 2. Therefore He will not falsify the assurances which He has given of His tender regard for the weakest of His people.

They are His jewels. Will He suffer them to be trampled under foot? They are the sheep of His pasture. Will He, the Great Shepherd, permit the ravager to make havoc in the fold? They are His children. Will He abandon them to the rage of an implacable foe? VI. WHAT ARE OUR DUTIES IN REFERENCE TO TEMPTATION? 1. Beware of rushing headlong into danger. The Word of God gives no sanction to foolhardiness. Why should Peter, in the plenitude of his vain-glorious zeal, thrust himself into the high priest's palace, and dare the jealous scrutiny of a thousand eyes, as though it were impossible for him to faint in the hour of trial? 2. Be armed against timidity and discouragement. If God allows you to fall into circumstances of temptation, be not dismayed. What servant of Christ was ever conducted to heaven without being often confronted by the enemy? 3. Resist to the uttermost. (*D. Katterns.*) *On temptation:*—I. THERE HATH NO TEMPTATION TAKEN YOU BUT SUCH AS IS COMMON TO MAN. Our translators were not satisfied with this rendering, so they gave "moderate" in the margin, which is further still from the meaning of the original, which signifies "such as is suited to man's nature and circumstances, and what every man may reasonably expect." Consider—1. Your body. How many are the evils to which it is liable! Now considering that all pain implies temptation, how numberless must the temptations be which beset every man while he dwells in the body! 2. The present state of the soul. How weak is the understanding! How liable are the wisest to form false judgments! 3. The situation of even those who fear God. They dwell amidst the ruins of a disordered world, among men that know not God, with sin remaining if not reigning, and exposed to the assaults of evil spirits. "The servant is not above his Master"; and if Christ was tempted can we expect exemption? II. GOD IS FAITHFUL, WHO WILL NOT SUFFER US TO BE TEMPTED ABOVE THAT WE ARE ABLE. "He knoweth whereof we are made; He remembereth that we are but dust," and His justice could not punish us for not resisting a temptation disproportionate to our strength. Not only His mercy but His faithfulness is pledged, for the whole tenor of His promises is "As thy days, so shall thy strength be." Our great Physician observes every symptom of our distress that it may not rise above our strength. III. HE WILL WITH THE TEMPTATION MAKE A WAY TO ESCAPE, *i.e.*, a way out. 1. By removing the occasion of it. "I was walking," says one, "over Dover cliffs with the lady I was to marry in a few days, when her foot slipped, and I saw her dashed in pieces on the beach. I cried, 'This evil admits of no remedy. I must now go mourning all my days. It is impossible I should ever find another so fitted for me in every way.' I added in an agony, 'This is just such an affliction as God Himself cannot redress!' And just as I uttered these words I awoke: for it was a dream!" Just so can God remove any temptation; making it like a dream when one waketh. 2. By delivering in the temptation—suffering the occasion to remain, but removing its bitterness so that it shall not be a temptation at all, but a ground of thanks-giving. Thus the Marquis de Renty, when asked while suffering from a violent attack of rheumatism, "Sir, are you in much pain?" answered, "My pains are extreme: but through the mercy of God I give myself up, not to them, but to Him." (*J. Wesley, M.A.*) *Temptations not irresistible:*—Among the various extenuations of sin, none is more common than that, considering the weakness of human nature and the strength of some temptations, it is not to be expected that we should get the better of them. But how groundless this is the text may inform us. Let me—I. EXPLAIN AND STATE THIS TRUTH. Observe—1. That the apostle is not speaking of the powers of mere human nature, but of human nature Divinely assisted. 2. That he does not affirm that the measure of Divine grace shall be such as to enable us so to baffle all temptations, as to live perfectly sinless, but only that we shall be preserved from falling into such sins as to throw us out of the favour of God. 3. That the supernatural assistance which enables us to resist temptations, supposes our use of means and our concurrence with it to the best of our power. II. CONFIRM THIS BY VARIOUS WAYS OF PROOF. 1. By experience. There is no temptation but what hath been actually withstood by holy men and women, and what hath been already done may be repeated. 2. By reason. They who say any temptation is not to be conquered speak absurdly and inconsistently. For—(1) A temptation is an experiment, a trial, whether we will do or forbear such a thing; and therefore it supposes it to be in our power to do or forbear, else it were no trial. (2) What is grace but an extraordinary supply of strength to resist temptations? And therefore, if it be not now equal to every temptation, the grace of God has been given us in vain. (3) Is not man by nature a free agent? But if there be any such things as inducements to sin that are altogether insuperable, there is an end of his

boasted freedom. The great end of man is to glorify God by living according to the perfect rule of right reason and virtue; and yet impossible it is that he should ever attain this end while he converses with temptations which he cannot surmount. Now all other beings have powers that enable them to fulfil the design of their creation. Is man alone utterly destitute of these powers? (4) Consider the nature and perfections of God. (*a*) How can He be holy, who is the author of sin? And how can He but be the author of sin who hath so adapted us that it is impossible for us to withstand the force of them? (*b*) How can He be said to be just who places us under irresistible temptations; and yet, as He Himself assures us, will punish us for not resisting them? (*c*) Again, how can He be true? His promises are most express and full (2 Cor. xii. 9; Rom. viii. 37; Numb. xxiii. 19; Rom. iii. 4). III. APPLICATION. 1. There is matter of encouragement arising from hence to the good (Psa. cxii. 7, 8). Is not He that is with you stronger than he that is against you? And hath He not promised that His strength shall support your weakness? 2. Here is ample matter of reproof to the hypocrite and the profane person. Let them not indulge the hope that in this thing the Lord will pardon His servant (2 Kings v. 18), and that one small fault will be overlooked among a crowd of other good qualities. 3. Wherefore, laying aside shifts and excuses, let us set ourselves in good earnest to resist all temptations; let us put out all the strength which we naturally have to this purpose, and beg of God supernaturally to supply us with what we have not. (*Bp. Atterbury.*) *Temptation and suffering limited and made useful*:—The word "temptation" in the first passage is the same as "trial" in the second; and this difference only reproduces the different use of the original word by Paul and Peter respectively. The testing to which Paul refers arises from solicitation to wrong-doing; while Peter speaks of a testing that takes the form of persecution. Our discipline arises first from the sin that is in us, and, secondly, from the sin that is without us. The first constitutes our temptation; the second our trial. The first has to do with our salvation; the second with our equipment for Christian service. I. IT IS A UNIVERSAL LAW THAT A MAN'S REAL LIFE ONLY BEGINS WHEN HE HAS FOUGHT AND WON HIS FIRST GREAT BATTLE WITH SIN, OR WHEN HE HAS MET AND ENDURED HIS FIRST GREAT CRUSHING TRIAL. And yet, it is hardly less universally true that every man, when the hour of his temptation or his trial dawns, imagines that both are peculiar. As long as the thunder-cloud does not gather above their heads and burst upon them, they see nothing strange in the ways of God with men; but, when the storm breaks upon them, it is "something very strange, very peculiar," they say. Now the great temptations in this century were never better summarised than they were in the Ten Commandments. The same is true of trials. They have their sources in the poverty, sickness, and bereavements which are common to man. You cannot mention a temptation or a trial of which you will not be able to find illustrations in your own community, to say nothing of past generations; so it will be to the end of time. II. NOW, THIS FACT OF THE UNIVERSALITY OF TEMPTATION AND OF TRIAL SUGGESTS THAT THERE MUST BE SOME PROFOUND NECESSITY FOR ITS EXISTENCE. And this necessity is partly—1. Because we are human—creatures of limited capacities. How many things we pant to do! How many things we want to know! And yet every advance only renders us more conscious of our constitutional limitations. Now, it is a severe trial to a man who is wide awake for him not to know what he wants to know, and to do what he wants to do. It is just here that we discover how it was possible for man, without any tendencies to sin, to fall from his first estate. The temptation was to resent the limitations that were imposed, to seek after a freedom that should be like the freedom of God. There will be always many more things in heaven and in earth than our loftiest philosophies dream of; problems in the moral government of God that stagger us, and where faith in His goodness and righteousness is our only refuge. 2. Because we are sinners, and because a heroic treatment is needed if we are to secure salvation from sin. We are full of pride and obstinacy, and that covetousness which is idolatry, and self-righteousness. And so comes in the serious discipline of life, to teach us our weakness and show us the weakness of our supports, that we may hasten to find refuge in His grace. III. SO UNIVERSAL AND NECESSARY A DISCIPLINE AS THIS MUST BE PERFECTLY ADJUSTED TO OUR CAPACITIES AND NECESSITIES. God does not deal with men in the mass. He deals with each soul singly. In all wise parental government there is the most careful study of each child's peculiarities. One needs to be pushed; another needs the check. As a father pitieth his child, so the Lord pitieth them that fear Him. 1. No man is subject to any temptation for which there is not provided a

way of escape; and there is no burden that needs to involve necessarily any serious injury. We hear a great deal about irresistible temptations, but there is no such thing. Sin always begins in an evil heart, and for the possession of that evil heart the sinner alone is responsible—not his circumstances nor the government of God. It is the plea of the devil when men say, "The temptation was so strong that I could not resist it." God bars no man's way up so that it becomes necessary for him to fall into captivity and to abide there. 2. And, as there are no irresistible temptations, so are there no trials so crushing that a man needs to be buried under them. God is too kind ever to impose any burdens that are heavier than our shoulders can bear. 3. And this brings me to the promised and assured deliverance. The fight may be long and hard, but it need not be of uncertain issue. The trial may be very severe, but God's pruning-knife never goes further than the requirements of the case. Every death-pang in your experience may be, by the grace of God, a birth-cry. The grave where your dearest hopes are buried may be the garden where the fairest flowers are blooming, filling your life with the very fragrance of heaven. 4. Perhaps some of you are tempted to say that your experience is like that of the apostle of the Gentiles, who had his thorn in the flesh. Well, that drove him to his knees when he found God's grace sufficient, and after thirty years of service for Christ, he learned to rejoice in tribulation and to glory in infirmities, because in his own weakness the strength of Christ was magnified. 5. But deliverance is not the sweetest nor last word in the gospel of consolation. The discipline is intended to leave us richer than we could have been without its endurance. Temptation and trial are God's drill and dynamite to blow up the obstructions that choke the channels of our affections and energies until the whole broad stream of God's life shall course through our own and have its own sweet will. There are three forms of gladness—the gladness that wells up from the comparatively innocent heart of the child, and which is only more intense in the youth; the joy which takes to itself the form of quiet contentment in the maturer years of manhood; and the blessedness of a ripe old age that has learned to submit its own will to the will of God. (*A. J. F. Behrends, D.D.*) *Our safety in temptation*:—It is said of a good portrait that the eyes of it seem always turned to the observer. So it is with Scripture. To the loving it rays forth love; to the trembling, comfort; to the presumptuous, admonition; to the desponding, encouragement. Mark this in the passage of our text. For the careless it has a look of warning: "Let him who thinketh he standeth take heed lest he fall." But to the anxious it turns a look of encouragement. Rouse up a child to its peril in playing on the brink of a precipice: for the moment this peril is increased; it may be scared into falling over. The hand of help, therefore, must second the voice of admonition. Hence the sudden turn in St. Paul's words, "But." Your safety lies:—I. NOT IN WHAT YOU ARE TO YOURSELVES. Those Corinthians "thought they stood." But we may not trust—1. Our wisdom. Paul had complimented the Corinthians on their wisdom (chap. i. 5). He makes appeal to them as wise (chap. x. 15). They could talk contemptuously of the emptiness of idolatry (chap. viii. 1–7). Yet they ran into the peril of the idolatrous banquets. 2. Our wakefulness. This indeed is an important means of safety. St. Paul had warned the Corinthians, "Take heed lest ye fall" (ver. 12). Forewarned is forearmed. But this is not enough. The disciples were forewarned (Matt. xxvi. 31). Yet they all "forsook Jesus and fled" (Matt. xxvi. 56). Therefore Jesus did not say merely, "Keep awake," but "Keep awake and pray" (Matt. xxvi. 41). 3. Our will. The resolute man fancies he has built up a breakwater against sin. But who knows the height to which the tide may rise? "Let not a man," says Bacon, "trust his victory over nature too far; for nature will be buried a great time, and yet revive on the occasions of temptation. Like as it was with Æsop's damsel, turned from a cat to a woman, who sat very demurely at the board's end, till a mouse ran before her." II. BUT IN WHAT GOD IS TO YOU. "God is faithful." 1. To His love for us. Mark the implied contrast in the word. You, alas! are becoming unfaithful to your relation to God (vers. 1–9). 2. To His care over us. "God will not suffer you to be tempted above that ye are able." One seems to see a careful father fitting gymnastic exercises to his son's age and skill and strength. The youth must indeed be exercised; trial is the very condition of growth; the fresh breeze is indispensable to the opening leaf; in the furnace we must be hardened into vessels unto honour, meet for the Master's use; but see the care with which the Father proportions these exercises, laying on such burdens only as the son's weak shoulders can bear; changing them according to his proficiency, fitting his discipline to his

powers, and his powers to his discipline, so that while he becomes well breathed he may not be breathless; while stimulated, not broken down. 3. To His designs for us. "God will make a way to escape." He has ulterior views in everything. He makes all things work in concert for our ultimate good. And He will help us to bear up under every intermediate evil, till the way of escape, the passage out of it, is found. Imagine a forlorn hope, sent forward with promise of "supports" to follow (as in the storming of the Redan): the enemy may be mighty; he may now urge by promises, now scare by threats, into surrender; the spirits may faint; a treacherous whisper may arise, "It is no use to struggle any longer." But the "supports" are coming! Bear up therefore; hold on. Each particular temptation has its outlet; Jesus found it so with Satan's reiterated attacks. "Consider," then, those who have fought before you: observe "the end of their struggle"; the "way of escape out of it" (the same word in Heb. xiii. 7, as in our text). (*T. Griffith, M.A.*) *How God delivers from temptation:*—1. Of all the evils incident to man, there is none from which an escape is so difficult and desirable as from temptations. All escape imports some precedent danger—the difficulty of getting through it, and a final deliverance from it: so in this business of temptation, the danger threatening is damnation; the difficulty of escaping it is due partly to the importunity of the evil one, and partly to an inbred inclination to sin heightened by custom, and inflamed by circumstances. 2. Therefore nothing less than a Being infinitely wise can sound all the depths, and outreach all the intrigues of this tempting spirit; and nothing but a Being of infinite power can support the weaknesses and supply the defects of a poor mortal engaged against him. Now how God does this we shall now inquire. I. If the force of the temptation be chiefly from the importunities of the evil spirit, God often puts an issue to the temptation, BY REBUKING AND COMMANDING DOWN THE TEMPTER HIMSELF. For although he acts the part of an enemy, yet he does the work of a servant. He is in a chain and that chain is in God's hand. Certain it is that God has put it into the power of no created being to make a man do an ill thing against his will; yet though Satan cannot compel to sin, yet he can follow a man with vehement and continual solicitations to it. Though none of his fiery darts should kill, yet it is next to death to be always warding off deadly blows. And being brought thereby to the very brink of destruction, God is then pleased to step in and command the tempter to hold his peace, or his hand, and so takes him off before he is able to fasten. II. If the force of a temptation be from the weakness of a man's mind, God oftentimes delivers BY MIGHTY INWARD SUPPLIES OF STRENGTH. The former way God delivers a man by removing his enemy, but this latter by giving him wherewithal to conquer him. It is with the soul and temptation as with weak sight and the sunbeams: if you divert the beam you relieve the man, but if you give him an eagle's eye he will look the sun in the face, and so if God gives an assistance greater than the opposition, the man is delivered by a method as much more noble as the trophies of a conqueror surpass the inglorious safeties of an escape. Thus it was with St. Paul (2 Cor. xii. 7–9). God Himself fought his battles, and that brought him off, not only safe, but triumphant. But this kind of deliverance was never so signal and illustrious as in the noble army of martyrs. As God brings His servants into different conditions, He fails not to measure out to them a spirit proportioned to the exigences of each condition. And, therefore, let us so prepare for the day of trial before it comes, as not to despond under it when it comes. III. If the force of a temptation springs chiefly from those circumstances which expose a man to tempting objects, God frequently delivers BY A PROVIDENTIAL CHANGE OF THE WHOLE COURSE OF HIS LIFE, and the circumstances of his condition. And this He may do either by a general public change which always carries with it the rise and fall of a vast number of particular interests, or by a personal change, affecting a man only. Accordingly, if God shall transplant a voluptuous person from a delicate way of living into a life of hardship, those temptations which drew their main force from his opulence will attack him but very faintly under penury. There is, however, such an impregnable strength in some natures as to baffle all providential methods, and even when occasions of sin are wanting, to supply the want by concupiscence from within. So that a man can be proud though in rags, and an epicure with the bread and water of affliction. In a word, a man can be his own tempter, and so is always sure of a temptation. Nevertheless, the way God took with His own people was to plague them in their bodies and estates for the salvation of their souls. And so now if riches debauch a man, poverty shall reform him. If high places turn his head, a lower condition shall settle it. If his table becomes

his snare, God will diet him into a more temperate course of living. IV. If the force of a temptation be chiefly from the solicitation of some unruly affection, God delivers from it BY THE OVERPOWERING INFLUENCE OF HIS HOLY SPIRIT gradually weakening, and at length totally subduing it. The tempter for the most part prevails not so much by what he suggests to a man as by what he finds in him. Archimedes said that he would turn the whole earth if he could but have some place beside the earth to fix his feet upon. So, skilful an engineer as the devil is, he will never be able to play his engines to any purpose unless he finds something to fasten them to. If he finds a man naturally passionate he has numberless ways and arts to transport him into a rage. It being with the soul as with some impregnable fort, nothing but treachery within itself can deliver it up to the enemy. "I withheld thee from sinning against Me," says God to Abimelech (Gen. xx. 6); and no doubt God has innumerable ways by which He does this. God may withhold a man from sin by plucking away the baneful object, by diverting his thoughts and desires, by putting impediments in his way, and by various methods of restraint. But when, over and above all this, God, by the powerful impressions of His almighty Spirit, shall subdue and mortify the sinful appetite and inclination itself, and plant a mighty contrary bias in the room of it, this is a greater, a nobler, and a surer deliverance out of temptation than even the prevention of the sinful act itself. (*R. South, D.D.*) *God's promise of assistance under trials*:—The design of the apostle seems to be the establishment of two things—1. That it is not man himself, but God, who delivers out of temptation; and—2. That the ways by which God does this are above man's power, and for the most part beyond his knowledge. Now these considerations are great in themselves, but greater in their practical consequences. These are:—I. THAT THE ONLY TRUE ESTIMATE OF AN ESCAPE FROM TEMPTATION IS TO BE TAKEN FROM THE FINAL RESULT OF IT. From whence these two things follow. First, that an escape from a temptation may consist with a long continuance under it; indeed so long, that God may put an end to its life altogether. Secondly, that a final escape may well consist with several foils under a temptation. For a foil given or received is not a conquest. The tempter may be worsted in many a conflict, and yet come off victorious at last. True, "if we resist the tempter he will fly from us," but he may return and carry all before him. It is not every skirmish which determines the victory. Let no man then flatter himself, yet let him not despond; for God may deliver him for all this; only let him continue the combat still. Nothing should make us give up our hope till it forces us to give up the ghost too. But God will have us wait His leisure. There is a ripeness for mercy as well as for judgment, and consequently there is a fulness of time for both. II. NO WAY OUT OF ANY CALAMITY IF BROUGHT ABOUT BY SIN OUGHT TO BE ACCOUNTED A WAY MADE OR ALLOWED BY GOD. On the contrary, it is a seeking to cure the burnings of a fever by the infections of a plague; a flying from the devil as a tempter, and running into his hands as a destroyer. The temptations which men generally attempt thus to rid themselves of are either from suffering, or from the pretence of compassing some great good by an action in itself indeed evil, but vastly exceeded by the good brought to pass thereby. But this is a wretched fallacy. The procurement of the greatest good cannot warrant the least evil, nor the safety of a kingdom commute for the loss of personal innocence. While men fly from suffering, they are so fatally apt to take sanctuary in sin: which is to go to the devil to deliver them out of temptation. For so men certainly do where suffering is the temptation, and sin must be the deliverance. III. TO CHOOSE OR SUBMIT TO THE COMMISSION OF A LESSER SIN TO AVOID THE COMMISSION OF A GREATER OUGHT NOT TO BE RECKONED AMONGST THOSE WAYS WHEREBY GOD DELIVERS MEN FROM TEMPTATION. I have heard it reported of a certain monk, who for a long time was worried with three temptations, viz., to commit murder, or incest, or to be drunk; till at length, quite wearied out, he pitches upon the sin of drunkenness, as the least, to avoid his solicitation to the other two. But the tempter was the better artist. For having prevailed upon him to be drunk, he quickly brought him in the strength thereof to commit both the other sins too. Such are we when God abandons us to our own deluded and deluding judgment. IV. IF IT BE THE PREROGATIVE OF GOD TO DELIVER MEN OUT OF TEMPTATION, LET NO MAN, WHEN THE TEMPTATION IS FOUNDED IN SUFFERING, BE SO SOLICITOUS HOW TO GET OUT OF IT, AS HOW TO BEHAVE HIMSELF UNDER IT. Nothing so much entitles a tempted person to relief from above as an unwearied looking up for it. In every arduous enterprise, action must begin the work, and courage carry it on; but it is perseverance only which gives the finishing stroke. V. THERE CAN BE NO SUFFERING BUT MAY BE ENDURED WITHOUT SIN; AND IF SO, MAY BE LIKEWISE MADE

A MEANS WHEREBY GOD BRINGS A MAN OUT OF TEMPTATION. The Christian martyrs were a glorious and irrefragable proof of this. No evil, how afflictive soever, ought to be accounted intolerable, which may be made a direct means to escape one intolerably greater. And death itself, which nature fears and flies from as its greatest enemy, is yet the grand instrument in the hand of mercy to put a final period to all temptations. (*Ibid.*) *God in relation to the trials of the good:*—The verb to tempt meant originally to try, to test, or to prove. This is its meaning in John vi. 6; Acts xxvi. 7; 2 Cor. xiii. 5; Rev. ii. 2, &c. This is its meaning in the Lord's Prayer, which means "Lead us not into trial." The text suggests that —I. GOD PERMITS THEM. "God will not suffer you," &c. It has been asked, Is not a being responsible for an evil which he can prevent? Answer. 1. If the prevention would outrage the constitutional liberty of the moral creature, it would be wrong. 2. If the permitter of this evil had determined to subordinate it to the highest beneficence, its permission involves no wrong. If I had the power of preventing a terrible trial befalling an ungodly man, which I knew would turn him to God, should I be justified in preventing it? II. HE ADAPTS THEM. "Above that ye are able." He adapts them—1. To the character. The trial that would touch one man's leading central imperfection would not affect another. Some men require a blow that shall wound their sensuality, others their greed, others their ambition, others their love. The trial that is needed He will "suffer" to come. 2. To the capacity. He will not allow any trial to happen which the sufferer is incapable of bearing. "As thy day so thy strength shall be." III. HE SUBORDINATES THEM. "Will with the temptation also make a way to escape." Or, "make the issue that ye may be able to bear it." Whether the trial is a temptation to your patience, honesty, resignation, confidence in God, &c., He will cause this issue to be good. And this virtually will be for you a deliverance. All the good in heaven have come out of "great tribulations." (*D. Thomas, D.D.*) *What keeps the Christian* (text and 2 Cor. xii. 9):—There is nothing more wonderful than a man whose nature is essentially evil, whose path is thronged with spiritual enemies, should be brought off "more than a conqueror." The only explanation is to be found in our texts. I. THIS IS MATTER OF DISTINCT, POSITIVE, REPEATED PROMISE. God has bound Himself, even by covenant, to stand by His child and never to suffer the enemy to prevail over him. He never goes back on His word. II. THESE PROMISES ARE MATTER OF EXPERIENCE. They have been put to the test in every age, land, and occasion, and such a thing as a failure was never known. III. THESE PROMISES ARE WORLD-WIDE IN THEIR APPLICATION. They cover every moment of life—extend to every need and duty—are equal to any emergency or strait. IV. THE SIGNIFICANCE, THE FULNESS, AND THE ALL-SUFFICING OF THE PLEDGES OF GOD'S FAITHFULNESS CAN BE KNOWN ONLY WHEN WE HAVE PUT THEM TO THE PROOF! (*Homiletic Monthly.*) *A fair chance for salvation:*—Let us consider the matter by way of objections. It is objected—I. THAT MEN ARE DEPRAVED CITIZENS OF A FALLEN WORLD. The answer is that the world is redeemed. II. THAT THERE IS AN UNUSUAL, startling, compelling ELEMENT IN THEIR TEMPTATIONS. The answer is, that even temptation is tethered by law, and the special severity of it is a myth. III. THAT THE TOTAL MORAL AND SOCIAL ENVIRONMENT MUST CONSPIRE WITH THE INNER DEPRAVITY TO MAKE SIN VICTOR. The answer is that, practically, there is much in these relations of ours to sin, on the one hand, and righteousness on the other, to break the force of temptation. 1. There is the danger which attends sinning. This is one of God's ways for our escape. 2. Our memory reproduces the pain and sorrow which past sins caused us. This is another of God's ways. 3. We know that sinning is wrong, and conscience, more or less alert in all souls, makes another of God's fire-escapes. 4. Every sinner is, to some extent, conscious of coming retribution, and that mingles with his motives and makes a way of escape. 5. Nor is it a small thing that every grace and nobleness are honoured in the consciousness of sinning men. Is it no way of escape that right-doing wears the purple of royalty? IV. THAT, though these things may be true, yet COMMON EXPERIENCE PROVES THAT MEN ARE IN A HARD CASE AS RELATED TO RIGHTEOUSNESS. Admitted. Because it is hard infinite love stoops to help us. A hard case, therefore, is not a hopeless case. Redemption has made obedience possible. Suppose you were as anxious to win righteousness as to win your way in the world? V. THAT "ANYHOW SOME MEN HAVE NOT A FAIR CHANCE," *e.g.*, the heathen in the slums of our cities and the heathen abroad. But what does this objection mean? "The race is not fair, and though I might win, I'll not run where my fellows must fail." Beautiful self-abnegation! But will this objector apply the principle? These same people have not his chance

to be rich—will he surrender his chance on that account? What good of Providence does he refuse because street Arabs have it not? And how can any of us know that others have not a fair chance for salvation? VI. THAT GENERAL EXPERIENCE CONFIRMS THE VIEW THAT THE CHANCE IS NOT FAIR. And now we study arithmetic and the saints are few while the sinners are countless legions. But is there one saint? Has one climbed the hill of virtue? Then you also may climb. That men choose to be morally lazy, rather than agonise for righteousness, may be true. But the men who escape prove to us that there is a way of escape. VII. THAT THE LAW IS RIGOROUS AND MEN VERY WEAK. Here the sinner stands by the sea and tells us it is wide, at the foot of the mountain and declares that it is high. All this is pretty enough. The rigour of the law and the far-offness of perfect character may be admitted. But that is not our practical question. When men began to sail the seas they did not hesitate to creep along the coasts, because the ocean was wide; knowing the Alps to be high, early men struggled up them and through them. The practical man has never hesitated to do what he could because there seemed to be no end to his possible labour. The practical question is not whether you can do all, but have you a margin? Are you conscious of no power to do anything that the law of right asks of you in betterment of your life? This which you can do is your fair chance for salvation. (*D. H. Wheeler, D.D.*) *The way of escape*:—1. St. Paul was writing from Asia to Europe. Many things divide us: time and place, rank and worth, age and country, and yet, in Christ, all may be one; and St. Paul can write, under the shadow of Diana, to dwellers in another idolatrous city, and touch a chord to which their hearts vibrate as one, because Christ is the theme, and the Spirit of Christ the inspiration. And that theme and that inspiration enables us to read, as if written to us, this ancient Greek epistle, though Ephesus and Corinth have passed away. 2. And there is yet another thought in this obliteration in Christ of all natural distances and differences. Mark how St. Paul freshens into new life the old histories of the Bible—makes these Corinthians see in Israelite wanderings the type of all human wanderings and in Israelite judgments the history of the dangers and catastrophes of their own. Such is the setting of my text. 3. Temptation is another word for trial. It is exploration. It is the probing or the sifting which shows what is in us, how much and what kind of natural or acquired evil—how much, if any, of the grace of God's Holy Spirit, sought and cherished by prayer. 4. Though St. Paul would have us be serious, he would not have us to be despondent, and therefore he adds three words of encouragement about this life of trial. I. DO NOT IMAGINE THAT YOU ARE ALONE IN THIS EXPERIENCE. YOUR TEMPTATION IS QUITE COMMON. Every physician of the soul knows it perfectly well. 1. There is consolation even in the sympathy of faith. It is no selfishness, it is nature as God made it, to find comfort in the fellowship of suffering. On this principle, in part, the Cross was uplifted. "In all their affliction He was afflicted, and the angel of His presence saved them." If you could place yourself in imagination among the first readers of this letter, you might have said to yourself, "I live here in a city wholly given to idolatry. My own house—wife or husband, sister or mother—scoffs at my faith in Jesus, and threatens me with excommunication if I confess it. How can St. Paul tell me that I am under no temptation but the commonest of all?" But when we turn to our own life, with Christians all around, ought we not to say, "I, at all events, cannot call myself exceptionally tempted." 2. Yet there is not one who has not some imaginations of a peculiarity in his own temptation. One says, "If my disposition were but passionate instead of being sullen!" Or, "If my snare were only temper instead of being the flesh!" Or, "If I had but a parent who could feel with me, or a husband who was helpful, it would be so much easier to be a Christian! But as things are with me, there is a force in my temptation which is not common at all." 3. Now let this message straight from God weigh with you in this matter. "Depend upon it," St. Paul says, "there is more of equality than you reckon in the spiritual circumstances of God's creatures. Temptation is not so disproportioned as you, in your own little instance, may imagine, and if you knew all you would admit it." II. ST. PAUL AFFIRMS THAT, IF IT WERE NOT SO, THERE WOULD BE A BREACH OF ENGAGEMENT, where we are quite certain there cannot be, IN GOD HIMSELF. 1. If God did suffer this, He would not be faithful. It is like St. John saying, "God is faithful and just to forgive us our sins." There is nothing in the religion of nature which binds God to forgive sin, or to so temper temptation as to make Him unjust if He did not do so. But the gospel, which is God's covenant in Christ, has introduced new equities; God has promised salva-

tion; therefore all things that accompany it, strength as the day, and a Fatherly hand so guiding that all shall work together for good. It cannot work for good that a man should be overpowered with evil; therefore the promise that the temptation shall be coerced into an exact adaptation to the strength given, *i.e.*, grace, is involved in the promise that faith shall save. 2. What a serious hue does this give to being tempted! With many of us it is a light thing. It is but to sin and be sorry, and all will be well again. St. Paul assumes the terribleness of sin, and says that God Himself would be unfaithful if He left you to it. III. THE TEMPTATION COMES, BUT WITH A WAY TO ESCAPE. "The exit"—"the way out." 1. It may have happened to one of you, on some dull November evening, to find yourself surprised by a sudden transition from twilight to darkness. You have been, perhaps, in a meadow, surrounded by woods. There was one little wicket gate somewhere, but you could not find it. You went round and round the enclosure, but the light was gone, and you might remain there till morning. Accident or Providence at last guided you to it; and then you could understand what St. Paul means—the one way out which makes all the difference between a hopeless entanglement and a remediable perplexity. 2. There is a moment in every temptation when God makes the exit. There is a pause between the suggestion and the execution of every wrong thing, which leaves room for escape. An angry retort is upon your tongue: it need not become articulate. A passionate impulse is upon you: you need not strike. A sinful desire is in your heart: you need not take that turn which will lead you by the house of danger. When lust conceives it bringeth forth sin; but it takes time. Conclusion: 1. If no temptation is above the common, away with our excuses for being what we are. 2. If God adapts the temptation to the strength, you must pray. It is not the strength of nature, but the strength of grace. 3. When temptation is upon you, look out for the way of escape. It is there: take heed that you miss it not. God makes it: it is yours to watch for it, and not to lose it. (*Dean Vaughan.*)

The limitations of the law of antagonism:—We are all familiar with the severity of life; we often feel, and feel bitterly, the extreme tension and painfulness of our present situation. It may be quite true that the fiery law is on the whole benign, that the battle of life ends with a victory for the better, ere it begins again a battle for the best; but so far as we are concerned individually, it is very difficult to bear the pressure and pain. Very delightful, then, is our text, showing how the Divine love tempers life's fierce tyranny. I. WHILST DISCIPLINE IS ESSENTIAL TO THE PERFECTING OF OUR NATURE, THE STRUGGLE OF LIFE MIGHT BE EXCESSIVE AND DESTRUCTIVE. "Tried above that ye are able." How easy this might be! We see in nature that the law of antagonism may beconie so severe and unremitting that it makes impossible those things of beauty and joy which prevail under normal conditions. In Arctic regions plants, which under more genial conditions would unfold themselves in a delightful perfection, remain stunted and mean, exhausting their vitality in withstanding the severities of the climate. The same is true of animal life. The Newfoundland dogs of Kane in the Polar seas become mad through the excruciating severity of the cold. The birds come to a certain strength and glory through the necessity of awareness, but there is often such a fearful bloodthirstiness in the tropical forest, such a profusion of cruel hawks, owls, serpents, and beasts of prey, that a bird's life is one long terror, and it forgets its music. And this applies equally to man. He is all the better for a regulated conflict with his environment, but all the worse if the conflict attain undue severity. Sometimes a hopeful people have collapsed because they have been compelled to struggle at once against human oppression, and the destructive forces of inorganic nature; with both combined against him, man sooner or later succumbs, and the fields he has won from the primæval wood relapse once more into wild forestry, or into barren wildernesses. And all this is just as true of our moral as it is of our physical and intellectual nature. A fair share of hardship develops heroic qualities, but when existence becomes too hard it breaks the spirit; the child cruelly treated becomes cowed; men and women bred in misfortune's school becomes timid, nervous, cowardly. So, if Heaven did not temper life, the finer qualities could never be developed in us. Overborne by unmitigated pressure, we should lose all faith, courage, hope; nothing would be left to us but atheism, cynicism, despair. "God is faithful, who will not suffer you to be tempted above that ye are able." Amid all the confusion, waste, ruin, sweat, tears, and blood of the groaning creation, God stands with the measuring-line, dealing to every man trial, as He assigns to every man duty, according to his several ability. "For He knoweth our frame; He remembereth that we are dust." II. SOME OF THE LIMITA-

TIONS WHICH GOD HAS IMPOSED ON THE SEVERITY OF LIFE. "But will with the trial also make a way of escape." 1. There are doors of escape in the direction of nature and intellect. It is not all conflict with nature. Summer hangs out a gay flag of truce. Men shout in the gladness of the vintage; the sky rings with the joy of harvest. We have all gracious hours in which the discords of life are drowned in the music of the world. There are doors of escape also into the intellectual world. The door opening into the library, the picture-gallery, the observatory, the museum—all are doors of hope and salvation. In literature, art, and science increasing multitudes are finding bright intervals which make life endurable, and something more than endurable. 2. The Divine government softens the severity of life by the disposition and alternation of the trials by which we are exercised. A door of escape from one trial is sometimes found in the door which opens upon another, and one, perhaps, not at all less severe. Now, this variation of trial must be regarded as a mitigation of trial. Peter speaks of "being in heaviness through manifold temptations"; but that heaviness might have been utterly crushing had those temptations been less diversified. We little know how much we owe to the vast variety and unceasing change which obtain in the discipline of human life. Change and novelty play their benign part in trial as in pleasure. Manifold temptations are counter-irritants; they relieve one another; together they work to a complex strength and perfection. 3. The severity of life is broken by that law of reaction which God has established within our nature. Trials without discover forces within. Mighty forces often lie latent in nature until peculiar conditions elicit them. The trembling dewdrop is an electric accumulator, and within its silvery cells is stored a vast energy; the raindrop and the snowflake are the sport of the wind, but, converted into steam, we are astonished at their potentiality; the tiny seed seems weakness itself, yet, beginning to germinate, it rends the rock like a thunderbolt. Thus is it, only in a far more eminent degree, with human nature strengthened by the indwelling Spirit of God. Says Victor Hugo, "There are instincts for all the crises of life." A deep perplexity awakens a flash of insight; a bitter opposition sets the soul on fire; a grave peril opens our eyes to horses and chariots of fire; a severe catastrophe evokes a heroism of which the sufferer had not thought himself capable. The mere metaphysician perceives the extraordinary virtue of this mystic interior power: "In extreme cases the inner-deriving activity will conquer. Martyrs may find the flames at the stake as pleasant as rose-leaf couches." God dwelling in us, working in us, speaking in us—here is the limitation of the otherwise overwhelming burden of life. As we pass through scorching flame and sweeping flood, He giveth us the victory through the Spirit which worketh in us mightily. 4. The rigour of life is abated by the social law. If, says the modern evolutionist, stern competition is the fundamental law of nature, coalition is the fundamental law of civilisation. The social law is the principle of civilisation, and the process of civilisation is nothing else than the giving to the principle of reciprocity ever more complete ascendancy. 5. Finally, life is blessedly tempered by the religious hope. "Behold, a door was opened in heaven." What a hiding-place is the Church of God from the storm and stress of life! Strengthened by its sacraments, uplifted by its songs, ennobled by its solemnities, the penitent believing soul forgets its griefs and cares, tasting the powers of the world to come. No language can express the infinite preciousness of the grace flowing to us through the ministers and institutions of the Church of Christ. A lady recently related in one of the journals how she went through a veritable blizzard to see a flower-show. With one step she passed out of the wild night, the deep snow, the bitter wind, into a brilliant hall filled with hyacinths, tulips, jonquils, cyclamens, azaleas, roses, and orchids. It is the privilege of godly men, at any time, to pass at a step from the savage conflicts of life right into the sweet fellowship of God, finding grace to help in the time of need. It is the knowledge of God, the light of His truth, the power of His Spirit, the hope of His glory, which makes us more than conquerors in the times when men's hearts fail them for fear. "For which cause we faint not." No men knew more of the travail of existence than did the apostles, but by laying hold of the Eternal they smiled at life in its darkened aspects, at death in its cruellest forms. (*W. L. Watkinson.*) *Escape from temptation:*—"Chronicles of Froissart" relate the issue of a siege, which took place in the days of chivalry, and somewhere, I think, in France. Though gallantly defended, the outworks of the citadel had been carried. The breach was practicable: to-morrow was fixed for the assault. That none, alarmed at the desperate state of their fortunes, might escape under the cloud of

night, the besiegers guarded every sally-port, and, indeed, the whole sweep of wall. They had the garrison in a net, and only waited for the morrow to secure or to slaughter them. The night wore heavily on: no sortie was attempted; no sound came from the beleaguered citadel; its brave but ill-starred defenders seemed to wait their doom in silence. The morning came: with its dawn, the stormers rushed at the breach; sword in hand, they poured in to find the nest empty, cold. The bird had flown, the prey escaped. But how? That was a mystery: it seemed a miracle, till an opening was discovered that led by a flight of steps down into the bowels of the rock. They descended, and explored their way with cautious steps and lighted torches, until this subterranean passage led them out a long way off from the citadel, among quiet green fields and the light of day. It was plain that, by this passage, the doors of which stood open, their prey had escaped under cover of night. A clever device, a wise precaution. It was a refuge of the besieged, provided against such a crisis. And when affairs seem desperate, and the worst has come to the worst, how should it encourage God's people to remember that He has promised them as safe a retreat! (*T. Guthrie, D.D.*)

Vers. 14, 15. **Wherefore, my dearly beloved, flee from idolatry.**—*Idolatry*:—I. WHAT IS IDOLATRY? The worshipping of anything besides God. 1. Outwardly. 2. Inwardly. II. WHAT IDOLS MUST WE NOT WORSHIP? 1. Heathenish (Rom. i. 23). 2. Jewish (1 Kings xii. 28). 3. Papistical. (1) The Cross (Isa. xliv. 19). (2) The host. (3) Images (Exod. xx. 4). (*a*) Of Christ. (*b*) Of saints. (*c*) Of God (Exod. xxxii. 4, 5; Deut. iv. 12–16). III. WHAT OUTWARD WORSHIP MUST WE NOT GIVE TO THEM? 1. Praying (Isa. xliv. 17). 2. Thanksgiving (Judg. xvi. 23, 24; Dan. v. 4). 3. Sacrifices (2 Kings xvii. 35). 4. Incense (Jer. xviii. 15, xliv. 17). 5. Temples or altars (Hos. viii. 14, xii. 11). 6. Asking counsel (Hos. iv. 12). 7. Bowing down to them, and so adoring of them (Acts x. 25, 26; Rev. xxii. 8, 9). (*Bp. Beveridge.*) *Idolatry*:—I. INWARD IDOLATRY (Ezek. xiv. 7) is—1. Covetousness (Col. iii. 5; Eph. v. 5). A covetous man—(1) Minds his riches more than God. (2) Takes more pains for them (Matt. vi. 24). (3) Loves them better (1 Tim. vi. 10). (4) Fears to lose them (Acts xix. 25). (5) Puts his trust in them (Luke xii. 18, 19; 1 Tim. vi. 17). (6) Makes them his chiefest good (Luke xviii. 19). (7) Sacrifices both body and soul for them (Matt. xvi. 26). 2. Carnal pleasures (Phil. iii. 19). A voluptuous man—(1) Loves pleasure more than God (2 Tim. iii. 4). (2) Takes more delight in them (Rom. viii. 5, 6). (3) Takes more pains for them (Rom. xvi. 18). 3. Popular applause (John xii. 43). The ambitious man—(1) Desires his own honour more than God's. (2) Prizes it more (Dan. iv. 30). (3) Is more troubled at the loss of it than of God's favour (2 Sam. xvii. 23). 4. Sin, especially beloved sin, which—(1) You prefer before God. (2) Will not part with for His sake. (3) Venture more for than for God. 5. Satan. (1) You prefer him to God (John viii. 44). (2) Are more pleased with his works than God's. II. WHENCE PROCEEDS THIS INWARD IDOLATRY? From—1. Ignorance in the mind. 2. Perverseness in the will. 3. Disorder in the affections. III. HOW DOES IT APPEAR THAT THIS IS PLAIN IDOLATRY? 1. Others worship idols with their bodies, we with our souls. 2. These give the principal part of Divine worship to these things. 3. These things alienate our minds from God (Eph. ii. 12). (*Ibid.*) *Flee from idolatry*:—The "wherefore" carries us back to the previous verse, and reveals the apostle's train of thought. He had been warning these Corinthians in chap. viii. against partaking of meat that had been offered to idols, not because it was wrong in itself, for an "idol is nothing in the world," but because of "weaker brethren," who believed in the reality of heathen divinities. This leads him, in chap. ix., to refer to his own example of self-denial, and he then passes on, in chap. x., to justify his warnings by quoting the melancholy example of Israel, who were placed in circumstances in many respects similar to those of the Church at Corinth, and in their temptations and sins the latter might see the danger that threatened themselves. Still, the temptation was not irresistible (ver. 13). "Wherefore," St. Paul adds, "flee from idolatry": that is, do not see how near to it you may approach without being entangled, but avoid it altogether. I. IT MIGHT SEEM THAT SUCH A PRECEPT WAS UTTERLY NEEDLESS IN THE PRESENT DAY. For we have reached an intellectual position exactly the opposite to that occupied by the ancient world. They believed in "gods many, and lords many"; we find it difficult to believe in any God at all. They saw divinities everywhere; we see God nowhere. Their sin was believing in gods who had no existence; our sin is disbelieving in One who alone exists. II. BUT IF IDOLATRY BE THE ENTHRONING OF ANYTHING IN THE PLACE OF GOD, THIS IS

A SIN TO WHICH WE ARE JUST AS PRONE. 1. The Roman, *e.g.*, is an idolatrous church. And this not because it formally worships the Pope—although the extravagant homage of those who call him "our Lord God the Pope" comes perilously near to rendering him Divine homage—but because it has dogmatically declared that the voice of a fallible man has the authority of the Word and Spirit of God over the intellect and conscience of man. 2. But Protestants, who reject this with indignation, may themselves be in danger of a similar sin. Roman Catholics complain that we have substituted an infallible Book for an infallible Pope. And it must be confessed that when human interpretations of the Bible have been placed on a level with its Divine verities, when theories of the Atonement have been confounded with the great fact, when a human creed has practically been asserted to be an infallible exposition of Divine truth, or when the authority of the Bible has been used in support, not of religious truth, but of historical and political and scientific theories, all of which have turned out to be false, and when men have been branded as misbelievers because they have refused to submit to the claim thus made upon them, then we have been guilty of a sort of idolatry. 3. Just in the same way scientific men and philosophers are in danger of idolising the intellect. To claim for the logical understanding sole authority in the discovery or the verifying of truth, to deny that we can go beyond all phenomena and hold converse with the Author of them all, to refuse to allow the supreme facts of the spiritual nature of man any place in the facts of human consciousness, is an idolatry offensive to God and perilous to man. 4. Perhaps the most dangerous is practical idolatry. Money is man's chiefest idol, and it is, unhappily, only too possible to retain it in the heart, even after we have professed to be servants of Christ. But "no covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God." To us all, in one form or other, the warning belongs—"Flee from idolatry." (*R. W. Dale, LL.D.*) **I speak as to wise men: judge ye what I say.**—*An appeal to men of wisdom and candour*:—I. THE GOSPEL APPROVES ITSELF TO ALL WHO ARE TRULY WISE—1. As a revelation. 2. As a remedy. II. IT IS THE DUTY OF EVERY MAN TO EXERCISE HIS JUDGMENT IN RELATION TO IT. With—1. Care. 2. Candour. 3. Prayer. (*J. Lyth, D.D.*) *Man's responsibility in relation to God's truth*:—Let us look upon the text—I. AS PRESUMING A CAPACITY IN MAN FOR THE EXERCISE OF JUDGMENT IN MATTERS CONCERNING HIS MORAL AND SPIRITUAL INTEREST. The text presumes—1. A natural capacity for judgment (Rom. ii. 14, &c.). 2. A cultivated capacity; a mind that has passed under the hands of the cultivators of mental soil. A cultivated mind sees God in a thousand things which the less-informed cannot comprehend. Its charms are thrown into the writings of Paul. 3. A spiritual capacity (chap. i. 2; Rom. viii. 5). II. AS SUGGESTING THE SUBJECTS ON WHICH TO EXERCISE THIS JUDGMENT. "Judge ye what I say." 1. The Jews in their rebellions and judgments are ensamples to us (ver. 11). 2. We must guard against light thoughts of sin, and presumptuous confidence in God's grace (ver. 12). 3. Divine support in temptation (ver. 13). 4. That we merge all minor difficulties that stand in the way of Christian usefulness or communion (vers. 27–33). III. AS URGING INVESTIGATION AS A MATTER OF IMMEDIATE IMPORTANCE. "I speak as to wise men, judge ye what I say." And this in order—1. To the purity of the Church. 2. Its prosperity. 3. Its unity. (*W. Morris.*)

Vers. 16, 17. **The cup of blessing which we bless, is it not the communion of the blood of Christ?**—*The Holy Eucharist*:—I. THE CUP OF BLESSING WHICH WE BLESS, *i.e.*, over which we apostles or ministers speak the word *for good*. When we mortals say *may it be good*, we pray that it may be good: when God says, *Be it good*, the good becomes, it takes effect. Man blesses God in words, God blesses man in deeds; for He speaks and it is done, His benedictions are benefactions. In the Holy Supper of bread and wine what is offered by us to God of His own earthly gifts, with the prayer that He bless the offering into a heavenly good, that is given back to us by God in the new form and substance of the supernatural good itself. But *the cup of blessing*, *i.e.*, the cup of the benediction—of the benediction which the Lord Himself pronounced in His own institution of the sacrament—this cup—is it not—*communion?* the means of communion, asks the apostle—in the blood—here St. Paul pauses a moment and then dictates to his amanuensis—*of the Christ?* This word *communion* denotes *the fellowship of persons with persons in one and the same object common to all and sometimes whole to each*. By way of illustration: when the sun shines upon a band of haymakers in a field, these do not, properly speaking, *partake* of the sun; there is no true participation; we cannot say that a portion of ten beams

is assigned to A, of twelve to B, of twenty to C, rather the undivided sun is common to all the labourers and whole to each of them; they all have fellowship or a common interest in one and the same sun. Even so within the hallowed sphere of the sacramental communion the Sun of Righteousness shines upon His own, equal to all and total to each. *Communion* is not the same thing with *union*, but rather proceeds from it, growing out of our mystical union with Christ's humanity; by this mystical union we were made members of His body, bred of His flesh and of His bones. This mystical *union* is founded in baptism and is strengthened and consolidated in the Eucharist by means of mystical communion. And as the *union* itself is twofold, for thereby we are "members of Christ," and "members one of another," so is the *communion* twofold, for thereby we have fellowship with the Incarnate Son and fellowship with one another. The cup of the Lord's blessing and the chalice of His benediction is it not in the consecrated wine thereof—the medium of fellowship, fellowship of the members both with the Head and with each other—fellowship in what? In a *nature* common to all. Of this fellowship the blood is the medium. Of this inward communion with Christ and with all who have been baptized into His Divine human nature, the Divine human blood is the life-giving medium. For in baptism we put on Christ—just as a *graft* by insertion *puts on a tree*, and as a graft *after* insertion drinks the sap of the tree ("has in common with the root the fatness of the good olive,") so in the Eucharist we drink the blood of Christ more truly than the graft drinks the sap of the tree in which it has been inserted. II. THE BREAD WHICH WE BREAK after consecration or benediction, *is it not* the medium of our *communion* with Christ and with one another *in the body of Christ?* As the material bread, God's earth-born gift, we all do eat together with the outward man, so "the spiritual food of Christ's most precious body," we receive together and manducate with the inward man; for the natural bread after consecration is not only the symbol but also the vehicle (in effect) of Christ's body (in essence). How often in Scripture is the natural consecrated to be the medium of the supernatural! And there is always a congruity and meetness of correspondence between the outward sign and the inner thing signified. The material rock gushing with streams in the desert was a vehicle of a spiritual rock, even Christ in effect. The sacred animal breath which our blessed Lord before His ascension breathed on His disciples was not only the meet emblem but true vehicle also of Holy Spirit; for He *blew* on them, He breathed strong and steadfast upon them and said *Take Holy Spirit*, and they, the disciples, received their Master's sensible breath, and with it an instalment of His own God-man's Spirit. III. FOR WE BEING MANY ARE ONE BREAD AND ONE BODY. A better rendering and one that connects the argument is *because there is one bread, one body are we the assembled many*. The sense is: Because the bread of many parts, into which it is broken, is yet one bread, one body are the many we. Many fractions, one bread; many members, one body. The bread which we break, is it not communion with Christ and with one another in relation to the *body*—of Christ? We the many are one *body*—*Body* and *body*? The body proper of Christ —and the many we one body corporate? Clearly St. Paul here makes an easy transition from the body proper of Christ to the body corporate, His Church. This is most remarkable as tending to show that he identifies the two bodies in essence or substance. In accord with this interpretation, no wonder many ancient fathers held that while in baptism we obtain *incorporation* into Christ, in the Eucharist we obtain *concorporeity* if not consanguinity with Him. But this concorporeity we receive by degrees and rudimentally. The consubstantiation is now laid in its foundations, to be consummated at the Parousia. The Church, says Chrysostom, is one body, not only generally and mystically, but properly and corporeally, because all members are really, *i.e.*, substantially, united to Christ. Every one of us mortals is a twofold man; one called by St. Paul *outward*, the other *inward*. Every one of us is double by double creation, constituted in the first Adam we are reconstituted in the second, the outward or material man asks for earthborn food, bread and wine, lest physical death supervene; the inward or spiritual man asks for heavenly food, the Divine body and blood, lest the higher life of the new creation should pine and fade and dwindle and perish in the sifting brightness of the advancing Parousia. (*Canon Evans.*) *The nature of the Lord's Supper*:—Christ, though not corporally, is really and spiritually present in the sacrament of the Supper, and those happy aids and influences which that holy presence imparts are the benefits and the comforts with which true Christians are then favoured. And it is by these aids and these influences which the

Saviour's presence conveys, that the Divine life in the soul is cherished and maintained. As vegetables and animals can live only by their connection with the earth or material system from which they spring, so a sense of piety and religion in the mind can be preserved and strengthened only by the support and agency of that Divine Being who gave it birth. (*D. Savile, M.A.*) *Communion with Christ:* —But here the question rises: What is this principle of communion? The communion is commonly spoken of as something upon a table consisting in certain elements distributed to persons met under special conditions to receive them. All these are evidently, however, not the communion, but only the form of the communion. The communion is not a material but an invisible thing of the soul. Valuable emblems surely. If tokens and signals are valuable anywhere or for anything; if we will not strip life of all its beautiful symbols and affectionate associations, then these tokens, chief and head of all in the dignity and pathos and promise they intend, deserve our respect and solemn celebration. But still comes back the question, What do they intend? For when Christians are so absorbed in the external signs as to forget the thing signified, and look on the visible ordinance as the source of benefit, instead of its indication, then come in superstition and idolatry, exaggerated and foolish reverence for the mere shape and ritual of worship. What, then, is the intrinsic communion itself? It is being brought out of our individual interests and separations, and bound together by the holy and loving power we all acknowledge. Communion, so understood, is indeed the essence of Christianity; not a theory, but a life. This communion is the fulfilment of the Saviour's prayer for His disciples, that they all might be one in Him and His Father. It is the consciousness that we, who live and breathe in these several frames, are not mutually exclusive beings, but with a common care for the welfare of each other, and of our neighbour and of our fellow-man. This reality of communion we refer to Christ, because He first brought it in its fine and perfect pattern as an historic verity upon earth. He established it among men and made His Church by it. So, after Him, the Christian is a communicant. He does not shut up anything good in his own hand or his own bosom, but extends and diffuses it for a general blessing. Whatever he has he shares. The more precious it is, the more free and anxious he is to share it. Thus, too, it is very easy, by the same rule, to say who is not a Christian. He is one that does not communicate, who takes not communion, but competition for his spirit and law. He seeks his own, not another's. But this communion does not break down the sacred distinctions of men. To commune is not to be confounded together. We are individuals, each with a distinct nature, and free, accountable will. But the peculiarity is that in Christ we are individuals pledged to each other and to the race we are part of, and have a common nature with being "members one of another." This is the communion. A majestic principle, indeed, then is the communion. There is some grandeur in any way of living for others and consecration to common ends. The very meanest type of such an existence is nobler than the highest and most ostentatious one of self-seeking. The old Roman, when he felt he was part of Rome, freely to fight and bleed for her, as if his arms and veins were her own; the wild Northman jealous for his clan has a touch of sublimity about him absolutely glorious in comparison with the close temper of a man, in our modern Christendom, all taken up with hugging his gains or nursing his reputation heedless of others' success and forgetful of the common weal; while all the time Christianity thunders in his ears her meaning that we are not our own but public property, belonging to others in public spirit and love. In such communion there is power beyond the desultory efforts of individual men. As electric jars, touched one after another, yield each but a faint flash, but combined, pour out a sparkling stream before which flint melts and flows, so the exertions which, disunited and scattered, made but a feeble display of little execution when blended in the loving Church of Christ, reduce what is most refractory in the world. Moreover, in such communion alone is there any beauty. When we look out upon the bright evening sky, it is not some strange shooting star, appearing madly to leave its sphere and traverse the firmament on its own account, that attracts our admiration; but it is the moving harmony of the mutually related orbs of heaven. How affecting the permanency and inexhaustible supply of Christ's redeeming power! Nothing so spreads, nothing so lasts as the religious feeling, He above all others especially awakens. But the question we started with now opens into a further interrogation. Who and what is Christ, the object or medium of this communion? The same principle or essence of the gospel rises and meets us for an answer.

Christ was and is a being in communion with God, communion perfect and entire, receiving the Spirit without measure. But, then, He is a being in communion with man too, and is the Son of man wearing a human nature mixed with the Divine. He alone possesses the wonderful property to fill up the whole space between God and man. His communion has two wings: one touching the heavenly throne, the other mortal abodes. On this principle of communion as the true expression of our religion, the pattern of supreme excellence set in God and Christ for man to copy, is not a correct outward morality, though that is indispensable, and will be a certain result. We do not feel that we adequately describe Christ in speaking of Him merely as of one that tells the truth and never violates His veracity. We are thus far only on the outside and at the fingers' ends of His excellence. We reach the heart of it only when through all true words and righteous deeds we penetrate to the warm, immense love of His communion with God and man. This communion it is, reverently be it said that makes Christ. This communion, too, alone can make the Christian Christ's follower. How wondrously too this idea transforms the outward figure and being of Jesus Himself! He is no longer simply an historic character of whom we read. Through this all-conquering, everywhere travelling power of love, He draws near. To our gaze He seems not, as to those men of Galilee, rising up to vanish in abysses of air, but rather approaching. He leaves His seat of glory on high, and descends upon us. Busily He works within, writing His own life on the fleshly tables, and forming Himself in us the hope of glory. This communion is no abstract and fruitless thing. If genuine, it will issue from us in every mode of gracious action. As Christ's nature was to impart, and virtue went out of Him from His tongue and hand and garment's hem; so, in His communion, virtue will go out of us. Our light and knowledge, our genius and power, or our worldly opportunities and means will be sacrifice. This Christian communion, in fine, makes us responsible, not only for ourselves but for all within the circle of our life. As some plants make the air wholesome, and others turn it to a deadly poison, so is it with our own atmosphere. Christ came and left in charge to His followers to sweeten the air of existence. Therefore, descended He from heaven; therefore His followers live on earth. (*C. A. Bartol.*) *The sacramental symbols*:—I. THE CUP. It may have been of gold, or silver, or brass, or wood; it matters not. 1. Its name. "The cup of blessing which we bless." All blessing is in Scripture connected with Messiah, His person, and His work. Hence that vessel which so specially points to Him receives this name. It contains the blessing, the long-promised, long-looked-for blessing. The wine in that cup is impregnated with blessing. 2. Its meaning. "Is it not the communion of the blood of Christ?" or, "is it not communion with the blood of Christ?" That wine is then the symbol of the blood; the blood of the new covenant, the everlasting covenant. That blood is the life; and that life is the payment of the sinner's penalty. In that cup there is both the death of the Surety and the life flowing out of that death; our death flowing into Him so that He dies; His life flowing into us, so that we live. Thus the cup is the cup of blessing for the sinner, because it contains both the death and the life. The word "communion" is properly "partnership"—"partnership in the blood of Christ"; all that the blood contains for the soul becoming ours. All its blessings—the paid ransom, the cancelled penalty, the forgiveness, the life, the joy—all becoming ours. He, then, that takes the cup is committed to all that it symbolises, he is counted as one with it, the possessor of its contents, the partaker of its fulness. II. THE BREAD. The word more properly signifies "the loaf" or "cake," intimating its original oneness or completeness. It is necessary to keep this in mind, as the point of the apostle's argument turns on this. Let us consider—1. What the bread signifies. It is bread—the common passover loaf, unleavened bread—made of the corn of earth, grown in our fields, cut down, gathered in, winnowed, ground, and formed into a loaf for the passover table. Such was Christ's body, our very flesh; born, growing up, ripening, cut down, prepared for our food. 2. What the breaking of the bread signifies. It points us to the Cross, it speaks of a crucified Christ. His body unbroken is no food for us. It is no nourishment for the soul of the sinner. It would not satisfy our appetite nor prove wholesome food. Incarnation without crucifixion does not satisfy the soul. Bethlehem without Golgotha would be mockery. 3. What our partaking of it signifies. This act of eating, then, has a twofold signification or reference. (1) A reference to Christ. It is "communion with the body of Christ," partnership with that body; so that all that is in it of virtue, health, strength, or excellence

becomes ours. We reckon ourselves one with it, and God reckons us one with it. As he who eats of the idols' bread in a heathen temple is responsible for the whole idolatry of the place, and is so dealt with by God, so he who eats this broken bread in faith is identified with a crucified Christ and all His fulness. Partnership with the body of Christ, how much that implies! (2) A reference to ourselves. It realises to us the perfect oneness between the members of Christ's body. As the loaf is made up of many parts or crumbs, and yet is but one loaf—nay, gets its true oneness from the union of these many parts—so is it with the members of the body of Christ. All that He has is ours—His life, our life; His light, our light; His fulness, our fulness; His strength, our strength; His righteousness, our righteousness; His inheritance, our inheritance; for we are heirs of God, and joint-heirs with Jesus Christ. If these things be so—(*a*) What a blessed place should the communion table be to us! A Peniel where we prevail with God and receive the blessing in full. (*b*) What manner of persons ought we to be. Nothing is lacking to those who have this heavenly communion, this Divine partnership. (*c*) What love and unity should prevail against us. (*d*) What longing for the time when we shall see Him face to face. (*H. Bonar, D.D.*) *The Lord's Supper*:—I. THIS ORDINANCE IS A PROFESSION OF FAITH. 1. It was an acknowledgment of sin. Wherefore did Christ die. That He might save sinners. 2. It has an expression of faith in the good news of mercy. 3. It is also an expression of attachment to the Saviour. It is an open and bold declaration of that attachment. 4. It is an expression of earnest desire that others may share with us the purchase of His death. II. THIS ORDINANCE IS A SOLEMN COVENANT. We renew this covenant with each other "as often as we do it." 1. We renew our covenant to accept Christ as our common Lord. 2. It is a covenant to fulfil the duties of discipleship. 3. It is a covenant of self-denial for the sake of others. III. THIS ORDINANCE IS AN ACT OF SPIRITUAL COMMUNION WITH CHRIST. Here, if possible, more truly than anywhere, we feel that "we have fellowship with the Father, and with His Son Jesus Christ." 1. We have fellowship with His sufferings; being reminded of His pains on the Cross. 2. We have fellowship with His love; entering into somewhat of the spirit that led Him to lay down His life a ransom for sinners. 3. We have fellowship with His joys; rejoicing with Him in the progress of His kingdom and the prosperity of His cause. 4. By anticipation we have fellowship with His glory since they who suffer with Him shall also be glorified in His presence. (*F. Wagstaff.*) *The communion of the blood of Christ*:—By the term κοινωνία, does the apostle mean to designate a material participation in the blood of Christ, or a moral participation in its salutary efficacy for the expiation of sins? In the former case we must hold that, as the instantaneous effect of the consecration, a physical act is wrought, either in the form of a transubstantiation, which makes wine the very blood of Christ, or in that of the conjunction of the blood with the wine. But if the real blood of Christ was in one of these two forms offered to the communicant, this so essential element of the rite would certainly be wanting at its institution; for Christ's blood, not yet shed, could not be communicated to the apostles. The reference, therefore, could only be to the blood of His glorified body. But Paul expressly teaches that blood, as a corruptible principle, does not enter as an element into the glorified body (chap. xv. 50). The two theories, Catholic and Lutheran, seem to be overturned by this simple observation. On the other hand, the apostle's words cannot merely denote the profession of faith made by the communicant in the expiatory virtue of Christ's blood, and the thanksgiving with which he accompanies this profession. What does Paul wish to prove by appealing here to the analogy of the Holy Supper? He wishes to demonstrate, by the salutary influence which the communion exercises over the believer's heart, that demons exercise a pernicious one over him who takes part in the sacrificial heathen feasts. The Holy Supper is not, therefore, a simple act of profession and thanksgiving on the believer's part. It is at the same time a real partaking of the grace purchased by Christ, and which He communicates to the devout recipient. (*Prof. Godet.*) *The communion of saints*:—I. THE SUBJECTS of this communion. 1. The designation "saints" is often applied, in modern usage, as a term of reproach. 2. The term applies to sincere believers only—those who, whatever may have been their former characters, are washed and sanctified. They are partakers of a "holy faith," they are called with a "holy calling," and they are distinguished by a "holy conversation": in a word, they are wholly set apart for God. 3. These, and these only, are the capable subjects of this sacred communion. All communion springs out of union. It arises out of certain sympathies which we

have in common one with another. You cannot have communion with plants, with minerals, &c., &c. Hence there can be no communion without spiritual affinity. "What fellowship hath light with darkness?" &c. There must, in order to this fellowship, be a Christian state of mind, in order that we may hold converse with Christians as such. As none but these are capable subjects of this fellowship, so all these have a right to participate in this communion, in despite of minor differences and distinctions. II. ITS NATURE. It embraces within its sphere—1. All the holy and happy intelligences in the heavenly world. (1) The Father, in the purposes of His grace, the provisions of His mercy, the communications of His love; the Son, in the nature He assumed, the obedience He rendered, the sufferings He endured, the blessings He procured; the Holy Ghost, in His light, purity, and consolations. (2) Unfallen angels. We come, in the exercises of this communion, to the "innumerable company of angels." (3) The disembodied spirits of "the just made perfect." 2. All the disciples, followers, and friends of Christ, who are now living in the present world. They have communion with each other—(1) In the belief of the same truth (2 John). (2) In the participation of the same spiritual privileges: justification, adoption, regeneration, hope, consolation, joy. (3) In the pursuit of the same objects: the glory of God, the advancement of Christ's kingdom, and the happiness of the whole human family. (4) In the celebration of the same ordinances: reading, singing, praying, preaching, and sacramental commemoration. This ordinance of the Supper, referred to in the text, is at once the badge, the seal, and expression of this fellowship. III. THE VALUE AND BLESSEDNESS OF THIS COMMUNION. Consider—1. How it has been purchased. It became necessary to this end, that "one man should die for the people;" that He might "gather together in one the children of God"—"I, if I be lifted up from the earth, will draw all men unto Me." 2. How it is produced. The Holy Spirit visits the heart to purify it, and thereby lay a foundation for the existence and interchange of this charitable fellowship. 3. How malignantly it is grudged and envied by apostate spirits. The great design of Satanic policy is to divide the people of God, and to interrupt their communion. 4. How inexpressibly sweet and refreshing it is, and how helpful and strengthening. 5. What it foreshows and prognosticates. Conclusion: 1. Let us be thankful if we know anything of this subject. 2. You who are strangers to this bliss, come and enjoy it. (*G. Clayton, M.A.*) *The Lord's Supper is*:—I. A THANKSGIVING FOR OUR LORD'S DEATH, more than a grateful remembrance of it. 1. "The cup of blessing which we bless." Paul does not mean a cup full of blessings; but alludes to a custom at the passover. The master of the house took a passover cake, and blessed God for it; and, breaking it, distributed it among the persons present. The feast then went on. At the conclusion of it, he took a cup of wine and did likewise. Our Lord did this when He kept His last passover. And hence this ordinance is called "the eucharist," or the giving of thanks. 2. See, then, in what frame of mind we ought to attend this ordinance; most humbly and sorrowfully doubtless, for it was our sin that brought on Christ all the sufferings we are commemorating. But we must not so mourn over the evil as to forget the glorious deliverance. A broken heart is a good thing at the Lord's table, but a thankful and rejoicing heart becomes us as well there. II. A SYMBOL OF OUR SPIRITUAL RECEPTION OF CHRIST. The ordinance which shadows forth to us Christ's death, He takes care shall shadow forth also our need of a personal interest in it. He commands us, therefore, not to stand gazing on the bread and wine, but to eat and drink them. Thus this ordinance is "the communion of the body and blood of Christ," *i.e.*, a taking together. And faith does partake of Christ here; of His blood to cleanse us, His righteousness to cover us, His Spirit to purify us, His wisdom to guide us, His power to keep us, His love to solace us, His peace to quiet us, His joy to elevate and delight us. III. AN OPEN AVOWAL BY US OF OUR BEING THE DISCIPLES OF THE LORD. 1. After offering sacrifices to their deities, the Corinthians used to make a feast of those sacrifices, and these feasts were generally scenes of riot and excess. And so much under the influence of early habits were some Christians that they continued to frequent these unhallowed feasts. St. Paul reproves them for this by a reference to the Lord's feast, which involves a profession of faith in Him. "How then can you partake of that sacrament, and then go to the feasts of your old heathen deities? It is idolatry; and being such, it is a turning of your back on Christ. The two things are altogether opposed, and you must give up one of them." 2. And this reasoning fully bears out the view of attendance on the Lord's Supper as a

profession of faith in Christ and allegiance to Him. It is more so than baptism. That is done once and over, but this is continually recurring. This sacrament must have been, in the early Church, a trial of the Christian's faith. "There," says Christ, "I leave you a memorial, not of My power and greatness, but of My humiliation, My Cross. Now can you own Me in My shame?" And hence it was that this ordinance soon began to be designated by the word "sacrament"—the oath which the Roman soldiers took to be faithful to their general. It represents us at the table of the Lord, as so many soldiers of Christ, binding ourselves in the most solemn manner to be faithful to Him even unto death. IV. AN EMBLEM OF OUR UNION ONE WITH ANOTHER IN CHRIST. Men who voluntarily feast together may be supposed to be men of one mind. If they are heathens and feast together in honour of any idol, they may be regarded as united to one another by their common attachment to him. The apostle takes up this idea (ver. 17). And this seems to have been much in our Lord's mind when He instituted His Supper (John xiv.-xvii.). (*C. Bradley, M.A.*) *The Lord's Supper*:—I. THIS ORDINANCE PERTAINS PECULIARLY TO BELIEVERS IN CHRIST IN EVERY AGE. 1. The doctrine of the Scriptures is that it pertains to believers only. The instructions here given as to the state of mind in which communicants should partake, show that this ordinance is intended exclusively for them (chap. v. 7, 8, xi. 27-30). Few but the self-righteous and pharisaical appear to be in error here: for wicked persons confess frankly that none but the godly are qualified to partake of it. 2. The observance is enjoined by Christ on all His disciples (Luke xxii. 19; Matt. xxvi. 27). There are two classes of persons to whom these remarks are more particularly applicable: young disciples of Christ; and those whose faith is but weak and wavering. In religion assistance comes not in the way of abstaining from, but of compliance with, the will of your Lord. Wait on the Lord, then, and He will renew your strength. II. ITS CHIEF OBJECT. To bring the souls of the communicants into fellowship with the body and blood of Christ. 1. For this object the ordinance is commemorative of Christ. The broken bread which we here eat brings to our wandering and forgetful minds the remembrance of that precious body. The wine poured out brings to our remembrance that precious blood which was shed on the Cross. In this ordinance the Saviour has thus recorded His name for ever, and this is His memorial throughout all generations. 2. It is an ordinance in which we are warranted to expect the special presence of Christ. Wherever but two or three are met in His name, at His ordinance, and in dependence on the fulfilment of His promise, there is He in the midst of them. III. THE STATE OF MIND IN WHICH BELIEVERS SHOULD JOIN IN IT. This as taught in the text is a spirit of thankfulness. "The cup of blessing which we bless." 1. You should here bless God for the gift of His Son to be our Saviour. 2. You should here bless Christ for giving Himself. 3. You should here bless the Holy Spirit for applying the merits of Christ to your souls. (*C. Lee.*) **For we being many are one bread and one body.**—*Real oneness amidst circumstantial diversity*:—I. THE VISIBLE DIVERSITIES AMONG TRUE BELIEVERS. 1. The differences observable in God's people according to the dispensation under which they live. As in the natural world, both the opening dawn and the bright meridian acknowledge the same source of light, so in the spiritual world it is the same "Sun of Righteousness," whether it is flinging its dim rays over the dawn of patriarchal promise or lighting up the gospel times with glory. Hence we are to conclude that the apparent diversity between Jewish and Christian forms of worship or religious experience is merely a difference arising from the progressive character of the Divine disclosures and the advancing capacities of the human mind. 2. The inequalities of our several stations in life. God "would have all men to be saved." Hence rich and poor, young and old, may be "all partakers of that one bread," and yet all vary in their manifestations of religious character. This should enhance to us the law of Christian charity, which reminds us that men who seem "not to follow with us," may yet in spirit be truly of us and with us. 3. The diversities among good men which arise out of education, temperament, and intellectual endowments. Christianity has no war with the refinements of life; but it would be folly to assert that it may not exist without them. There are many rugged tempers which in the main are right towards God; and many gentle spirits who please everybody while they are displeasing God. The retaining of original characteristics may consist with a converted state. Where could we find two more opposite characters than Peter and John? And yet both had drunk into the same spirit; both had been "partakers of the one bread." 4. The diversities

occasioned by the progressive character of religion itself. The "babe in Christ," from the moment he is made "partaker of the Divine nature," is as much a Christian as if he had arrived at "the measure of the stature of the fulness of Christ." In all its elementary properties the spark is the same as the flame; the green blade as the full-grown ear. II. WHEREIN THEY OUGHT AND ARE SEEN TO AGREE. "For we, being many, are" still "one bread and one body." The diversities of Christian character lie upon the surface; the uniformities are internal, and often discoverable only by the eye of God. And this was what was to be expected. The empire of Christ has more especial reference to the affections. There with unseen food He supports our fainting life, and makes us partaker of that "meat which the world knows not of." But since this meat is the same to all, and since we "all drink of the same spiritual drink," there must be some corresponding uniformity in the manifestations of spiritual life. We note in all good men—1. A deep abasement, forced upon them by a consciousness of their own vileness and of their Maker's holiness. Difference of dispensation makes no difference in this respect. 2. The joys and hopes of Christian life. Their personal experience of these feelings may be little or much; but in their nature and tendency they must be the same. 3. An endeavour after increased sanctification; a desire to be more assimilated to the likeness of God. Conclusion: 1. Learn that however much the trees of the Lord's vineyard may differ in size, strength, age, and natural form, yet that every tree of the Lord's planting bears the same kind of fruit. 2. Wherefore, "if these things be in you and abound," happy are ye. (*D. Moore, M.A.*) *On Church communion:*—I. THE NATURE OF THE COMMUNION OF SAINTS AS ONE BODY. 1. Who are the members of this communion? (1) Some in show only. The openly wicked of course are excluded (Gal. v. 19–21). But hypocrites are seeming visible members of it (Gal. ii. 4; 1 John ii. 19). (2) There are three sorts of real members. (*a*) Real members in God's design, but not yet formed. (*b*) Real members already perfected—the saints triumphant (Heb. xii. 22, 23). (*c*) Real members formed, but not perfected yet—all saints on earth, whatever visible Church they belong to (chap. xii. 12). These are they whom our text speaks of. II. WHEREIN THIS COMMUNION CONSISTS, or how they are one body. 1. They have all one Head (Eph. i. 22, 23; Col. ii. 19). 2. They are all animated by one Spirit (Rom. viii. 9; 1 Cor. xii. 13). 3. One grace of faith wrought by the self-same Spirit in them all (Col. ii. 12) terminates in and knits them to one head, the Lord Jesus (Eph. iii. 17). 4. They have all one heart and one mind in respect of fundamentals (Eph. iv. 5). 5. They are united to one another in love (Col. iii. 14; Eph. iv. 16). 6. They have a communion in one another's gifts and graces, as the case stands in the natural body (Eph. iv. 16). III. THE PROPERTIES OF THIS COMMUNION. 1. It is a most honourable communion, for it is a communion with the Holy Trinity (1 John i. 3). (1) The Father is the Head and Father of the communion (Eph. iv. 6; 1 Cor. xi. 3). (2) The centre of this communion is the Son, the blessed Mediator. In Him all meet (chap. xi. 3). (3) The Holy Spirit is the internal original bond knitting all the members to Christ and among themselves (Eph. iv. 4). 2. It is a most rich communion. There are companies joining stocks together to advance worldly wealth; but the richest of them have nothing but trifles in comparison with the company of saints. (1) They have communion with Christ, a common interest with Him who is Heir of all things. (2) They have communion with God (Psa. cxliv. 15), and with Him all things, since all is His, and He is theirs (chap. iii. 21–23). 3. It is a most extensive communion. It extends—(1) Over the earth; and so is called the Catholic Church (chap. i. 2). (2) To the heavens (Heb. xii. 22, 23). 4. It is a holy communion. It is a fellowship of saints (Eph. ii. 19). Conclusion: One's partaking of the sacrament is a declaring himself to be of that communion. 1. It is a sign and badge of the communion of saints. "We are one bread"—the one bread signifying that we are one body. 2. It is a seal of the communion of saints, and seals it effectually to all those that do sincerely take hold of the covenant (Rom. iv. 11; 1 Cor. xii. 13). 3. It is an engagement to the duties of this communion of saints (Eph. iv. 1–5). (*T. Boston, D.D.*) *Holy communion* (John xiv. 15; Matt. xxvi. 26, 27; and text):—I. CONSIDER THE THREE TEXTS IN ORDER. 1. From the first we learn that the test of love to the Saviour is obedience to His will and keeping of His commandments. Now when Christ says, "Keep My commandments," does He mean that we are to choose amongst them? Certainly not. He means, of course, keep all My commandments. 2. The second belongs to a very solemn occasion, and has the power of a dying request. It was the very last

that the disciples were likely to neglect. 3. In the third, as well as in all other records of the history of the early Church, we find that the whole body of believers were communicants, and that it was a strange, indeed almost an unheard-of thing for any adult to be an habitual absentee from the table of the Lord. What, then, is to be thought of a man's pretension to love the Saviour when he lives in wilful and systematic violation of one of the Saviour's most important commandments? II. THERE ARE TWO MISTAKES OFTEN MADE ABOUT THE HOLY COMMUNION. 1. That of scrupulosity. The majority of those who absent themselves from the Lord's table do so from the secret conviction that they have not given their hearts to Christ. To come to church they think commits them to nothing. But attendance at the communion does commit them, and they dare not, whilst they feel that they are living for the world and not for Christ, they dare not approach the Lord's table. No one, of course, can blame them. The only wonder is that, knowing they are in a wrong state, they can be contented to remain in it. Look at the excuses that are made. (1) Some say, "Many frequent the Lord's table regularly, who are yet not a bit better than others. What is the good of communicating, then? I will have nothing to do with it whilst these people go there." Now, what sort of reasoning is this? When Peter asked Christ a merely inquisitive question, the Lord said, "What is that to thee? Follow thou Me." May not the same be said to these singular reasoners? The question is about my duty, not about the manner in which another man fulfils, or fails to fulfil, his. (2) Others say, "Oh, a man sets himself up to be so much better than others if he becomes a communicant." Now that is precisely what the man does not do. In fact, his coming forward to the holy table is a virtual confession of his unworthiness and weakness. (3) Another says, "It is such an awful thing to fall into sin after receiving the holy communion." Now that means really, "I am bound to lead a strictly Christian life if I attend the communion; but I am not so bound if I continue to absent myself from it." Is not this a fallacy, and a very ruinous one? Those of you who are non-communicants are as much bound to live a holy life as the communicants are. The difference between you and them is that they are taking the right means to do it and you are not. (4) Another says, "But if I come to the holy communion, people will set up a higher standard for me, and watch my conduct; and should I fall into any inconsistency they will speak reproachfully of me." Well, what else does the New Testament lead you to expect, if you would be a follower of Christ, but that you will become a marked man? The city set on a hill cannot be hid. And Christ warns His followers that they are to expect the world to even "hate" them. What right, then, have we to claim exemption from the usual consequences of Christian discipleship? (5) Others say they are "not good enough to be communicants." But we do not come because we are good, but because we want to be made better. The question, then, is not, Are we holy? but, Have we given our hearts to Christ? 2. That of superstition: and this is more fatal than the other. It is taught that in the act of consecration some mysterious change passes over the elements; so that a man receiving the bread and wine receives something—it is difficult to say what—quite irrespective of his state of mind and of his relation to Jesus Christ. Now this is simply untrue. Life is necessary for the reception and assimilation of food. So, spiritual life—that being, of course, inseparably associated with true faith—is essential to the right use and enjoyment of the privilege of holy communion. And whenever you give the bread and wine to a man who is destitute of a true and living faith in the Saviour, you are simply putting food into the mouth of a corpse! Whilst keeping yourselves from that miserable fetichism which attributes to the sacrament a magical efficacy, regard the holy communion as the chiefest of the means of grace which God has appointed for your edification and comfort, and for your growth in the Divine life. (*G. Calthrop, M.A.*)

Vers. 18–22. **Are not they which eat of the sacrifices partakers of the altar?**—*Altar communion:*—In the Levitical sacrifices there was communion between Jehovah on the one hand and the priests and worshippers on the other. The communion was effected by means of the slain bullock, *e.g.*, in the peace-offering. This bullock in the burning of the fat furnished—1. Food of firing for Jehovah, who by fire consumed His portion of the sacrifice. 2. Food of flesh hallowed by the altar to the priests and worshippers, who in this feast common to all were fellow guests with one another and with God. This common feast was a sacrificial meal *after* the sacrificial offering. In like manner the blood, after its

effusion from the body of the bullock in the slaughtering (*cf.* Luke xxii. 20), was effused or poured against the altar (1) for atonement, and, (2) hallowed by the altar, was given back in the form of sprinkling upon the people for cleansing. Thus the same animal was from the altar given back both in its blood and its flesh to the priest and the people. The blood was regarded as one blood although it was set in bowls by the priest in two halves—one half for affusion to bring God nigh His people, the other half for aspersion to make the people meet for drawing nigh to God. Thus the altar, on which the victim was given to Jehovah and from which it was given back to the offerers, was a meeting-place of communion between them. Now, according to St. Paul, the Eucharistic feast is an antitype of the sacrificial meal of the peace-offering here, as it is of the passover in chap. v. And from the significant word "altar of sacrifice" it seems as if the apostle's thought was that the flesh of Christ, as given back from the altar of the Cross, is the medium of communion in the eating thereof, and the real and therefore spiritual food of His body, by feasting on which we have fellowship with Himself and with one another, and through Himself with God. His human nature, then, of flesh and blood is the "thing signified," and the "remission of sins and all other benefits of His passion" is that which is given us through the "thing." This being the case, the Lord's Supper is not a sacrifice, save in the offering of self-dedication and of God's creatures of bread and wine, but a sacramental feast upon the great sacrifice which was once for all offered to God on the altar of the Cross. (*Canon Evans.*) **Ye cannot drink the cup of the Lord and the cup of devils.** —*The two cups of life; or, moral incompatibilities:*—I. THE MORAL INCOMPATIBILITIES IN LIFE. Every man's life has the two cups. Out of one of these every man drinks, and by it he lives such a life as he has. What are these cups? 1. The devil's cup is full to the brim of selfish gratification. They who drink of it are absorbed with their own personal interests and pleasures. Christ's cup is that of self-denial. "He that taketh not his cross," &c. 2. The devil's cup is full of fictions, phantasies, and vanities. False theories of religion, happiness, greatness, life. Hence the millions who drink of it "walk in a vain show." Christ's cup is full of realities. "I am come to bear witness of the truth." Those who drink of this cup are real men, real in thought, conviction, purpose, and life. They "quit themselves like men." 3. In the cup of the devil everything is material—material pleasures, pursuits, dignities. The men who drink of it live after and for the flesh. Their grand question is, "What shall we eat, what shall we drink?" In Christ's cup there is spirituality, and the men who drink of it feel that the spirit is everything, they are "born of the spirit, are spirit," and live spiritually. 4. In the cup of the devil there is no God, nothing but nature. The men who drink of it are without God in the world. God is not in all their thoughts. In Christ's cup God is the essence and spirit of its contents. They who drink of this cup come under the consciousness of the fact that God is everything; hence, like Enoch, they "walk with God." II. THE STRONGEST TEMPTATION IN LIFE—to participate of both cups. 1. All men begin and most continue with the devil's cup. We "were by nature the children of wrath even as others." The cup is put into the hand of the child at the very dawn of moral agency, he takes a liking to it until it gets the mastery over him. 2. Some—and their number is ever increasing—renounce the devil's cup and adopt the cup of Christ. The apostle is referring to these when he says, "Such were some of you: but ye are washed," &c. 3. In both classes there is a desire to participate of both cups at the same time. Those who drink of the devil's cup are not morally satisfied, and hence they often desire if possible to participate of the other. On the other hand, many of those who drink of Christ's cup have frequently a strong desire to participate of the devil's cup. Hence the desire for self-indulgence, worldly pleasures and pursuits, &c. Like the Jews in the wilderness, they have a hankering after the fleshpots of Egypt; like Lot's wife, they cast a lingering look upon the old scenes of Sodom. III. THE ATTEMPTED IMPOSSIBILITY IN LIFE. "Ye cannot," &c. "No man can serve two masters," &c. Ye cannot be selfish and benevolent, materialistic and spiritual, false and true, atheistic and godly, good and bad at the same time. Every man must be one or the other. Conclusion: 1. My unregenerate brother, drink no more of the devil's cup. It may be pleasant, but it is sapping your spiritual constitution, and stealing away your health. It may be delicious, but it will and must turn to poison. Thrust it from you. Thousands have done so: not one who has done it has ever regretted the sacrifice. 2. To you, my Christly friends, I say, cherish no lingerings after the old cup; crush every rising desire

for another sip of it. The cup you have in your hand has all and more than you want to satisfy your conscience, to strengthen your faculties, to ennoble your existence, and beautify your being. (*D. Thomas, D.D.*) *The cup of demons* is an expression easily understood when we remember that in the solemn feasts of the ancients the consecration of the banquet took place with that of the cup, accompanied by the libation in honour of the gods. The first cup was offered to Jupiter; the second to Jupiter and the nymphs; the third to Jupiter Soter. To participate in these three cups which circulated among the guests, was not this to do an act of idolatry, and to put oneself under the power of the spirit of evil, as really as the Jew by sacrificing put himself under the influence of Jehovah, and the Christian by communicating under that of Christ? Materially, no doubt, it was possible to act thus, but not without criminal inconsistency. And what proves that this is the meaning of "Ye cannot" is the fact that in the sequel Paul expressly states that the Corinthians already venture to act thus, for he declares the fate which awaits them if they persist. (*Prof. Godet.*) *The sacrament of the Lord's Supper*:—Consider—I. WHAT THIS SACRAMENT IS. "The cup of the Lord"—"the table of the Lord." 1. We have many observances which, however profitable, are of man's appointment only. But this owes its origin to our Divine Lord. And this circumstance ought to make us view it with the greatest reverence. Christ spreads this table and presides at it. 2. The Lord who instituted it commanded it as a memorial of Himself. And the fact in our Lord's history of which we are to be put peculiarly in mind is His love for lost sinners as displayed in His sufferings and death upon the Cross (chap. xi. 26). Apart from Him this sacrament has no meaning whatsoever. II. THE SPIRITUAL PRIVILEGES ENJOYED BY THOSE WHO PROPERLY RECEIVE THIS SACRAMENT. It is not bread and wine alone which true communicants receive, but that which is signified by the bread and wine—even the benefits of Christ's body crucified, the merits of His dying blood (ver. 16). III. WHAT IS IT WHICH WILL HINDER A MAN FROM ENJOYING SUCH PRIVILEGES? 1. Paul is evidently referring to festivals in honour of heathen gods (Dan. v. 4). The Christians, it appears, were often asked to join these; and, believing that an idol was nothing in the world, they drew from thence the inference that such a course was harmless. Now St. Paul reminds them that though in truth "an idol was nothing in the world," yet what the heathens offered to their idols they offered in fact to evil spirits (ver. 20). "And I would not," says he, "that ye should have fellowship with devils." Then, by way of giving them a weighty reason against continuing to attend those ungodly celebrations, he tells them how impossible it was that they could get any benefit from the Lord's Supper whilst they did so. 2. Satan has a wide temple, has spread a large table and has provided deep cups overflowing with deadly wine. At this table every man sits who lives in the practice of sin. The brutish drunkard—is it not the devil's cup which bereaves him of his reason and fills his mouth with riot and with blasphemy? The gluttonous man—is it not at the devil's table that he sits when he makes such a besotted use of the bounties of God's providence? The covetous man that is making gain his god, the lover of worldly pleasure and praise, the selfish, the proud, the passionate, the liar, the hypocrite—all are Satan's guests. Now, can such drink the Lord's cup, eat the Lord's bread, *i.e.*, receive the spiritual blessings of this sacrament? IV. HOW ARE WE TO COME TO THIS SACRAMENT SO AS TO ENJOY ITS PRIVILEGES? If we cannot drink the Lord's cup or partake of the Lord's table whilst we partake of Satan's, then the right way of coming to this ordinance is by dashing Satan's cup away from us—by rising from his table with an intention, under grace, of sitting down to it no more. (*A. Roberts, M.A.*) **Ye cannot be partakers of the Lord's table and of the table of devils.**—*The Lord's table*:—The Lord's Supper got the name of "table" because the early Christians celebrated it in connection with the family meal (*cf.* Acts ii. 46 and Pliny's letter). Heathenism turned religious rites into convivial feats, and Christianity made a household meal a sacrament. But the apostle here borrows the name from Malachi, who designates the altar of burnt-offering "the table of the Lord," meaning that God's altar is God's table, *i.e.*, that God partakes of the sacrifice in common with the worshipper. Similarly, says the apostle, the supper instituted by Christ was then and now a table at which the believer is brought into real communion with Christ. But the table is an altar, inasmuch as the communion rests on Christ's atoning sacrifice (*cf.* Heb. xiii. 10). (*Principal Edwards.*) *Decision of character in religion*:—I. THE DECISION WHICH IS ESSENTIAL TO THE MAINTAINING OF THE CHRISTIAN CHARACTER. "Ye cannot be partakers," &c. Paul does not mince the matter,

but holds forth the solemn fact that idolatrous worship is the worship of devils. 1. Mark what real Christianity is. It is a Divine participation, not merely a participation of bread and wine; that were to be partaker of man's table, because man provides them. To constitute it the Lord's table, the Lord must be present, and I must by faith partake of the Lord, as my lips partake of the bread and the wine. 2. Mark how this excludes all Satan's baits. (1) By "the table of devils" I understand carnal objects engaging the affections, vain amusements, &c. A real Christian is not careful to contrive how near he may go to hell and yet not perish; but he is anxious to try how near he can live to God and Christ. (2) But more is intended. The apostle is speaking throughout of idolatry. 3. "Ye cannot be partakers" of both. "No man can serve two masters." It is this which condemns the spirit of compromise. It cannot be expected that, if you have been meeting with His enemies at their table, Christ will meet you at His as a friend. II. THE OBLIGATION WHICH MAKES IT IMPERATIVE. 1. Have you ever attempted to calculate what you are indebted to grace for? Have the infinite obligations under which you are laid by the acts of grace had their due influence upon heart and life? Were an earthly monarch or an earthly friend to do for you or for me a thousandth part of what Jesus has done, all his injunctions and wishes would be sacred with us. And how is it that Christ should have given Himself for us, and yet we should feel such a wretched coldness and indifference to the interests of His kingdom upon earth and His throne in our own hearts? Think of the mighty debt we owe, and then ask whether we can "be partakers of the table of the Lord and the table of devils." 2. The obligation rises still higher if we bear in mind the dignity of the character to which we are exalted. Remember you are not merely pardoned, but adopted; made kings and priests to God, and destined to live and reign with Him. And shall such dignity of character be debased by our "partaking of the table of devils"? 3. What is your expectation? To be like Christ and to see Him as He is, to be entirely and eternally rid of sin, and be a partaker of glory. And shall I forget it all and be "a partaker of the table of devils"? God forbid! (*J. Irons.*) **Do we provoke the Lord to jealousy?**—*Provoking the jealous God:*—I know of but one provocation that is commendable—the "provoking one another unto love and to good works." All others are to be shunned; and most of all that which provokes God. My text is in perfect accordance with that expression, "Grieve not the Holy Spirit of God." We "provoke the Lord to jealousy"—I. BY A WORLDLY SPIRIT. All through the Bible separation from the world is enjoined. God's Church is a peculiar people. But alas! it has become almost the common practice to aim to get rid of all that could be considered peculiar. II. WHEN THE OPPOSITION TO SIN AND HERESY CEASES TO BE MAINTAINED. "Curse ye Meroz." Why? Not because they had done any mischief, but because they were neutrals. Our Lord has said, "He that is not with Me is against Me." Oh! provoke Him not to jealousy. III. BY UNBELIEF. There are many of you that have had evidences which you could not controvert that you belong to God; but yet you have never owned it—nay, refuse to admit the fact, fear it is not for you. You reject the comforts; and this is "provoking God to jealousy." IV. BY LAXITY IN PRAYER. His kind invitation runs, "Draw nigh to Me, and I will draw nigh to you"; "Pray without ceasing." And what say our closets? V. BY DECLENSION FROM HIS TRUTH. This will follow laxity in prayer. Where the truth of God is undervalued, where the doctrines of God's grace are considered of comparatively little importance, we "provoke the Lord to jealousy." Nothing is more offensive in His sight than when "truth is fallen in the streets" and "cannot enter." (*Ibid.*) *Provoking the jealous God:*—Consider—I. HOW THOUGHTLESSLY MEN PROVOKE GOD. 1. By sin. 2. By impenitence and unbelief. 3. By distrust and murmuring. 4. By giving His glory to another. II. HOW DREADFUL IT IS TO PROVOKE GOD. 1. He is very jealous. 2. His anger is fierce. 3. He will not acquit the guilty. III. HOW FOOLISH. 1. He is stronger than we. 2. We cannot escape. (*J. Lyth, D.D.*)

Vers. 23-33. **All things are lawful for me, but all things are not expedient.**—*Lawfulness and expediency:*—People born and educated in a Christian country, and surrounded with the public opinion and social habits attendant upon Christian civilisation, can have no idea of the difficulties of a converted heathen. Cases of conscience would perplex such a man which to us would seem childish. In the present and preceding chapters the apostle is dealing with such cases, and sums up the whole matter in the text. The question, in things indifferent, was not merely

Are they lawful? but Are they expedient? They may be lawful in the abstract, but this lawfulness must always be used, subject to the consideration that advance in righteousness must not be hindered whether in ourselves or others. "All things" of course must be limited to the special cases referred to. The apostle gives here no countenance to Antinomianism. Only indifferent things are intended. Note—I. THAT WHAT IS LAWFUL FOR A CHRISTIAN MAY NOT ALWAYS BE EXPEDIENT. Consider what a Christian man is, and how holy a trust he has committed to him. He is a child of God and has to walk worthy of his vocation. Such a position brings with it not merely an obligation to do what is right, but to do what is becoming. *E.g.*, to a Christian prince and a Christian peasant there are the same motives of action and the same rule of character; yet what would be becoming for the one, would be unbecoming for the other. This principle obtains in social life. The world holds truly that there are many things which are not unseemly in an ordinary man which are unseemly in a magistrate or in a minister. And it is just this distinction which a child of God is to regard. Now to what a variety of things may this principle be applied! To dress, style of social life, recreations, conversation, &c. Does this conduct consist with charity? Does it throw a hindrance in the way of a weak brother? The expenditure I make is lawful. Granted; but is it expedient? Might not my time and money be better employed? Am I seeking in selfishness my own needless indulgence in preference to the important good of my neighbours? II. THAT TO A CHRISTIAN, WHATEVER IS APPARENTLY EXPEDIENT, MUST AT THE SAME TIME BE CLEARLY LAWFUL. In the world the right is too often sacrificed to the expedient. *E.g.*, "My business would be gone," says the worldly-wise trader, "if I acted upon those rigid rules of right which you put up." "These commercial frauds," says the man on 'Change, "are general customs, they are understood things, and I only practise upon others according to my experience from others." But to do evil that good may come is to do Satan's work. Remember, our standard of conscience and conduct is not that of the world—it is that of Christ. "He that abideth in Him must walk even as He walked." Now I know of no other method of safety but that which lies in the command, "Watch and pray, lest ye enter into temptation." (*C. J. P. Eyre, M.A.*) *Gospel casuistry*:—I. A GOOD MAN MAY HAVE A RIGHT TO DO THAT WHICH MAY NOT ALWAYS BE EXPEDIENT FOR OTHERS (ver. 22). 1. A good man has a right to go wherever, to eat whatever, and to dress as he pleases, for he will be actuated evermore from a good motive. 2. But for him to use his full right would be often inexpedient and even pernicious to others. "Things lawful" for him would not always "edify," build up souls in reverent faith and true worship. Therefore do not stand upon your rights, but yield for the sake of others. II. SMALL SCRUPLES ON MINOR MATTERS SHOULD NOT BE ENCOURAGED. I. If you are over-scrupulous about what you eat, it will prevent your participation in what nature has provided for you (ver. 25). If it is good meat it is not the worse for human food because used in sacrifice. 2. If you are over-scrupulous about the beliefs of men, you will be deprived of social enjoyments (ver. 27). Free, genial, social intercourse is one of the greatest blessings. Our Saviour came "eating and drinking," but by scrupulosity you sacrifice all this and injure your nature. The world was given for your enjoyment. "All things are yours." III. A DEFERENCE TO THE CONSCIENCES OF OTHERS SHOULD NEVER BE NEGLECTED. When at the table with meats which have been sacrificed to idols, from which a fellow-guest conscientiously abstains and reminds you of the fact, then out of deference to his weak conscience do not touch it—however delicious it may appear, and however hungry you may be. The most sacred thing is conscience, and the weakest should be respected. What are meats and drinks in comparison? IV. SUPREME REGARD FOR THE GLORY OF GOD SHOULD RULE US ALL (ver. 31). These words embrace all life. The definite acts of eating and drinking are mentioned because under consideration. They are, however, to be regulated by the same principle which guides all true life. The modern distinction between religious and secular is nowhere recognised by St. Paul. The commonest thing may be done in a high Christian spirit; the greatest deed may spring from a low and selfish motive. A religious act done in a secular spirit is secular. A secular thing done in a religious spirit is religious. V. THE GOOD OF OTHERS, AND NOT THE GRATIFICATION OF SELF, SHOULD BE OUR CONSTANT AIM (vers. 24, 32, 33). (*D. Thomas, D.D.*) **Let no man seek his own, but every man another's wealth.**—*Our duty to others*:—I. THE SENSE OF THE SEVERAL EXPRESSIONS IN THE TEXT. 1. Wealth here does not mean riches, but men's spiritual good. The word signifies prosperity in general, as is still seen in the use of the

word commonwealth or public good. 2. The apostle directs us not to seek our own, but every man another's wealth; ourselves are not excluded, but others are included in the rule. It is a Jewish form of speaking, very common in the Old and New Testaments (Mark ix. 37). II. WHAT PARTICULAR INSTANCES THIS RULE OUGHT TO BE APPLIED TO. We are bound by this rule.—1. Not to do that action which we know to be lawful when there is danger of its misleading and weakening the faith of another Christian who thinks it unlawful. 2. To endeavour to promote the practice of piety and virtue. 3. To promote the knowledge of religion in our fellow-creatures, the want of which we find by experience to produce very fatal effects; for when young persons set out in such a world as this is, unacquainted with the grounds of their religion, not knowing the reason and foundation of the hope that is in them, how easily do they become a prey to the libertine or superstitious perverter. (*Z. Pearce, D.D.*) *Public-spiritedness recommended:*—The main cause of men's prejudices against the gospel was that it not only pretended to mysteries far above human understanding, but enjoined such things as were intolerable to human sense. And seeing that this phrase is so hard to be understood, and so much harder to be practised, I shall endeavour—I. TO EXPLAIN THE SENSE OF IT. "Let no man seek his own," *i.e.*—1. Be selfish in his designs, be of a narrow private spirit; but let him have an open heart and a public mind. 2. So as to injure or neglect others; but let him also seek another's wealth, and not only his wealth, but his safety, peace, content, honour, everlasting good. Let no man lay it as the first principle of his thoughts, words, and actions, How shall I improve my own affairs? But, How shall I make other people happy? II. To SHOW THE REASONABLENESS OF IT—the goodness, the agreeableness of it to our interest. Consider—1. That no good man is a separate and entire being of himself; he is but a part of a whole, or a member of a body. That which gives life and heat to any member is the circulation of spirits that is in common to the whole body. Therefore when ye are bid not to seek your own, ye are bid to live and be happy in the common benefits of mankind; to have an interest in that which others have. It is for your own preservation and happiness that ye are bid not to seek your own. 2. That we ourselves are not our own; we have a proprietor which is God. We neither made ourselves, nor are we anything but what He pleases to make us; and therefore it is very improper to call ourselves, or anything we have, our own, and to seek anything as our own is to withdraw ourselves from Him in whom we live and move and have our being; but not to seek our own—that is, not to place our hopes and desires on anything but God—is to entitle ourselves to His care and protection. 3. That upon the text we may build safely and innocently the greatest self-interest. For if we dedicate all our desires and acquisitions to God, then, and not till then, everything we possess is properly our own; everything we enjoy is the free gift and blessing of God. III. To DIRECT TO THE PRACTICE OF IT. 1. Our Lord "came unto His own, and His own received Him not," &c. His own were those whose benefit He designed. So, following His example, we may make many things our own which otherwise we should have no relation to. We may "make to ourselves friends, *e.g.*, of the mammon of unrighteousness." The mammon itself will fail them that seek it, but the friends we make with it will never fail us. The poor we have always with us, and we may make them our own, our relations and dependents here; and they, under Christ, will be our advocates hereafter. If we seek out a distressed family to relieve it, that will be our own family, it will always own us before God, and we ourselves shall enjoy, as it were, the affluence, the refreshments, the joys of that family. 2. But that reward must not be the only motive. That will be seeking our own, if what we do for others be only upon the hopes that God will pay it back to us; and much less may we propose to ourselves any temporal advantage from the benefits we confer upon our brethren. We must not do good to our tenants or servants because they may be the better able to pay us or serve us, but because they have a dependence upon us. So likewise in duties to ourselves we must not seek our own upon selfish motives; we must not be temperate for the sake only of health, but in obedience to God and for a good example to others. We must not be sober and discreet only because we are in such a place or office, but because we possess the gospel of Christ and are called by His name. We must not be industrious and frugal that we may fill our bags, but because we have a family to provide for, or some great acts of charity to perform. We must not do great and glorious actions for the reputation that we may gain, but for the glory of God and the honour of our country. All our designs must be of a large and regular circumference, our hopes and desires must be elevated

above ourselves. 3. But every one must consider himself as no more than one among the rest of mankind—a servant of Christ's and a member of His body; and therefore he must seek that only as is most pleasing to His Lord and most beneficial to the advantage of the whole. As a tree that brings not forth for itself, but for others. He must look upon himself as poor and miserable, when he has not an opportunity of feeding the hungry and clothing the naked, &c. He must seek opportunities of doing all this and much more; and he must rejoice when he hath found out a way of making others happy. For as the enemy of God and man "goes about seeking whom he may devour," so he who will be a friend to God and man must go about seeking whom he may support. (*S. Pratt, D.D.*) *A benevolent attention to the interest of others recommended*:—The apostle cannot be supposed, in the text, to prohibit or discourage all regard to our own interests. Self-love is the most active principle in the human mind; and to seek our own happiness is to obey the first law of our nature. It is then only that our attention to our own concerns becomes culpable, when they so entirely employ our thoughts, and engross our affections, as to leave us neither leisure nor inclination to pay a due regard to the interests of others. And at the same time that the apostle dissuades us from indulging a selfish temper, he exhorts us to cultivate the contrary spirit, and to exercise a generous concern for the welfare of our brethren. Behold the prosperity of such as are happy; and let the sight of their felicity increase your own. Take notice of the calamities of the unfortunate, and let their afflictions penetrate your hearts. I. In the first place, IT IS PERFECTLY AGREEABLE TO OUR NATURE, AS MEN, THAT WE SHOULD BE ATTENTIVE TO THE INTERESTS OF OTHERS, AS WELL AS TO OUR OWN. Examine the constitution of the human mind, and you will see that it is endued by its Maker, with principles and affections of a social as well as of a private and personal kind; and that we are as really, though perhaps less strongly, impelled by the former to interest ourselves in the welfare of our fellow-creatures, as by the latter to provide for our own happiness. A farther obligation to this duty arises from the state of mutual dependence in which mankind are placed. All the employments and occupations of society are reciprocal offices of kindness, which mankind are perpetually performing towards each other, for their mutual support and happiness. Another argument, to enforce the exhortation of the text, may be taken from the pleasures of benevolence. How noble, how satisfying, how far superior to all other delights, these pleasures are, the good man who has experienced them alone can tell. There is nothing from which the superior excellence of the pleasures of benevolence more plainly appears than from this circumstance; that they may be enjoyed through all the vicissitudes of human life, and will continue when other pleasures shall forsake us for ever. Under the greatest reverse of fortune, and the heaviest pressure of affliction, the good man may have the satisfaction of performing some offices of kindness to others: or at least may extend his benevolent wishes to all mankind, and offer up his fervent prayers to heaven on their behalf. The remembrance of his good deeds will minister consolation to his soul in that hour when consolation is most of all needed. Having said thus much concerning the internal pleasures of benevolence, it may perhaps seem of little consequence to add, that an attention to the interests of others will secure us the esteem and love of mankind. But, though the approbation of our own hearts is above all things else to be desired, yet the good opinion of the world is certainly not beneath the notice of a wise man. II. THAT BY COMPLYING WITH THE EXHORTATION OF THE APOSTLE IN THE TEXT, WE SHALL ACQUIRE A RESEMBLANCE TO THE MOST AMIABLE AND PERFECT OF ALL BEINGS. The Eternal Deity, whose being and happiness are independent and immutable, liveth not unto Himself. He continually exerts His almighty power, and employs His perfect wisdom to preserve and bless the numberless orders of beings which He hath created. Consider, farther, that to be attentive to the interests and seek the happiness of our brethren, is to act agreeably to our Christian profession and character. If we form our ideas of the Christian character, either from the dispositions and conduct of Christ, from the laws which He hath given us for the regulation of our actions, or from His own express language, we shall see that it consists in a benevolent heart and a good life. "By this," saith He, "shall all men know that ye are My disciples, if ye have love one towards another." III. Finally, IT IS ONLY BY OBEYING THE PRECEPT OF THE TEXT THAT WE CAN BE PREPARED FOR THE ENJOYMENT OF THE HAPPINESS PROMISED TO SINCERE CHRISTIANS IN THE LIFE TO COME. (*W. Enfield.*) *The duty of usefulness*:—The precepts of the gospel sometimes fall in with, and sometimes oppose, the natural feelings of

the heart. One of the strongest natural feelings is self-love. This principle in man is rebuked or countenanced by the doctrine of Christ, according to the manner in which it is modified by other principles. If it be single, the only motive which governs the character, it is then a thorough selfishness which leads to all sin, and is peremptorily denounced. But when it is kept under sober control, regulated by reason, limited by regard to the rights and happiness of others, and to the laws of equity, kindness, and truth, then it is allowed and advocated by Christianity. Our Lord would blot out and destroy none of the native characteristics of man; He seeks but to correct, renew, and exalt them. It is the purpose of the gospel to bring the benevolent principle to an equality, as far as possible, with the selfish. It would adjust the one by the other, graduate them side by side, and make them equal, active, and successful partners in the promotion of human happiness. I. THAT THERE IS AN OBLIGATION ON MEN TO LEAD USEFUL LIVES; AND THAT EVERY MAN IS BOUND TO MAKE USEFULNESS HIS RULE IN HIS PLANS AND PURSUITS. 1. He may have a legal right to go on and advance his own interest, however it may be to the detriment of another. He may trample on the poor man his neighbour, and avail himself of the defencelessness of the widow, and take advantage of the unskilful in trade, and obstruct the inexperience of youth. But all this, which the policy of the world may allow, the kind spirit of the gospel, yes, the eternal rule of equity condemns. So also of the character of his pursuits. He may have a legal right to enter upon any occupation which shall grant a livelihood, or make him rich, without regard to its injurious operation on others. But he has no moral right, no Christian right, to do it. It was not for this that was sent into the world. Both natural morality and Christian precept cry out against this prostitution of his power, and lay upon him their imperative injunction to pursue an occupation innocent at least, if he cannot make it absolutely beneficial. 2. We are not, however, to interpret this obligation of usefulness so straitly as to infer that no pursuit is allowable but such as promotes directly the welfare of other men or of society. It must be accounted sufficient that a man's calling be not injurious, or that it be indirectly useful to the whole by its benefit to those whom Scripture calls his own. 3. It is to be observed further, that in a civilised state of society there are many callings essential to the general comfort and refinement which cannot be, and ought not to be, dispensed with, which can yet in only a very secondary sense be denominated useful. Yet they are so indispensable to the highest advancement of human society that they are not to be proscribed by religion. All cannot be teachers, all cannot be magistrates, all cannot be philanthropists. "If the whole body were the head, where were the body." But they have their place, and in that place their office is serviceable. And, be it remembered, that the conscientious man may always make his occupation directly useful by devoting a portion of its gains to useful ends, and of its leisure to works of kindness and social good. Thus much concerning the general obligation of usefulness. II. LET ME NOW STATE SOME OF THE REASONS ON WHICH IT RESTS. 1. God has plainly intimated His will by the nature which He has given us. Our earliest feelings, it is true, are absorbed in ourselves. But we no sooner enter on the experience of society, and become capable of understanding the situation of others, than our hearts are drawn out toward them, and we instinctively desire that they also should enjoy. 2. God has further testified to us His will by the situation to which He has appointed us. It is a state of mutual and reciprocal dependance. 3. He has further enforced this obligation by His own example. What has He made, what has He done, except for some useful end? In all the expenditures of His universe, what has been expended except to do good? 4. The obligation is also laid upon us by the example of Jesus Christ. His life was devoted, consecrated, to useful labours. No matter for Himself; no matter for His own convenience, comfort or rest. (*H. Ware.*)

Vers. 27–30. **If any of them that believe not bid you to a feast.**—*Social intercourse between believers and unbelievers:*—I. CHRISTIANITY DOES NOT FORBID IT—does not forbid the acceptance of the invitation. To forbid such intercourse—1. Would involve a command with which it would be impossible to comply, and which would be inconsistent with the position of the Christian as a citizen of this world. The distinction between believers and unbelievers is doubtless the most important which it is possible to make, but is not the classification made by men generally. It is not recognised by trade. Hence to forbid intercourse would be to prescribe an impossible rule. Christians are to be "diligent in business," &c.

Moreover, how many families are there, some of the members of which believe, and others believe not! 2. Would necessitate our making distinctions which it is impossible for us to make. Which of us could draw the line between those that believe and those that believe not? 3. Would encourage in those who believe the most un-Christlike feelings. How would it encourage the spirit of Pharisaism! "Lord, I thank thee that I am not as other men are." "Give place, for I am holier than thou." Further, all those who believe were once amongst those who believe not; and how has this transition been made? "By grace." And this being the case, how unbecoming abstinence from all social intercourse with those who believe not. 4. Would be to take away the best means for the cultivation of personal piety. The piety of the Bible is not the piety of the cloister, but one which is consummated in love. And where do we find the best school for this? A manly piety is best cultivated in the midst of the busy hum of the market and the shop. It is in the world that we meet with that discipline which is necessary for the strengthening of our faith, patience, and meekness. 5. Would interpose a barrier to the spread of Christian truth. The influence of example is one of the most valuable means of spreading the gospel (chaps. vii. viii.) 6. Would be inconsistent with the example of Christ. He was "invited to a feast," on more occasions than one by those who believed not, and went. "This man receiveth sinners and eateth with them." Such reasons show the propriety of the truth involved in our text. With many, however, the great danger is of erring on the other side. No surer proof is there that our heart is not right with God than when we choose for our intimate companions those who are utter strangers to the power of godliness. II. CHRISTIANS SHOULD BE CAREFUL, IN SUCH INTERCOURSE, NOT TO BE THE MEANS OF CAUSING THEIR CHRISTIANITY TO BE EVIL SPOKEN OF. The particular way in which this might be done is specified by the apostle. Occasions, in such intercourse, there are sure to be, when the temptation to belie our faith in Christ will be strong. An unguarded word or look may be the means of causing some of "the enemies of the Lord to blaspheme." Moreover, we may advert to the care we should take to turn such social intercourse to good account. To what an eminent degree did Christ do so; and well would it be if Christians embraced opportunities of saying "a word in season" in that easy, natural way in which Christ did it. We must cultivate our own personal godliness—live more ourselves in the Spirit—and then we shall make that use of social intercourse which we ought. (*Caleb Scott, LL.B.*) **Conscience, I say, not thine own, but of the other.**—*The social conscience:*—Strictly the form of the expression would be, "Conscience, not *only* thine own, but of the other as well." The moral significance of life is nowhere more vitally manifest than in what we do or fail to do for the characters of our neighbours. And it is easy enough to agree that we ought not to damage other men's consciences; but to give up the pleasant and otherwise harmless habit which will damage them, is not always easy. Besides, there are some questions of right, how far this ought or is demanded to be done. Now note—I. THAT EVERY MAN SHOULD MAKE HIS RELATIONS TO OTHER MEN'S CHARACTERS, AND THE EFFECTS OF HIS ACTIONS ON OTHER MEN'S ACTIONS, A DIRECT PART OF HIS REGULAR RELIGIOUS CULTURE. 1. On the ground of the nature of the case this can be denied only by the monk on the ground that in solitude, as a higher state of man, the relations do not exist; by the indifferentist on the ground that the result of things is beyond the influence of ethical distinctions; or by the believer in the legitimacy of sheer impulse. 2. Quite as clear is the word of the gospel. The Christian faith is eminently a social principle. The forms it takes on are domestic and associative. It founds a church. It advocates the common weal. Amongst its commandments are, "Thou shalt love thy neighbour as thyself," and "Bear ye one another's burdens." The lives of the apostles were consecrated labours for the souls of their fellow-men. II. NOW, THE HELPS MEN RENDER TO ONE ANOTHER'S VIRTUE ARE, FOR THE MOST PART, RENDERED WITHOUT ANY EXPRESS ATTEMPT AT WHAT IS CALLED "SETTING AN EXAMPLE." Excellence is more impressive when it is seen living and acting by a certain independent force from within itself, than when it is put on exhibition for a pattern. In agriculture and mechanics producers do sometimes raise stock, or finish fabrics, merely for a show; but goodness is a more delicate thing. If we undertake to manufacture it for a pattern, we shall spoil it in the making. It will not be genuine, but Pharisaic. III. BUT THIS DOES NOT AT ALL DENY OUR OBLIGATION TO DO OR NOT TO DO SOME THINGS, OUT OF A SIMPLE REGARD TO THEIR SOCIAL EFFECTS. Christian modesty may shrink from the thought of being exemplary; but Christian principle will eagerly renounce what is hurtful. Is it not likely that we are set into society for this very

end, that by sacrifices for others we may be disciplined into a more Christlike disinterestedness? The complicated case, undoubtedly, is where some habit is felt to be perfectly safe to yourself, but would probably be unsafe to others who are the more likely to go astray for your practice. 1. The defence set up is: "Rules of meat and drink, amusement and display, are not definite nor absolute. Each must adjust his habit to his constitution and circumstances, and stop there. Everything is likely to be abused. I am to strike out a way of living that seems lawful enough for myself, and expect everybody else to do the same." Now—(1) This language has a sound of hardness and selfishness, and the moral judgment pronounces that it is not the final nor the highest view of duty. It is not the sort of response we expect from the nobler order of men, who live for the good of their race, and not for themselves. (2) This defence is not very likely to be urged where the party endangered by our gratification should be a child or a brother. But Christianity recognises no such limitation of responsibility—it declares all mankind one family; and that, for the purposes of doing God's will, every human being is a mother or a brother or a sister. (3) And when it is said that all things must be abused, remember that this tendency by no means excuses him who so uses, beyond the line of necessity or duty, that the abuse comes in. If "offences must needs come," none the less "woe to him by whom the offence cometh." (4) If you further say that, so long as your act is not in itself wrong, Providence must see that no harm comes of it, the reply is that Providence is quite as likely to see that no harm comes to you when you deny yourself. Besides, when we speak of an act as "right in itself," consider what is included in "itself." For no act can be said to be right in itself which is so done that the spirit of the doer or the situation of its occurrence binds it up inseparably with wrong. (5) And if you still urge that nothing ought to be given up which makes for the happy processes of social life, then let it be fully established that the practice does belong to the best order of life, and is essential to it, and that its advantages are not outweighed by the evils that spring directly out of it. Above all, let it be clear whether the thing is really done from a conscientious regard to the public good, or whether that is only a sophistication to palliate what is actually done only because it is agreeable. 2. Set over against the defence the following words of Paul, and say which seems to ring clearest from the heights of Christian clearsightedness and truth, "None of us liveth to himself, and no man dieth to himself. Let no man put a stumbling-block in his brother's way. Destroy not him with thy meat, for whom Christ died. If meat make my brother to offend, I will eat no flesh while the world standeth. For the kingdom of God is not meat and drink," &c. IV. THE MORE FREQUENT OBSTACLE TO THIS THOUGHTFUL AND GENEROUS BEHAVIOUR, IS THE ABSENCE OF ANY GLARING EVIDENCE THAT OUR LUXURIES DO TEMPT OUR NEIGHBOURS. What is the delight of a palate, or of an amusement, that any of us would not hurl from him if he saw one fellow-creature plunged into all profligacy by it? But surely, in such a matter, a doubt is grave enough to dictate a Christian's conduct. A very earnest moral nature will not be willing to imperil a fellow-creature's purity on the slender difference between a conjecture and a certainty. And little as they may suspect it, who eat, drink, and are merry, without a religious scruple on their pleasures, all the while, in many a building not far away, the beginnings of vice are taking a terrible warrant and license from their freedom. Conclusion: 1. There is no self-denial deserving the name that is not willing to give up any privilege rather than endanger the least or lowest of God's children. In the estimates of God and eternity, the generosity that shields a human heart from shame will stand above a genial style of hospitality. Not till comfort shall become the creed of Christendom, can free living be the testimony of faith. 2. After all, we must raise our minds before a higher judgment than our own. Again the voice of the Lord God will be heard at the end of the day, asking of you and me, "Where is thy brother?" How little will it avail us then to stammer with the impotent mockery of self-defence, "Am I my brother's keeper?" *(Bishop Huntington.)*

Ver. 31. **Whether therefore ye eat . . . do all to the glory of God.**—*Of the glory of God.*—I. THE TRUE MEANING OF THE PHRASE. 1. The glory of God is—(1) The essence, person, or majesty of God; *i.e.*, God Himself, who is the fountain of glory (2 Pet. i. 17). (2) The manifestation of God's perfections (Isa. xliii. 7; 1 Cor. xi. 7). And because in every one of the Divine perfections there is something distinctly worthy of praise, it is not unfrequent to call any one of those perfections the glory of God (*a*) The Divine power (Psa. xix. 1; John xi. 4, 40). (*b*) The

Divine mercy and goodness as the attributes wherein God chiefly delights (James ii. 13, "Mercy glorieth over judgment"; see also Rom. ix. 23; Eph. iii. 16). These are also called the glory of Christ (John i. 14). And even the glory of a man (Prov. xix. 11; see also Eph. i. 14; Rom. xi. 32). 2. The glorifying God is—(1) The acknowledgment which creatures make again to God—(*a*) In worshipping (Psa. xxix. 1; Rev. iv. 11, xix. 7); and because the heathen gave this to others instead of the true God St. Paul charges them (Rom. i. 21) with knowing God but glorifying Him not as God. (*b*) By thanks particularly returned for special benefits received (Luke xvii. 18). (*c*) By acknowledgment of His government and supreme dominion in the world (Phil. ii. 11; Rev. xi. 13). Belshazzar, for neglecting this, was reproved by Daniel (Dan. v. 22). And Herod, in Acts xii. 23. (2) Confession of past sins with true humiliation (Josh. vii. 19). (3) Actual repentance, and forsaking of sin, by real amendment (Rev. xvi. 9). (4) Habitual holiness (chap. vi. 20; Phil. i. 11). In a word: whatever tends to the true honour of religion, to its promotion among men, are the things which promote the glory of God. Hence the apostles, in their exhortations to the practice of any virtue, urge this argument—that it will be to the glory of God (Rom. xv. 5; and text; see also Col. iii. 17; 1 Pet. iv. 11; Titus ii. 10). II. WHAT IT IS THAT IS REQUIRED OF MEN IN PRACTICE IN ORDER TO THEIR SATISFYING THE PRECEPT. He who will in all things promote the glory of God, must—1. Show forth the sense he has of God upon his mind, by acts directly religious (Heb. x. 24; Psa. cvii. 31; Rev. v. 13). 2. Resolve against being at any time guilty of any action which is sinful (Rom. ii. 23; Numb. xv. 30; Isa. v. 24; 1 Cor. x. 22). 3. In all actions of moment, although not directly religious, expressly intend the glory of God as the main end. 4. The same in the smallest and most inconsiderable actions of life. The Scripture represents all, even irrational and the very inanimate creatures (Psa. cxlviii. 2, &c.) as glorifying God, because they act regularly, according to the nature He has given them, and by His command. Much more, then, may even the most common actions of men be justly said to be done to the glory of God, when they are done, as becomes men and Christians. Conclusion: (1) The text rebukes those who, far from doing all things to the glory of God, do, on the contrary, dishonour Him by open sin. (2) Those who, though they do not dishonour God by acts directly irreligious, yet are careless and negligent in matters of religion. (3) Such as have indeed a zeal for religion, but not according to knowledge, placing the main stress on ceremonies unworthy of God; or in opinions and notions, which through their obscurity or their disagreeableness to the everlasting gospel, hinder, instead of promoting, the glory of God. (4) Even the best of men have need to be admonished, to be more and more diligent in all their actions, to do everything to the glory of God: not with a superstitious anxiety or burdensome preciseness, but with a cheerful application of everything that occurs in life, to the promoting of truth and virtue among men. (*S. Clarke, D.D.*) *To the glory of God*:—1. To do everything for God's glory is the great law of the universe. For this the flower blooms, the bird warbles, the rivers murmur, &c., and from the standpoint of celestial science all seemingly anomalous facts and antagonistic forces yield to the same law. 2. This is also the law of God's moral universe; all actions of all spiritual creatures work out the same Divine purpose. Even sin is working out God's declarative glories—like the thick cloud, a background for His rainbows; like the black night, revealing His stars. The moving invitations of the gospel are not urged lest God should come short of His ultimate glory. Note:—I. THE CONSTANCY OF THIS RELIGIOUS PRINCIPLE. 1. Our religious life is no more to be confined to Sabbaths and sanctuaries than is our eating and drinking. Holiness to the Lord ought to be inscribed as well on the bells of our horses as on the bells of our sanctuaries. And all the sounds of busy civilisation—the axe, the chisel, the saw, the wheels, yea, the joyous laugh, should blend with the new song of the redeemed in heaven unto the glory of God. 2. That it is not so, practically, we all know. To profess religion has come to mean little more than to go to church and partake of the sacrament. There may be during the entire six days an arrest of all thought of God. But now comes the Sabbath, and, lo! a sudden resurrection of buried Christianity. Practical Christianity is no sanctuary sensation; it is the conscientious discharge of all duty with a desire therein to honour Jehovah. It makes the whole world a temple, and the whole life a priesthood. II. ITS UNIVERSALITY. The apostle speaks of actions seemingly trivial to be done religiously. The taste of our times is for great things in religion. As the summer tourist hurries carelessly by all the tamer beauties of the landscape, and can experience no rapture save on the height of some mountain, or in the spray of

some waterfall, so nothing less than a powerful revival seems to many a season or sphere wherein God can be honoured. Now, against this disposition our text is launched. Its practical wisdom will appear if we consider—1. That life is made up of little things and trivial occurrences. As in nature there is but one Mount Blanc, and one Niagara, so in grace there occur but few great crises. In the mass and in the main, if we do anything for God, it must be in the ever-recurring things of our daily life. 2. That though one might occasionally do some great thing for God, yet this neglect to honour Him in these small things would destroy all the good influence of the grander achievements. Let a man be as ardent as Peter, as eloquent as Paul, as loving as John, if in his common life he is vain, or proud, or selfish, then it will be as the dead fly of Solomon—the savour of his godliness is an offence. 3. That the absence of small graces destroys the very essence of the greater. So dependent are all Christian principles one upon another, that they cannot even exist separately. Let a man be all patience without courage, and he becomes more a sheep than a saint; let him be all courage without gentleness, and he is simply a tiger. Zeal without knowledge is a devouring fire in a harvest-field; and even love without labour is a scorching sirocco, withering the strength of the becalmed mariner. 4. That even in regard of His own actions God is more sensibly glorified in small things than in great. Strictly speaking, God's great things are only an aggregate of little things. Mount Blanc is but a masonry of sand-grains; Niagara only a multiplication of rain-drops. And to a simply philosophic mind God is more wonderful when feathering the insect's wing than when upholding the great orbs of astronomy. 5. How often false are our reckonings of what is great and small. Great actions are such only as produce great results: and so short-sighted are we in respect to life's issues, that we can never know when we are doing great things or small. 6. How it requires and manifests a higher style of piety to do well the small thing than the great. Naaman found it easier to conquer mighty cities than to go down in childlike obedience to the Jordan. Martyrdom itself, under the influence of a grand heroism, is among the easiest of all things. It requires less piety to do this splendid thing for God than to subdue every selfish and carnal thought, to love an insolent and provoking enemy. Paul found it easier to combat Ephesian beasts than to bear his thorn in the flesh; and Peter, who could plunge into the sea, and flash his sword for Christ, could neither keep his temper nor govern his tongue. 7. The importance of these smaller things in religion, inasmuch as they abound in the spheres of our pleasures. If we may eat and drink to God's glory, then as certainly we may gather bright flowers and listen to singing birds. We may gratify all taste of art, literature, and science. God wants His children, even on earth, to be happy. Conclusion: What a blessed world this would become under the full play of so heavenly a principle! What a prodigious power it would give to the gospel in the eyes of gainsaying men if, instead of this mere Pharisaism of sanctuaries and sacraments, it was seen to inspire its disciples with all the practical graces of truth, honour, public spirit, brotherly kindness, and charity. (*C. Wadsworth, D.D.*) *Living for God's glory*:—This injunction is abused by those who pay no attention to it at all, and by those who, by giving it the most literal and matter-of-fact interpretation, worry themselves over every little detail of conduct. I. WHAT IS MEANT BY, AND WHEN IS A THING DONE FOR, THE GLORY OF GOD? 1. No deeds of ours add to or detract from God's glory. He is Himself the source of His own glory. When we do anything for the glory of God, it is to bring His glory out. A man who acts worthily, as God enjoins, causes men to acknowledge the source and origin of his worthiness. Thus the mother is honoured when her son is honoured; so, too, her virtue shines again in the virtue of her daughter. 2. This definition does away with that objective obedience to our text upon which so many insist, and substitutes a subjective form of obedience. Take a business man, as he sits in his office, or pushes past you on the streets. Of what is he thinking? Is it of wife and children? Not at all. In thought he is making a bargain. Yet he is a father and a husband as truly as if he had his boy on his knee, and his wife by his side. A carriage-maker does not make a wheel all at once, but spoke by spoke; and, when he is shaping a spoke or a felly, he is thinking about that, and not of the entire wheel. The highest motive is not always necessary or proper. A butcher is doing his duty; but it would be nonsense to ask him if he used his knife for the glory of God. A Christian has no right to vulgarise his religion by such forced interpretations. 3. The passage, then, is to be taken in its large, general sense. It has no application to pudding and pies, playing chess, &c. It is intended to cover the main tendency

of a life, and not particular acts and transient states of feeling. It is globular, and not atomic. It is vast as the earth, and not minute and special as a grain of sand. II. THE APPLICATION. It is an exhortation to all men, and especially to all Christians—1. To give in all their doings a due recognition of God. By nature man is his own god. Self-love rules. But Christians are people whose nature has been renewed. Still, we are not immaculate. We are pushed against and soiled. Even the best forces of our nature lead us astray. Economy, unless watched, becomes sordidness; ambition, unscrupulousness; pride, arrogance; self-esteem, vanity. The goal is lost sight of in the dust of the course, and, owing to the multitude and rush of the runners, we get excited, lose control, and, like a vicious or frenzied horse, when in the very home-stretch—bolt. This text, therefore, exhorts us to recognise God in all our plans and purposes—His authority over us, His ownership in us, His gracious love for us. Put this recognition of God as a pilot at the helm of your life, and your soul will come to the conclusion of its voyage as a rich-freighted ship. Even trouble will be to you, in your relation to God, what night is to the sky above your head. Its shadows are, indeed, sombre and oppressive; but without its darkness you would never have known the stars. 2. To a wise gravity. I fear that half the lives lived are frivolous lives. Not a few are living without an object. How dare you live in idleness (you call it leisure) when the best voices of the world are calling for help? How dare you fritter away your time in self-amusement? Help some one; lift some one. Conclusion: 1. The first thing for one to do who would live for the glory of God is to live without sin. He who sins cannot glorify God. It is in virtue and personal holiness that man most glorifies his Maker. 2. If he would glorify God, the average state of a Christian's soul should be a happy one. Christians should sing while they work, as birds while building their nests and gathering food for their young. (*W. H. H. Murray.*) *On doing all to the glory of God:*—I. THE VARIOUS USE OF THIS PHRASE IN SCRIPTURE. We are said in Scripture to glorify—*i.e.*, honour—God—1. By a solemn acknowledgment of Him and His perfections in worship (Psa. lxxxvi. 9); but especially in praise and thanksgiving (Psa. lxxxvi. 12; Matt. v. 16; Luke v. 25, xvii. 18). 2. By the acknowledgment of sin and repentance for it (Josh. vii. 19; Jer. xiii. 16; Rev. xvi. 9); because in so doing we acknowledge God's authority and the righteousness of those laws which we have broken. 3. By our holiness and obedience (chap. vi. 20). Thus our Saviour glorified God (John xvii. 4), and bids us do so (John xv. 8). So likewise St. Paul prays for the Philippians (Phil. i. 11). 4. By our sufferings for His cause and truth (John xxi. 19). 5. When the honour and advantage of religion is consulted—(1) By faithful ministers (1 Pet. iv. 11). (2) By maintaining the peace and unity of the Church (Rom. xv. 5, 6). (3) By abstaining from things likely to cause scandal, as in the argument concluded by the text. II. THREE THINGS MUST CONCUR THAT OUR ACTIONS MAY BE DONE "TO THE GLORY OF GOD." 1. They must be materially good; we must do what God commands, and avoid what He forbids. 2. They must be done with regard to God, and out of conscience to our duty to Him, and not for any mean or temporal end. If we serve God to please men, if we profess godliness for gain, though the actions be never so good, yet all their virtue is lost. 3. They must not be spoiled by any bad circumstance; for circumstances may render that which is lawful in itself unlawful. III. HOW FAR WE ARE BOUND ACTUALLY TO INTEND AND DESIGN THE GLORY OF GOD IN EVERY PARTICULAR ACTION OF OUR LIVES. 1. This is morally impossible, and therefore cannot be obligatory. 2. It is not necessary, any more than it is for a man who takes a journey every step of his way actually to think of his journey's end. 3. A habitual intention to glorify God in the course of our lives is sufficient; because this will serve all good purposes, as well as an actual intention upon every particular occasion. IV. IS A MAN BOUND TO PREFER THE GLORY OF GOD BEFORE HIS OWN ETERNAL HAPPINESS, as Moses and St. Paul seem to have done? 1. If we could admit the supposition that the two might come in competition, there could be no obligation to choose eternal misery, for that would be to choose sin, the cause of it. And sin is not to be chosen in any case; no, not for the glory of God (Rom. iii. 7, 8). As to the instance of Moses, the phrase of "blotting out of the book of life" probably signifies no more than death. St. Paul's was a vehement and hyperbolical expression of his mighty affection to his brethren according to the flesh. 2. The supposition is senseless. By seeking the glory of God we directly promote our own happiness; the two are inseparably linked together. V. INFERENCES. 1. See here the goodness of God, who is pleased to esteem whatever is for the good of men to be for His glory. 2. Here is a great argument to

us to be very careful of our duty, and to abound in the fruits of holiness, because hereby we glorify God. 3. We should in all our actions have regard to the honour and advantage of religion, the edification, peace, and unity of the Church; because in these things we do in a peculiar manner glorify God. (*Abp. Tillotson.*) *A new activity in life*:—This is one of those brief and wonderful sentences whose simplicity is the mark of their Divine original. In these few words there is that truth after which the best earthly philosophy was always reaching forth in vain. This great principle—I. INVOLVES THE SOLUTION OF THE DARK MYSTERY OF LIFE AND OF OURSELVES. 1. When men of old looked forth into the world around them, they saw everything in broken lights and endless contradictions: good and evil, pain and pleasure, so mingled that the whole constitution of things was hopelessly entangled. They knew not how a good God could permit such misery, nor how an evil God should mingle so much blessing with His curses. And if they turned their thoughts inward, they found the darkness thicken over them. There was such a mixture of great and small, of good and bad. They could not settle wherein their chief good lay, or whither time was bearing them. The voice of God within haunted and distracted them: that unwritten living law, which they continually transgressed, tormented and embarrassed them. 2. Now, on all this confusion rose the gospel of Christ, as a harmonising light. (1) In the world around might now be seen the work of a good and holy God, marred by the sin and wilfulness of His creatures. There was this clue to the continued entanglement, that He was even now working to bring good out of evil. (2) Now man saw why he was so full of greatness and littleness. He saw that the sin which had tormented him was not himself, but his enemy, which, by breaking his relation to God, had taken from him all the true end of his being—the service of a holy God; yea, had brought the strife which had consumed him within his own heart. But he now learned also that his Lord had taken his very nature, that He might constitute Himself the perfect and righteous Head of the fallen race, and so present him again as holy and acceptable before God. Here, then, the mystery was solved. Now, when he met with sin or misery, it was not as a mystery, but as a detected enemy. He knew his place in God's world, and he knew the secret of its apparent contradictions; he could take that place, and walk amongst those contradictions, and hear, with a living meaning flowing forth from them, the words, "Whatsoever ye do, do all to the glory of God." II. IS THE PRACTICAL SPRING OF A NEW ACTIVITY OF LIFE. Every man who has not learned to look upon himself, and all around him, in this light, must be infected more or less with the benumbing spirit of the Manichæan philosophy, which leads him to make his religion principally a speculation—to satisfy himself with better feelings, though his works are evil, and which must diminish the hearty, straightforward service of God. III. RESTORES HIS BROKEN RELATIONS TO HIS FELLOW-MEN, amongst whom, and for whom, he is to work. Believing, as he does, that Christ has redeemed the whole race, every man has, through Christ, become again his brother. IV. GIVES HIM A HAPPY LIBERTY IN HIS WORK. He is working for God, and with God's providence; he need not perplex himself about results: these are God's, not his. It is from this that great deeds spring; it is in this spirit that a man can be contented to labour in the Church for some good end, which may not be accomplished for ages to come. And this spirit of liberty will animate and ennoble all that he does. In his labours it will take away those low present ends which ever haunt and enfeeble self-servers and self-worshippers. In his intercourse with others it will deliver him from the need of those petty distinctions by which men who live on lower rules seek to mark out for themselves a separate path of holiness. In a high and noble sense, "all things are lawful to him." The arts and knowledge of this world, all its triumphs and its stores, he dares to take and to use freely as gifts of his God, as knowing that all things are sanctified to him. And this gives a glory to all his occupations, whilst it keeps him from sinful exultation in any. There can neither be great nor small in services done to God; His greatness makes all equal. Whether he be ruling an empire or ministering to a beggar, what matters it if he is ministering as God's freedman? And this will reach down to the meanest things—to the service even of his body, as well as of his spirit; and will do its work upon those secret springs of the will by which the man is moved and governed. Conclusion: 1. Many allow, within their hearts, low aims and barren earthly motives, on the plea that "to do all to the glory of God" is an overstrained attempt, except for some few saints of a higher level, or that it is a species of service which they can hardly render, who, with full hands and busy heads, are

just entering upon the throng and bustle of life. Let us look into this. Life here, as faith reveals it, is the opportunity of performing certain outward actions from certain inward motives, on the necessary condition that every action will strengthen the motive from which it springs, and make it tend towards growth into a habit; this tendency, moreover, being accelerated, if its direction be evil, by the corruption of our nature—if good, by the gracious influences of the blessed Spirit of God. Thus, then, the opportunities of outward action offered to each one of us are the seeds of our future character for good or for evil, in time and in eternity. Thus, then, this busy opportunity of working, which is made the excuse for not doing all to God's glory, is, in fact, our special call to do all from this very motive: for he who enters on every day's actions in this spirit, strengthens the upgrowth of this spirit within himself: he who performs them from a worldly spirit, makes himself worldly. It is this which will, and must, colour his whole being. 2. If, then, we have such need of this earnest exhortation, let us inquire how we may nourish within ourselves this only worthy habit of doing "all to the glory of God." (1) Strive to possess your souls with a higher estimation of the will of God. As self-worship is your danger, bring yourself into the presence of Jehovah, and the idol of man's majesty must fall before Him. (2) To this reverence for God's will add this: that you strive to realise your true position in this world, as one whom Christ hath redeemed. Without this, God's majesty and might must be to us a continual terror. His will cannot be the will of a Father, unless we so look unto Him. (3) As springing out of this, strive to sanctify every act and undertaking by a special reference to your heavenly Father. (*Bp. S. Wilberforce.*) *Doing all to the glory of God*:—I. THE SCRIPTURES AND COMMON SENSE TEACH THAT THE GLORY OF GOD IS THE ONLY PROPER END AND RULE OF ALL THINGS. For this they were created. By the glory of God is meant His Divine perfection, His essential and infinite excellence, which renders Him the object of admiration and adoration. To act for the glory of God is to act so that His glory is manifested, acknowledged, and admired. The text is therefore an exhortation—1. To make that end the highest commanding end of our actions. (1) Some make their end—(*a*) Their own happiness. (*b*) Their country. (*c*) Their kind. (*d*) All beings. (2) These are false ends. Their selection vitiates religion because it makes something besides God the motive and the end of action—*i.e.*, it substitutes for religion something that is not religion. 2. To make that the rule of our actions. When anything is to be done or left undone—(1) The rule is not—(*a*) Whether it will be agreeable or disagreeable to ourselves, or to others, *i.e.*, popular. (*b*) Nor whether it will be expedient or inexpedient. (2) But whether it will tend to make men admire and worship God or not. II. THIS IS A RULE WHICH APPLIES TO EVERYTHING, GREAT AND SMALL. 1. To the choice of a profession. 2. In determining where we are to labour. 3. In deciding on the distribution and occupation of our time. 4. In determining our outward conduct towards others, our conformity to the world. 5. In deciding on the thoughts, feelings, and purposes which we shall cherish. 6. In the way we bear reproach, neglect, sickness, &c. In short, it is a simple comprehensive universal rule. III. THE REASONS WHY WE SHOULD ADOPT IT. 1. God's glory is the highest end. 2. God Himself has made it the end of creation, providence, and redemption. 3. Christ made it His end. 4. All saints and angels do the same. 5. It is essential to the order and happiness of the universe. What would result if, instead of making the sun the centre of our system, some little satellite should set up, or be set up, as such? 6. The making of any other end our object is the sum and essence of idolatry. 7. It brings the whole life into perfect harmony, inward and outward. It promotes holiness, happiness, and usefulness. 8. It is the end which we must promote, either by our salvation or perdition. (*C. Hodge, D.D.*) *Doing all to the glory of God*:—I. THE GLORY OF GOD IS THE HONOUR WHICH REDOUNDS TO HIS NAME FROM THE EXHIBITIONS OF HIS POWER, WISDOM, AND GOODNESS IN THE NATURAL AND IN THE MORAL WORLD. 1. The heavens declare the glory of God, and the firmament showeth His handiwork. Heaven and earth are full of His glory. But to believe, to admire, and to adore, is all the part which we can take in this province of His glory. We cannot in any way contribute to it. 2. The natural world, however, is not the only or the most exalted domain of God's glory. In the kingdom of mind the majesty of God is more especially enthroned. The affections, the moral sentiments, the intellectual faculties proceed most from Him, they are nearest to Him, they are most like Him. In this province we are not only allowed but expected to act. Our Maker has so en-

dowed us that in the hall of His presence and on the steps of His throne we may assume the station of our birthright, and work with Him and for Him. He has given us faculties to be improved, and affections to exercise, and reason that we might regulate all; and we consult His glory by answering these designs. He bids us help forward the cause of holiness and study the happiness of our fellow-creatures; and so far as we obey these commands, we increase the sum and the splendour of His glory in the world; for what is His glory, but the triumph of religion and benevolence? II. BUT WE ARE TOLD TO DO *all* TO HIS GLORY. How IS THIS ALL-INCLUDING REQUISITION TO BE FULFILLED? We cannot always have the Deity in our thoughts, nor consider whether every occupation will conduce to His glory. Neither can we be always engaged in the high concerns of worship and piety. How then is the precept to be obeyed? 1. Take an instance from domestic life. When we say of an exemplary son that he conducts himself in all things to the honour of his father, we do not mean that in every transaction he had his father's image and approbation in view, but that he was determined never to bring disgrace upon his father's name, that he was ever watchful of his father's interests, and that he so carried the paternal injunctions in his heart that he referred to them unconsciously, and was preserved by a habit of obedience to them from being guilty of practices which they would condemn. 2. Just in this manner may we, the children of God, do all to His glory. When we read a book we do not slowly spell every word; it would certainly be no proof of our scholarship if we did. The accomplished arithmetician calculates his sums without turning over at every process to the simple tables. Religious principle, well instilled and thoroughly received, is present and operative, though unobtrusively and unostentatiously so, through every chapter, page, and paragraph of life. (*F. W. P. Greenwood, D.D.*) *God's glory to be sought in all things*:—1. The universe may be likened to a great machine, the prime motive power of which is God; and man the one who is set to tend upon it. So long as he keeps his place, all is well; but when, instead of regulating his own acts and motions by the movements of the machinery, he throws himself recklessly into the midst of its wheels and levers, he is crushed. 2. The doctrine of the text is that true religion belongs to all the interests of life, or, rather, they all belong to it. False religions are confined to time, place, circumstance; and are satisfied with man's homage in part. They may be compared to chemical attraction, where one particular body has an affinity for another particular body and only for that; whilst true religion is like the attraction of gravitation, which draws all bodies to its centre. The whole man is God's creature, the object of God's care, the purchase of the blood of Christ: should less than the whole man then be sanctified? God's glory should be consulted—I. IN EATING AND DRINKING. The apostle would have us recognise God as the bountiful Benefactor who openeth His hand and filleth all things living with plenteousness. He would not have man eat as the dumb beast eats. He would not have the Christian eat as even many men eat. What a beautiful lesson our Lord hath left us on this subject! About to feed the people miraculously, He called the people to thanksgiving, and in it led the way. How inconsistent excess in eating and drinking, and a form of thanksgiving at meat! It looks as though we would make God the "minister of sin." How degrading thus to live to eat, and not rather simply eat to live to God's glory! The taking of food, if sanctified by religion, is eucharistic, involves devotion in act and habit in one of its highest forms. II. IN THE USE OF SPEECH. In order for speech to glorify God it must be—1. Truthful. God is a God of truth, and He requires truth. 2. Pure. Impurity of thought is wicked; impurity of speech is worse. 3. Habitually temperate and sedate. We need run into no cynical or ascetic extremes, but still it should be remembered that the spirit of Christianity is not a spirit of frivolity. 4. Reverent. 5. Benevolent. 6. Devout. III. IN THE USE OF TIME. Time has but two proper uses, and all others are insignificant in comparison. The first is, to be spiritually wise in, to make our peace with God in; and then, having obtained reconciliation with God through the blood of His Son, to serve Him in it, by the aid of His Spirit, to our lives' end. (*W. Sparrow, D.D.*) *The glory of God the chief end of man*:—I. WHAT IS IT TO GLORIFY GOD? We glorify God—1. By seeking to know Him, because thus we arrive at a better comprehension of His excellence. 2. By constantly acknowledging Him, because we thus declare in the strongest terms how worthy He is of our admiration and regard. 3. By loving Him, because we thus acknowledge His superiority to every earthly object. 4. By serving Him,

because we thus testify that His service is perfect freedom. 5. By delighting in Him, because we thus show that He is greater, and better, and more desirable than all things. II. THUS TO GLORIFY GOD IS THE CHIEF END OF MAN. This I proceed to prove. The design of the Creator in making all things was to exhibit to intelligent beings His own glory. It is absurd to suppose that any created thing could have been made for itself alone. We know not at what period creation commenced; but before that took place God was as happy as when creation appeared. And how?—in the contemplation of His own excellences. But then these excellences could not have been seen if intelligent creatures had not been made. Such a manifestation of His glory was the end for which we were formed. Man therefore is bound by the original law of his creation, in whatsoever he does, to "do all to the glory of God." When God first created man, this was his high office, to be a high-priest, to offer up sacrifices of praise to God continually. When man sinned, he lost sight of this great object; he no longer sought the Divine glory, but began to live to himself. III. FROM THIS GENERAL STATEMENT WE MAY DERIVE SOME REFLECTIONS. 1. Doctrinal. We are taught by this subject—(1) To take a most affecting view of the nature of sin. Sin is nothing less than robbing God of His glory. (2) The only principle laid down in Scripture as constituting evangelical virtue. "Whatsoever ye do, do all to the glory of God": this is the only motive which the gospel recognises and of which God will approve. 2. Practical. Regard this as a motive to vigilance and industry; for this demands the exertion of your whole powers of soul and body. Mark how this rule applies alike to all your employments, and to all your relaxations—will they glorify God? If not, they ought not to be engaged in. (*J. F. Denham, A.M.*) *Of man's chief end* (text; Psa. lxxiii. 25, 26):—I. THE GLORIFYING OF GOD. 1. Its nature. To glorify is either to make glorious or to declare to be glorious. God glorifies, *i.e.*, makes angels or men glorious; but man cannot make God glorious, for He is not capable of any additional glory (Job xxxv. 7). God is glorified, then, only declaratively (Psa. xix. 1). Man declares His glory—(1) By his heart. Honouring God with the lips only is but a very lame and unacceptable performance. He ought to be glorified—(*a*) By our understanding, thinking highly of Him, and esteeming Him above all others. (*b*) By our wills, choosing Him as our portion and chief good. (*c*) By our affections, loving Him, and rejoicing and delighting in Him above every other. (2) By his lips (Psa. l. 23). Therefore man's tongue is called his glory (Psa. xvi. 9), not only because it serves him for speech, which exalts him above the brutes, but because it is given him as a proper instrument for speaking forth the glory of God. (3) By his life (Matt. v. 16). 2. In what respects is God's glory man's chief end? (1) It is man's end—(*a*) It is the end which God aimed at when He made man (Prov. xvi. 4; Rom. xi. 36). (*b*) It is the end of man as God's work. Man was made fit for it (Eccles. vii. 29). The very fabric of a man's body, whereby he looks upward, while the beasts look down, is a palpable evidence of this. (*c*) It is the mark to which man should direct all he does (text; Psa. xvi. 8). (2) It is man's chief end, that which God chiefly aimed at, and that which man should chiefly aim at. God made man for other ends, as to govern, use, and dispose of other creatures (Gen. i. 26); but still these are subordinate. There are some ends which men propose to themselves, which are simply unlawful, and which are not capable of subordination to the glory of God, who hates robbery for burnt-offering. But there are other ends, in themselves lawful, but sinful, if they be not subordinate to the glory of God. Now, God's glory is made our chief end—(*a*) When whatever end we have in our actions, the glory of God is still one of our ends. We may eat and drink for the nourishment of our bodies; but this must not jostle out our respect to the glory of God. (*b*) When it is that which we chiefly design. All other sheaves must bow to that sheaf: as a diligent servant designs to please both the master and his steward, but chiefly the master. (*c*) When it is the perfection of what we design, beyond which we have no more view. Thus we should eat that our bodies may be refreshed, so that we may be the more capable to glorify God. Thus we are to seek salvation, that God may be glorified. 3. The extent of this duty. This must be the end—(1) Of our natural actions (text). (2) Of our civil actions, working our work, buying and selling, &c. (Eph. vi. 7; Prov. xxi. 4). (3) Of our moral and religious actions (Zech. vii. 5). We must pray, hear, &c., for God's glory. 4. The reason of the point is, because God is the first principle, therefore He must be the last end. He is the first and the last, the Alpha, and therefore the Omega. God is the fountain of our being; and there-

fore seeing we are of Him, we should be to Him (Rom. xi.). II. THE ENJOYMENT OF GOD FOR EVER. 1. The nature of this enjoyment. (1) There is an imperfect enjoyment of God in this life; which consists—(*a*) In union with Him, or a saving interest in Him, whereby God is our God by covenant. By this union Christ and believers are so joined that they are one spirit, one mystical body. (*b*) In communion with God, which is a participation of the benefits of that saving relation, whereof the soul makes returns to the Lord in the exercise of its graces, particularly of faith and love. (2) There is a perfect enjoyment of God in heaven. This consists in—(*a*) An intimate presence with Him in glory (Psa. xvi. 11). (*b*) Seeing Him as He is (1 John iii. 2). (*c*) A perfect union with Him (Rev. xxi. 3). (*d*) An immediate, full, free, and comfortable communion with Him, infinitely superior to all the communion they ever had with Him in this world, and which no mortal can suitably describe. (*e*) Full joy and satisfaction resulting from these things for ever (Matt. xxv. 21). 2. The order of this enjoyment. (1) It is a part of man's chief end, and, in conjunction with glorifying of God, makes it up. (2) Glorifying of God is put before the enjoying of Him, because the way of duty is the way to the enjoyment of God (Heb. xii. 14). The pure in heart, and they who glorify God now, shall alone see God, to their infinite joy in heaven. 3. The enjoyment of God is man's chief end in point of happiness, the thing that he should chiefly seek. For this end, consider—(1) What man is. (*a*) He is a creature that desires happiness, and cannot but desire it. (*b*) He is not self-sufficient; and therefore he is ever seeking something without himself in order to be happy. (*c*) Nothing but an infinite good can fully satisfy the desires of an immortal soul. (2) What God is. (*a*) God is the chief good, for He is the fountain good, and the water that is good is always best in the fountain. (*b*) God is all good. There is nothing in Him but what is good. All that is good is in Him; so that the soul, finding Him commensurate to its desires, needs nothing besides Him. (*T. Boston, D.D.*) *True temperance promotive of the glory of God*:—I. ALL THINGS TEND TO PROMOTE THE GLORY OF GOD. 1. In nature (Psa. xix. 1; cxxxix. 4). 2. In Providence. 3. In grace. (1) The incarnation. (2) The resurrection. (3) The gospel of the grace of God. The full development, however, of the works and purposes of grace will be in heaven. II. SIN TENDS TO HINDER THE PROMOTION OF THE GLORY OF GOD with regard to—1. Nature. It closes the eyes, so that it is not seen as showing forth the wisdom and power of God. It stops the ears, so that its voice, proclaiming the goodness and greatness of its Almighty Creator, is not heard. It darkens the understanding (Rom. i. 18–22). 2. Providence. By this our country is distinguished above all other countries; but how is this mighty influence and vast wealth employed? Has not sin perverted our maritime power, so that the visits of our sailors to heathen countries have proved serious hindrances to the spread of the gospel? Are not commercial prosperity and national property sadly abused and obviously misemployed? Not to mention the thousands spent by the lovers of pleasure at places of vanity and dissipation, I would call your attention to what is expended on intoxicating liquors. III. IN WHAT WAY THE GLORY OF GOD MAY BE PROMOTED IN ACCORDANCE WITH THE TEXT. 1. As to eating and drinking. The glory of God is promoted when these exercises fit us for the service of God. If, on the contrary, we eat or drink that which disables us from serving God, then they can in no way promote the glory of God. 2. As to abstinence. Total abstinence from intoxicating drinks may be promotive of the glory of God—(1) When the money usually spent on such liquors is better employed. (2) When done with a view to the benefit of our fellow-creatures. (3) When done with a desire to remove hindrances to the spread of truth and godliness. Conclusion: 1. Whatever others may think of these things, and however they may be determined to act, let us have no part at all in the drunkard's ruin. 2. Be sure you bear in mind that temperance is not regeneration. (*J. F. Witty.*) *Motives of action*:—A king is made glorious by the obedience of his subjects. The parent is honoured by the child. Not by his running around the neighbourhood and saying, "Oh, what a great man my father is!" or, "What a beautiful woman my mother is!" but by studiously fulfilling their wishes. The teacher is honoured, not by what the pupil says, but by what he does. And we honour, or glorify, God by fulfilling His commands. The command of the Bible is, Amid all the thousand questions of life, ask yourself, What is the will of God? Ascertain what this is, and then settle your casuistry by aiming to fulfil it. I. This leads to THE SUPREME QUESTION OF MOTIVES. Ordinarily a motive is supposed to be that which draws out

of a man a line of conduct. But this is wrong. *E.g.*, we say that gold is the motive which impels the miser. No; gold wakes up his avarice, but his will is working in him the desire of acquisition; and the motive power is the faculty, and not the thing which sets the faculty in motion. We say that a man works because he wants food; the truth is, that hunger is the thing which moves him towards the food. The question, therefore, becomes not, What end induces such a course of action? but, What faculties worked in such a course of action? and then you can ask, What was it that started those faculties? Let us look closer at this. 1. Right and wrong consist not in action but in the end or purpose. I take from a store an object of great value and carry it home. Another man takes it and carries it home. In both cases the action is precisely the same; but there is a special reason why that man is a thief and I am not. God has never put a faculty into the mind of a man which is not, in its own sphere and degree, right. If it be wrong, it is because it is acting out of the proper degree and out of its own sphere. 2. Many faculties act, in regard to the other faculties, with co-operation, or with a normal alternation. Many men say, "What was the motive by which I was guided?" And when they look into their minds there is a perfect jumble of motives, as they interpret them. A man says, "I am afraid I was not actuated by right motives; for I can discern the traces of other motives." The normal activity of the mind, in every case, is the result, not of a single faculty, but of all the faculties. The revolution of forces which go to make up the process of your thought in a single hour is a more stupendous work than any that was ever performed in a laboratory. If it were possible for a man to put sensitised paper in his hat and have everything that he thought or felt stamp itself thereon the journal of an hour thus recorded would take him two days to read. And yet men are troubled because there is not a singleness of motive which inspires their action! 3. The power of any action in men depends, not on the singleness, but on a combination of faculties. Instead of other faculties invalidating any course of conduct, or making it inferior, its value depends upon the other faculties which are concentrated in the production of it. The highest condition of the mind is that in which all the pipes in the multiform organ are uttering their appropriate sounds in the proper way. 4. Moral character is to be determined or primary and regnant motives and not simply by auxiliary ones. Thus a man says, "I have made up my mind to join the Church; but I do not know that I am sincere in wishing to do it." What is the matter? "Well, nothing would please my wife and my mother so much; and I have thought perhaps it was to please them that I was going to join it." Well, it is right that you should inquire whether these are the prime feelings; but, if you say, "I see that the time is going fast with me, and that if ever I am to change and get a hold on heaven I must do it soon, and now I am determined to obey my Master according to the best of my ability," there is a motive that should be sovereign; and if then, when that is settled, you think that everybody who loves you will be happy, this collateral motive will be a help to the other. Again, thoughts of personal interest are not wrong under such circumstances. Godliness is profitable for this world and for that which is to come; only see that your chief motive is to glorify God. II. THE SUBJECT THROWS LIGHT UPON QUESTIONS WHICH HAVE ARISEN IN THE MINDS OF MANY WHO HAVE NOT TAKEN THE COMFORT IN THEIR RELIGIOUS LIFE WHICH THEY MIGHT IF THEY HAD BEEN BETTER INFORMED AS TO THEIR DUTY. 1. On the one side is the danger of indifference to all motives. Men ought to want to do the best things from the best motives, *i.e.*, with their noblest faculties; but it is better to do a right thing from the poorest motive than not at all. If you make the condition of right living onerous the great mass will be discouraged. If you say to a man, "You have before you an ideal of Christian duty, and you must live up to that, you must act from the highest motives—for if those motives are adulterated by lower ones, they go for nothing"; you screw the man up till he is like a violin-string that goes squealing higher and higher until by and by it snaps and no longer has any power. There are thousands who began honestly to live a Christian life, but on whom were put tests, until they were screwed so high that the feeling in them snapped; and now they are in despair, and say, "There is no use of my trying any longer." 2. There is great feebleness, and a great want of generous momentum in the Christian life, which comes from the consciousness of one's self. Any course of self-examination is mischievous that puts a man all the time upon thinking of himself; under which a man is continually asking himself, "Am I going right now?"—saying, *e.g.*, at ten o'clock, "Well, I have gone right all day so far"; but at twelve says, "Have I had the glory of God before me up to this time?" You are not to sit

and brood over your possible conduct. You are to take your direction and be sure it is right, and then make a fire, and put on steam, and go ahead, and trust yourself on the way. (*H. W. Beecher.*) *The praising life*:—1. The praises of God should not be kept only for Sunday. A Christian's whole life should be a life of praise. Every day sees all nature singing its *Te Deum*, and shall we alone keep silence? 2. All our lives are woven of a different pattern, but in all we can trace the golden thread of God's mercy, of Christ's redeeming love. When we remember how little we have deserved God's goodness, how little we have done for Him who doeth all for us, surely our lips must break forth into praise. We owe Him "our creation, preservation, and all the blessings of this life," &c. 3. But we must praise God not only with our lips but in our lives, making our life one long hymn of praise. To do this you must make it—I. A CONTENTED LIFE. Murmuring lips can shape no praises. There is the legend, that one day Elijah appeared suddenly in the crowded market-place of a great city. The prophet, on being asked who among that crowd would be saved, pointed to two mechanics talking and laughing merrily together. These men had done no great thing, but they were contented with such things as they had, they worked honestly and cheerfully at their trade, they thanked God for His mercies, and never spoke evil of their neighbours. So the man or woman who takes what God sends, be it sunshine or shower, and can look up and say truly, "Thank God," who works cheerily without grumbling, "as unto the Lord, and not unto men," such an one praises God. If men would understand this, they would not look on their work as a curse, but a blessing. The reason why it is so hard to get working-men to church is because they have never learned to praise God in their work, and so they do not care to praise Him in His holy temple. II. BY HELPING TO MAKE OTHERS HAPPY, AND BY LEADING THEM TO JESUS. I believe that the sight of a mother teaching her little one to pray, or that of a gentle friend soothing the sorrows of an invalid, or leading a wrong-doer to a better mind, are precious in God's eyes above all the great works of the greatest men of all time. These things, like Mary's ointment, are remembered for ever. The sacrifice of love is the best praise offered to the all-giving God. It was said by one of old that life consisted of two heaps; a large one of sorrow, a small one of happiness. And whoever carried a little atom from one to the other did God service. To make others happy, especially to make them good, is an offering of a sweet-smelling savour to the Lord. They tell us that they can trace in the sandstone the marks of a raindrop that fell a million years ago. So the smallest act of love done for God shall leave its mark, if not seen here in time, it will be visible in eternity. (*H. J. W. Buxton, M.A.*) *Religion in common life*:—In all ages there has been a tendency to set apart certain days, places, and occasions for worship; and these have their importance. A man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. If a steamer put out for Southampton, and go one day in that direction and the other six days go in other directions, how long will it take the steamer to get to Southampton? And though a man may seem to be voyaging heavenward on the Sabbath, if, during the following six days he is going towards the world, the flesh, &c., he will never ride up into the harbour of heaven. We want to bring the religion of Christ into—I. OUR EVERY-DAY CONVERSATION. When a dam breaks, and two or three villages are overwhelmed, or an earthquake swallows a city, then people begin to talk about the uncertainty of life, and imagine that they are engaged in religious conversation. No. You may talk about these things and have no grace in your heart. If there is anything glad, beautiful, important about religion we ought to be continuously speaking about it. And yet how few circles there are where it is welcome! As on a summer day, when the forests are full of life and carol, if a hawk appear in the sky the forests are still; just so I have seen a lively religious circle silenced on the appearance of anything like religious conversation. But then we must live religion or we cannot talk it. If a man is cross, uncongenial, and hard, and then begins to talk about Christ and heaven, everybody is repelled by it. II. OUR EVERY-DAY EMPLOYMENTS. "Oh," you say, "that is very well if a man handle large sums of money, or if he has an extensive traffic; but my sphere is too humble for the action of such grand principles." Who told you so? God watches the faded leaf as certainly as He does the path of the sun. And the moss makes as much impression upon God's mind as the cedar. When you have anything to do in life, however humble it may seem to be, God is always there to help you to do it. A religion that is not good in one place is not worth anything in another place. The man who has only a day's wages in his pocket as certainly needs the guidance of religion as he

who rattles the keys of a bank. Plato once said that spirits of the other world came back to this to find a body and a sphere of work. One came and took the body of a king and did his work. Another took the body of a poet and did his work. After a while Ulysses came, and he said, "Why, all the fine bodies and all the grand work are taken. There is nothing left for me." And some one replied, "Ah! the best one has been left for you—the body of a common man, doing a common work, and for a common reward." A good fable for the world, and just as good a fable for the Church. "Whether ye eat or drink," &c. III. OUR EVERY-DAY TRIALS. For severe losses, for trouble that shocks like an earthquake, we prescribe religious consolation; but for the small annoyances of last week, how much of the grace of God did you apply? "Oh!" you say, "these trials are too small for such application." My brother, they are shaping your character, souring your temper, wearing out your patience, and making you less and less of a man. A large fortune may be spent in small change, and a vast amount of moral character may go away in small depletion. A swarm of locusts will kill a grain-field sooner than the incursions of three or four cattle. Rats may sink a ship. One lucifer match may send destruction through a block of storehouses. Catherine de Médici got her death from smelling a poisonous rose. Columbus, by stopping and asking for a piece of bread and a drink of water at a Franciscan convent, was led to the discovery of a new world. There is an intimate connection between trifles and immensities, between nothings and everythings. Now, be careful to let none of those annoyances go through your soul unarraigned. Compel them to administer to your spiritual wealth. Our Government does not think it belittling to put a tax on trifles. The individual taxes do not amount to much, but in the aggregate to millions of dollars. And I would have you put a high tariff on every annoyance that comes through your soul. This might not amount to much in single cases, but in the aggregate it would be a great revenue of spiritual strength and satisfaction. A bee can suck honey even out of a nettle, and if you have the grace of God in your heart you can get sweetness out of that which would otherwise annoy. IV. OUR EVERY-DAY BLESSINGS. When the harvests are in we assemble in churches and are very thankful. But every day ought to be a thanksgiving day. We have to see a blind man led by his dog before we begin to bethink ourselves of what a grand thing it is to have eyesight. We have to see some wounded man hobbling on his crutch, or with his empty coat sleeve pinned up, before we learn to think what a grand thing God did for us when He gave us healthy use of our limbs. We are so stupid that nothing but the misfortunes of others can rouse us up to our blessings. The cow that stands under the willow chewing its cud looks very thankful; and who can tell how much a bird means by its song? The aroma of the flowers smells like incense, and mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! Yet, who thanks God for the water that gushes up the well and that foams in the cascade, and that laughs over the rocks, and that patters in the shower, and that claps its hands in the sea? Who thanks God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism? We take all these things as a matter of course. But suppose God should withdraw these common blessings? (*T. De Witt Talmage, D.D.*) *Religion in daily life*:—Man must not separate his life from God. By so doing he ruins his own soul. Can the stream continue to flow when disconnected from the fountain? Can the tree blossom and fruit when uprooted from the earth? Can a boy say, "Father I can do without you"? Let everything you do, then, have reference to God. Do all things to His glory. I. How? 1. Let everything we do show the intention of God in our existence. The flowing of the river, the fruit and fulness of the tree, the shining of the sun, &c., are exhibitions of God's purposes in those objects. Does your life tell what God's intention is with it? If so, you glorify God. 2. Let everything be done in obedience to God. We live in the midst of a complicated system of laws—physical, mental, moral. Obedience to these is glory to God. 3. Let all things be so done that when they are completed they shall be to the praise of God's wisdom, power, and love. The artist is moved by his genius and paints a picture. When exhibited the genius of the artist is praised. Every good man has in his heart the inspiration of God. Let him, then, so act that when his works are completed they shall be to the glory of God. II. IN WHAT? 1. In business. (1) Here religion is an absolute necessity. Business requires—(*a*) Integrity, and religion makes a man just, truthful, &c. (*b*) Strength and health in business. Let men do the business of life in

the spirit of religion, and a voice shall break over them saying, "The everlasting arms are underneath thee; thou shalt not bear thy burden alone. Cast thy burden on the Lord." (2) Religion connects the business of this life with the affairs of another. Business is a dull leaden cloud in itself: let in the light of eternity upon it and it becomes glorious. 2. In government. (1) The government of a family is never done well without religion. The development of your boys and girls will never be beautiful if you rule the home without God. (2) The government of society cannot be well done without religion. A great city is likely to become a mass of sin and misery without it. (3) No nation was ever yet governed well without some kind of religion. Rome began to decline when the priests began to laugh at each other, and the thinkers to ask, "What is truth?" France tried to govern without God, and the wicked attempt ended in the Reign of Terror. 3. In literature. This to work for good must be permeated with the principles of religion. (1) Truth. (2) Purity. (3) Kindness. The truth of criticism should be baptized with love. 4. In science. Men of science need the light of religion for the sake of their own science. If you were to read a book that you could not understand, would it not be of immense advantage to have the author present to explain it? The material world is God's book, and if you would understand its higher hieroglyphics you must pray. 5. In philosophy, which is the noble attempt of the greatest minds to answer three great questions. Now there are no answers so wise and deep as the old ones. Whence? From God. How? Nobody knows. Why? That the universe might be filled with blessedness to the glory of God. (*T. Jones, D.D.*)

Glorify God:—I. CONTRAST THIS PRINCIPLE WITH WHAT NATURALLY INHABITS OUR OWN BOSOMS, and we shall then be fully convinced that this text must have God for its Author. Believe me when I tell you that we are all, in every thought, and word, and action, engaged in undeifying God and deifying ourselves. I do not mean to say that there are not many amiabilities in members of civil society which ought to endear them to us; but, mark me! you will find the loveliest of these amiabilities in the brute creation. I refer you to the ingenuity and love with which the parent brute defends its young. It does everything it could possibly do, even if possessed of the reasoning powers of man. We hear a great deal of human friendship: human friendship, without the grace of God, I boldly assert, is inferior to the friendship of a dog. There is a something awfully defective in the best works of man—in all his loveliest emotions. "God is not in all his thoughts," he is a withered branch separated from the parent tree. II. I WOULD ASSIGN THE MOST SATISFACTORY REASONS WHY GOD SHOULD BE GLORIFIED IN ALL OUR THOUGHTS, WORDS, AND ACTIONS. 1. God glorifies Himself in calling all things into existence. Saints and angels are triumphing in this truth in heaven, and ever will triumph in it. 2. For the same reason He preserves everything in existence, namely, to glorify Himself. 3. It is for His own glory that He governs all things; and we should bear this in mind while courting at His hands the sublimest principles of action. 4. God glorifies Himself in His mercy infinitely more than in anything else. 5. He glorifies Himself in His vengeance. 6. The obedience of all innocent beings is fully influenced by this principle, or rather they have this end fully in view, the glory of God in all things. III. HOW GOD TEACHES MAN THIS SUBLIMEST PRINCIPLE OF ACTION? 1. By convincing him of sin in its evil and desert—in its evil, as being committed against God—in its desert, as meriting nothing less than His eternal wrath and condemnation. 2. By revealing His Son in the heart of man. 3. By conferring a new disposition upon man—a disposition that involves the glory of God in all His beauty and perfections. (*W. Howels.*)

Subserviency to the Divine glory:—I. BY THE TERM "GLORY," WHEN REFERRING TO GOD, WE ARE TO UNDERSTAND HIS ESSENTIAL ATTRIBUTES AND CHARACTER, especially as displayed in the works of creation, providence, and grace. It may serve to illustrate this definition, to consider that the glory of any human beings consists in the display of those parts of their conduct which are deemed worthy of admiration. Thus the false glory of warriors and conquerors has ever been sought to be promoted by the declaration and celebration of their deeds of valour; the glory of the beneficent, by the record of their acts of charity; and the glory of men of science by the name they acquire for the discoveries which they make. Those who desire to extend the glory of such persons effect their object by extending the knowledge of what has been accomplished by the subjects of their admiration; and in proportion to the degree of manifestation, is the amount of glory attained. So with respect to the Divine character, the glory in itself is infinite, because it consists in the uncreated excellency of infinite perfection; but the manifestation of the glory is increased or diminished according to

our knowledge or ignorance of the attributes and acts and character of the most high God. II. CONSIDER THIS GLORY AS THE END OF GOD IN CREATION, PROVIDENCE, AND GRACE, and how the creatures are made subservient thereto. It is quite conceivable that Jehovah might have continued to delight Himself alone, without putting forth any act of creative power; but it became His infinite goodness to communicate and reveal itself by giving being to various ranks of intelligent creatures. After He had created the angels, He might have paused for ages longer before He condescended to form the material world, or to people it with inferior beings. But it was His blessed will to increase the happiness of the angels, by increasing their knowledge of Himself; and therefore the command went forth, the earth arose out of chaos, and the morning stars sang together, and the sons of God shouted for joy, at the new manifestation of the Divine glory. Wisdom and love and power were magnified by their being put forth into exercise. The glory of the Divine attributes doth shine brighter and brighter until the perfect day, and a fuller and fuller disclosure of them may be looked forward to, in the kingdom of God. They dwell, as in a fountain, in Jehovah; they streamed forth as a wide and rapidly increasing river in the works of creation and preserving Providence; but they spread into a searchless and unbounded ocean in the displays of redeeming grace. III. NOTICE SOME OF THE PRACTICAL DIRECTIONS ARISING OUT OF THE SUBJECT THUS UNDERSTOOD. 1. If our only true enjoyment is to be found in the knowledge of the glory of God, this fact affords a new argument for highly estimating that whereby this glory is revealed. 2. In order to carry out into our habitual conduct the precept of the inspired apostle, it is necessary that we cordially acquiesce in the design of God. As long as we adopt any other end, we are pursuing vanity and lies. 3. Diligently cultivate the use of those means which are fitted to increase our knowledge of God. 4. Before engaging in any pursuit, consider how it bears upon the great ultimate end of all things. God hath given you mental faculties, and you ought to employ them; but see that they are employed about those objects which tend to promote His glory. God hath given you affections, and these affections are not to lie dormant; but see that they are awake to objects becoming a pilgrim and a stranger upon earth. He permits you to enjoy intercourse with your fellow-men; but see that your speech be always with grace, seasoned with salt. It is in the way of self-denial, of lowliness, of dependence, that fresh revelations of Divine beauty meet the traveller in his journey heavenward. 5. Consider the variety of ways in which we may advance the Divine glory. (*H. Craik.*) *The duty of glorifying God*:—One great object of religion is to bring men to a sense of the duty which they owe to God. I. To understand THE NATURE OF THE PRINCIPLE which St. Paul here inculcates we should observe the cases before him, in the context from which he takes occasion to prescribe this general rule. This chapter contains advice upon three particular cases of conscience. The first respects the lawfulness of assisting at idolatrous feasts, such as were held in pagan temples, and in honour of the pagan worship. Of these entertainments some Christians, it appears, who were less careful to please God than to gratify their worldly connections, condescended to partake. The second case was that of buying such flesh in the market; for whatever part of the animal was not consumed on the altar, or distributed for presents and entertainments, was exposed publicly to sale. And to this the apostle gives his decided sanction. "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." The third case respected the propriety of eating these same meats at the table of a heathen acquaintance, and this is resolved like the last. Being invited as to a common meal, you are in general to partake of it as such, without either uneasiness or remark. "Whatsoever is set before you, eat, asking no question for conscience sake." This leads to the general conclusion—not only in these cases but in all others—"Whether ye eat or drink," or abstain from either; in a word, "whatever ye do, do all to the glory of God." We see, then, that the principle here inculcated is of the soundest, most enlightened, and vigilant kind: sound, as forbidding strictly whatever is really an offence: enlightened, as it discriminates what is sinful from what only seems so to be: and watchful, in attending not merely to an action as it stands alone, but even to those possible effects of it which might bring disbonour to God. The great rule of our life must be regard to God's honour, and this rule must be applied on occasions when we perhaps think little of responsibility. II. Having thus examined the nature of the principle, let us proceed to SHOW ITS OPERATION IN SANCTIFYING THE COMMON ACTIONS OF LIFE. It is not often that the best of men have a due sense of the value of Christian principle in this point of view. And as to the world at large they can scarcely understand the application of

it. With them religion is confined to acts of worship, morality is the principle of our duty to man; and interest, inclination, custom, convenience are to direct the vast variety of human actions which are less perfectly of the moral kind. Thus, in all the ordinary conduct of their lives, in their business and their amusements, in the connections they form, and the society they frequent; in the use of their time, their influence, their fortune, or their talents; in the management of their families; in their habits of personal indulgence; in their common discourse; in their general bearing and behaviour they live altogether without regard to God. But let us take a particular instance or two. Take first the duties of any humble and laborious calling—of a husbandman, of a mechanic, of a servant, of one who must labour for a subsistence, and whose whole time is occupied in the work of his vocation. If a man submits to this lot as a mere act of necessity, if he goes through his toil with cheerfulness, because he thus supplies his wants, or procures his humble comforts, or hopes one day to improve his condition; though he may be acting well and wisely in some points of view he does nothing to the glory of God. But suppose that he thus reflects on his condition, and says, "I will therefore go to my labour cheerfully: I will pursue it diligently, as God's appointment: I will consider this as my place in the great family of His creatures, and endeavour to serve Him in it." Such views would consecrate the labours of the day. Thus would a man be glorifying God. But there may be a question of some importance here. Are these reflections to be continually passing in the mind? Or, is nothing done to the glory of God, when we do not place it thus distinctly before us, as our express and particular object? I answer, when the principle exists and thrives, such reflections will of course be frequently occurring. But when it is well-formed and established we shall act by it on all common occasions, not so much from reflection as from habit; and be led into the feelings and duties which our object demands without recalling it expressly to our thoughts. A parent who lives for the welfare of her child has no need to reason with herself upon the matter; nor, in every single act which promotes her object, to have it strongly or expressly in her eye. She feels rather than reasons, she acts rather from habit than deliberation. 2. Let me briefly show the operation of this same principle in another instance. There are various peculiar duties attached to every rank and relation in life. To parents and children for example, to husband and wife, to master and servants. The duties of these relations may be performed, and decently performed, without any regard to God. A heathen parent may have a tenderness of affection for his children which all mankind must admire. In such cases natural affections or ordinary motives do that, in part, which the aid and control of a higher principle would enable them to do much better—and God is only so far glorified as the general order and harmony of His creatures demonstrates the perfection of the Creator. But where the heart is renewed, and a regard to God implanted, the influence of this principle will extend to the various relations of life, and all their duties be placed on a new footing. Thus our very amusements and relaxations should be enjoyed upon principle. As far as they are subservient to right ends they may be indulged with a good conscience. Thus, too, the food and rest which we require should be taken upon Christian principles. Such then are the objects we shall keep in view, and such the motives from which we shall act in proportion as we feel the power and possess the true spirit of the gospel. And now let us turn to our own consciences and hearts. What is our prevailing principle? Is it the fear and love of God? Or is it our own gratification or temporal advantage alone? I say alone, because we may conscientiously seek our own advantage when it is in subserviency to the will of God. That will and our own interest point frequently to the same line of conduct. Again, let this subject convince us of the error of those who confine religion to devotional duties. Lastly, would we possess this principle of doing all things to the glory of God, let us first seek to have the love of God shed abroad in our hearts. The effect is a great one, the motive which produces it must therefore be powerful. Let us love God, and we shall serve Him faithfully and universally. (*J. Venn, M.A.*)

Doing glory to God in pursuits of the world:—When persons are convinced that life is short, when they feel that the next life is all in all, then they are apt to undervalue this life altogether, and to forget its real importance. This state of mind is chided in figure in the words of the holy angels to the apostles, when they say, "Ye men of Galilee, why stand ye gazing up into heaven?" In various ways does the thought of the next world lead men to neglect their duty in this; and whenever it does so we may be sure that there is something wrong and unchristian. Now I am far from denying that a man's worldly occupation may be his cross. Again, I am

far from denying that under circumstances it may be right even to retire from the world. But I am speaking of cases when it is a person's duty to remain in his worldly calling, and when he does remain in it, but when he cherishes dissatisfaction with it: whereas what he ought to feel is this—that while in it he is to glorify God, not out of it, but in it, and by means of it, according to the apostle's direction, "not slothful in business, fervent in spirit, serving the Lord." Now what leads such a person into this mistake is that he sees that most men who engage cheerfully and diligently in worldly business, do so from a worldly spirit, from a low carnal love of the world; and so he thinks it is his duty, on the contrary, not to take a cheerful part in the world's business at all. But surely it is possible to "serve the Lord," yet not to be "slothful in business"; not over devoted to it, but not to retire from it. 1. "Do all to the glory of God," says St. Paul, in the text; nay, "whether we eat or drink"; so that nothing is too slight or trivial to glorify Him in. We will suppose a man who has lately had more serious thoughts than he had before, and determines to live more religiously. In consequence of the turn his mind has taken he feels a distaste for his worldly occupation. The ill-instructed man will at once get impatient and quit it; or if he does not quit it, at least he will be negligent and indolent in it. But the true penitent will say to himself, "No; if it be an irksome employment, so much the more does it suit me. I deserve no better. I am bound to afflict my soul for my past sins. Far from repining, I will, through God's grace, go cheerfully about what I do not like. I will deny myself. I know that with His help what is in itself painful will thus be pleasant as done towards Him. But leave it without a call from God, I certainly must not. On the contrary, I will work in it the more diligently, as far as higher duties allow me." 2. A second reason which will animate the Christian will be a desire of letting his light shine before men. 3. Thankfulness to Almighty God, nay, and the inward life of the Spirit itself, will be additional principles causing the Christian to labour diligently in his calling. He will see God in all things. He will recollect our Saviour's life. Christ was brought up to a humble trade. Thus he will take his worldly business as a gift from Him, and will love it as such. 4. True humility is another principle which will lead us to desire to glorify God in our worldly employments if possible, instead of resigning them. Christ evidently puts His greater blessings on those whom the world despises. He has bid His followers take the lowest seat. 5. Still further, he will use his worldly business as a means of keeping him from vain and unprofitable thoughts. One cause of the heart's devising evil is, that time is given it to do so. The man who has his daily duties, who lays out his time for them hour by hour, is saved a multitude of sins which have not time to get hold upon him. 6. Lastly, we see what judgment to give in a question sometimes agitated, whether one should retire from our worldly business at the close of life, to give our thoughts more entirely to God. On the whole, then what I have said comes to this, that whereas Adam was sentenced to labour as a punishment, Christ has by His coming sanctified it as a means of grace and a sacrifice of thanksgiving, a sacrifice cheerfully to be offered up to the Father in His name. It is very easy to speak and teach this, difficult to do it; very difficult to steer between the two evils—to use this world as not abusing it, to be active and diligent in this world's affairs, yet not for the world's sake, but for God's sake. (*Plain Sermons by Contributors to "The Tracts for the Times."*) *The chief end of man:*—1. That God's glory is the end of our being. 2. That God's glory should be the end of our doing. 3. The ground of both these, because both being and doing are from Him, therefore they ought to be both for Him. God is independent altogether and self-sufficient. This is His royal prerogative, wherein He infinitely transcends all created perfection. He is of Himself, and for Himself, from no other, and for no other, but of Him, and for Him are all things. But the creature, even the most perfect work, besides God, it hath these two ingredients of limitation and imperfection in its bosom. It is from another and for another. It hath its rise out of the fountain of God's immense power and goodness, and it must run towards that again, till it empty all its faculties and excellencies into that same sea of goodness. Dependence is the proper notion of a created being, dependence upon that infinite independent being, as the first immediate cause and the last immediate end. You see then that this principle is engraven in the very nature of man. It is as certain and evident that man is made for God's glory, and for no other end, as that he is from God's power, and from no other cause. And there is the more reason of it that His Majesty's seeking of His own glory is not prejudicial to the creature's good, but the very communication of His fulness goes along with it; so

that in glorifying Himself He is most beneficial to His own creatures. "All things are of Him and for Him," but man in a peculiar and proper way. As God in making of man, He was pleased of His goodness, to stamp him with a character of His own image, and in this He puts a difference between man and other creatures; that he should have more plain and distinct engravings of Divine majesty upon him, which might show the glory of the workman. So it appears that he is in a singular way made for God as his last end. As he is set nearer God, as the beginning and cause than other creatures, so he is placed nearer God as the end. But you may ask, what is it to glorify God? Doth our goodness extend to Him? Or is it an advantage to the Almighty that we are righteous? No indeed. And herein is the vast difference between God's glorifying of us and sanctifying of us, and our glorifying and sanctifying of Him; God calls things that are not and makes them to be; but we can do no more, but call things that are, and that far below what they are. God's glorifying is creative, ours only declarative. He makes us such, we do no more but declare Him to be such. This then is the proper work that man is created for, to be a witness of God's glory, and to give testimony to the appearances and out-breakings of it, in the ways of power, and justice, and mercy, and truth. Other creatures are called to glorify God, but it is rather a proclamation to dull and senseless men, and a provocation of them to their duty. The creatures are the books wherein the lines of the song of God's praises are written, and man is made a creature capable to read them, and to tune that song. They are appointed to bring in bricks to our hand, and God has fashioned us for this employment, to make such a building of it. We are the mouth of the creation, God will open the mouths of asses, of babes and sucklings, and in them perfect praises (Psa. viii. 1, 2). Epictetus said well, "If I were a lark I would sing as a lark, but seeing I am a man what should I do but praise God without ceasing?" It is as proper to us to praise God as for a bird to chant. All beasts have their own sounds and voices peculiar to their own nature, this is the natural sound of a man. Now as you would think it monstrous to hear a melodious bird croaking as a raven, so it is no less monstrous and degenerate to hear the most part of the discourses of men savouring nothing of God. If we had known that innocent estate of man, oh, how would we think he had fallen from heaven! This, then, is what we are bound unto by the bond of our creation; this is our proper office and station God once set us into when He assigned every creature its own use and exercise. This was our portion (and oh, the noblest of all, because nearest the King's own person) to acknowledge in our hearts inwardly, and to express in our words and actions outwardly, what an one He is, according as He hath revealed Himself in His Word and works. Well, then, without more discourse upon it, without multiplying of it into particular branches, to glorify God is in our souls to conceive of Him, and meditate on His name, till they receive the impression and stamp of all the letters of His glorious name, and then to express this in our words and actions, in commending of Him, and obeying of Him. Our soul should be as wax to express the seal of His glorious attributes of justice, power, goodness, holiness, and mercy. And as the water that receives the beams of the sun reflects them back again, so should our spirits receive the sweet warming beams of His love and glorious excellency, and then reflect them towards His Majesty with the desires and affections of our souls. All our thoughts of Him, all our affections towards Him, should have the stamp of singularity such as may declare there is none like Him, none besides Him; our love, our meditation, our acknowledgment should have this character on their front, there is none besides Thee. Thou art, and none else. And then a soul should by the cords of affection to Him, and admiration of Him, be bound to serve Him. Then a soul will glorify God, when love so unites it to God, and makes it one spirit with Him, that His glory becomes its honour and becomes the principle of all our inward affections and outward actions. Now, when we are speaking of the great end and purpose of our creation we call to mind our lamentable and tragical fall from that blessed station we were constitute into. "All men have sinned and come short of the glory of God" (Rom. iii. 23). His being in the world was for that glory, and he is come short of that glory. O strange shortcoming! Short of all that he was ordained for! What is he now meet for? For what purpose is that chief of the works of God now? But behold! the goodness of the Lord and His kindness and love hath appeared towards nan, "not by works of righteousness which we have done, but according to His mercy, He saved us through Jesus Christ" (Titus iii. 4, 5). Our Lord Jesus, by Whom all things were created, and for whom He would not let this excellent workmanship perish so, therefore He goes about the work of redemption. A second

creation more laborious and also more glorious than the first, that so He might glorify His Father, and our Father. This is the end of His second creation as it was of the first; "We are His workmanship created to good works in Christ Jesus (Eph. ii. 10). We once came short of our end. God's glory and our happiness; but know that it is attainable again. We lost both, but both are found in Christ. Awake then and stir up your spirits else it shall be double condemnation, when we have the offer of being restored to our former blessed condition, to love our present misery better. You are sent into the world only for this business, to serve the Lord. Now what will many of you answer? If you speak the truth you must say, "Lord, I spent my time in serving my own lusts, I was taken up with other businesses and had no leisure, I was occupied in my calling," &c. Even as if an ambassador of a king should return him this account of his negotiation, I was busy at cards and dice, I spent my money, and did wear my clothes. Though you think your ploughing, and borrowing, and trafficing, and reaping very necessary, yet certainly these are but as trifles and toys to the main business. Oh, what a dreadful account will souls make! Know, my beloved, that you were not made for that purpose, nor yet redeemed either to serve yourselves or other creatures, but that other creatures might serve you, and ye serve God (Luke i. 74, 75). And this is really the best way to serve ourselves, and to save ourselves, to serve God. Self-seeking is self-destroying; self-denying is self-saving, soul-saving. Here is a compendious way to glorify God. Receive salvation of Him freely, righteousness and eternal life, and this sets a seal to God's truth, and grace, and mercy: and whoso counts the Son worthy to be a Saviour to them, and sets to their seal of approbation to Him whom God the Father hath sent and sealed, he also honours the Father, and then he that honoureth the Father hath it not for nothing, "for them that honour Me, I will honour" (1 Sam. ii. 30), says the Lord; and "he that serves Me him will My Father honour" (John xii. 26). (*Hugh Binning.*) *The great aim of life*:—It is difficult for us, accustomed to the use of the phrase, "the glory of God," to imagine the fresh interest and the new dignity with which this clear ringing sentence of the apostle must have invested even the humblest lives of those who first listened to it. To some, no doubt, such as the proselyte Titus Justus, or Crispus, the ruler of the synagogue, who had found in the Church the true Israel of God, the real goal of Judaism, the idea of the Divine glory being the end of life was not strange. But to the Greek converts the contrast between their present life and a past, from which an interval of at most three years separated them, must have come home with an almost overpowering force. Now they were instinct, unless indeed they were losing it by self-will, with the power of a new life, for "they were washed, they were sanctified, they were justified in the name of the Lord Jesus, and in the Spirit of their God." Now they were the glad possessors of a revelation from on high, such as gave them the key to understanding the world's history and their own. A little before, the skill and power and beauty of life, regarded as merely human, had thrilled them, but it was satisfaction on the surface with the present world which had been complete. 1. It is, I think, worth while, by strong and true efforts of the imagination to rescue the apostle's magnificent axiom from the insincere conventionality with which we too often drape it, as we strive to realise the power which must have marked the moment of its earliest enunciation. Are some of the younger among us perplexed, are some of the older tempted almost to despair, at the fact of our age being distinguished by efforts, not seldom both earnest and honest, to reconstruct morality, whose basis we had rightly believed to be Divine, on foundations purely of man's making? The explanation is not far to seek. History will tell you that when (as in the thirteenth century, or the sixteenth, or the eighteenth) there is a decay of personal religion in men's relationship to God, to self, to the world, a desire to have morality as our very own, apart from God, is sure to appear. We know what the Church of Corinth had become. And yet, in a centre of luxury and license, face to face with a Church which would have been pronounced by modern objectors to missions as "a total failure," or else as an imposture, the apostle loses neither nerve nor heart. Impurity, conceited folly, untempered feeling, unhallowed rivalry, spiritual decay, these shall all be things of the past; each pulsation of the pure moral enthusiasm of the regenerated life will throw the whole being of those Corinthians upon revealed truth; each new perception of revealed truth will increase the volume of the moral force of their entire being; and, therefore, "whether they eat or drink, or whatsoever they do, they will do all for the glory of God." 2. The principle then was set before men whom, despite whatsoever imperfections, St. Paul could discern an inextinguishable

power, such as would enable them to make it the chief among the final aims of their lives. The power which we have striven to realise must not be forgotten, if we would understand the maxim. Apart from the power of which the apostle and the Corinthian converts alike were conceivers, the maxim might indeed have been impressive, but it would have awakened no response. Instead of being, as it has become, the possession of multitudes, it would, like the wonderful saying of Epictetus, or Seneca, or M. Aurelius, have been nothing more than the word of a solitary thinker. But the Corinthians felt that it was not a mere sentiment. 3. And, certainly, the principle has been tested long enough to make us confident in adopting it as the end which shall determine conduct, especially as no other end has yet been found to be adequate, or other sanctions to be really influential. (1) To St. Paul, as to his Jewish converts, the principle, although now instinct with a vivifying spirit unknown in their earlier days, was not strange. The main instrument in St. Paul's mental education, even while he sat at the feet of the renowned teacher whom his contemporaries fondly named "The Beauty of the Law," had undoubtedly been the creed of Judaism, the fulness of which in its developed form became known to him when an apostle as it had never been known before. "The Lord our God is one Lord." You may have sometimes wondered how it was that a nation which, except at rare intervals, must have seemed to the empires around so paltry and so down-trodden as the Jewish nation, did nevertheless most clearly contain within itself a recuperative force. Where, you may have asked, can we find the secret of its vitality? You may find it, if you will, at every stage of its progress. It is revealed in the Divine charge to Abraham: "I am the Almighty God; walk before Me, and be thou perfect." It prompts the large-hearted prayer of the great Lawgiver: "Show me, I pray Thee, Thy glory." It is the explanation of Elijah's steadfast will; he lives in the consciousness of a Presence higher than any which eye can see: "As the Lord, the God of Israel, liveth, before whom I stand." Isaiah finds in it, as he faces Eastern speculations, the true interpretation of creation. The Divine voice, which "awakened morning by morning" his listening ear, speaks to him of "every one that is called by My name, and whom I have created for My glory." In the manifestation of the God-like character Jeremiah traces a grandeur which no philosophy, no military splendour, no commercial enterprise can supply; "Let him," so ran the Divine message, "that glorifieth God, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." (2) If you would begin, still better if you are continuing to live a "godly, righteous, and sober life, to the glory of God's holy name," put honestly and humbly, not shirking some inevitable shame, the life of the Son of God made Man side by side with your own. It is the fault of this restless, often superficial, age to be always adopting new plans, which too often end in a humiliating collapse. Let us be content for once with an old plan, which no one is yet known to have honestly tried and to have found a failure. (3) He has now, in His manhood, thus triumphed through sacrifice, been the one final end which His Body, the Church, representing her unseen Head amid the things of time and sense, has in her truest moods set before herself. (4) The experience of St. Stephen has been the experience of the Church just in proportion as her members "have been filled with faith and the Holy Ghost." If the glory of God has really been the one aim to which every other consideration, whether of ease, or of work, or of policy, or of success, has been honestly and consciously subordinated, then the Church has gained that vivid sense of the splendour and energy of the unseen and eternal, that profound conviction of the present fellowship of the interceding Lord, who in His majesty loves each one still, which is the secret of strength alike to the society and the individual. No one felt it more than St. Paul. "Why," he thinks, "were we received into the Church at all?" There is but one explanation of mercy so undeserved; not to promote our private happiness, but "Christ received us to the glory of God." "Unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever." What is the aim of the final consummation? "The Lord" will come "to be glorified in His saints." Nothing lower than the image of Christ in His glory imprinted on the hearts, not only of bishops and confessors, "whose praise is in all the churches," but of lowly and untutored multitudes of slaves, of little children, can possibly account either for the Church's growth or for those first triumphs of the Cross. 4. Certainly, this principle so tested, these powers so clearly recognised, cannot be explained on the supposition of having sprung from what is with some boldness described as "the sacred soil of the human heart." The

dominant influence and aim were high indeed in Rome. Reverence for law and the paramount claims of the public interest are alike noble, but they are not conscious of relationship with God nor the sovereignty of His will. The Hellenic mind, at its best, delighted in beauty and in truth, but if these were occasionally identified in poetic imagery with the supreme good, it knew nothing of the will and love of an unseen Person. In the philosophy, if not in the practice of those vast Buddhist systems, which still number among their adherents perhaps four hundred and seventy millions of mankind, there is no doubt an energetic sympathy with many forms of goodness, but the end of human life, in which, indeed, there is held to be no abiding principle, has ever been the purely individual object of perfection of self. No, the spring of this "rushing river of consciousness of God," with all the quickening power enabling those who drink of it to glorify Him more, is not found in the human heart. It flows from beneath the throne of God and of the Lamb, but it meets as nothing else can do the cravings of our being. 5. Each heart here, and perhaps, the hearts of those who are the youngest and appear the lightest, most of all knows as none other can describe its own want, but it asks still to be assured of the blessedness of making the Divine glory its final aim. "The principle," it says, "is no doubt practical; it has well stood the test of time; it is unquestionably unique; but, will it give me what I feel to be so sore a need, will it give me honestly and truly the peace which passeth all understanding?" Note the path by which St. Augustine, baffled, tempted, driven by overwhelming passion almost into entire wreck, returned to God. See how his thirst for truth, as keen as that of the most ardent student in this University, was satisfied by the gift of the Divine revelation. See how the undisciplined will, which craved in all its licentiousness for salvation, became the possessor of true freedom by the action of the Divine Redeemer. In mental and moral helplessness, it was not merely or chiefly an example, however beautiful, for which Augustine craved. He needed a Saviour "full of grace and truth," who would enable him to attain the true end of his creation. (2) And yet, with all the experience of history, with all the lives of the saints, with the calm beauty and majestic order of the natural world, with the "gospel of the kingdom and all its marvellous power of appropriating and assimilating everything that is noble and salutary around it," it is as sad as it is strange to note how largely this which is pre-eminently the end of life is set aside and practically forgotten. Even, as we learn from his biography, it was in earlier life almost like a new revelation to one so pure and so true as the late Lord Chancellor Hatherley, who in after years could say, "Enough for me if I may sit in loving adoration of Him in the extremest confines of His courts," to learn that the "glory of God's holy name" is, after all, the object which must determine and sanction the life of devotion, of righteousness, and of self-discipline. 6. Is it not then the case that a conscious sense of promoting the Divine glory is just what is needed to reanimate and to control the energies of public worship? And we feel with David, that "the palace is not for man, but for the Lord God"; we begin to discern that public worship is not a matter of sentiment or taste, but of duty. 7. And if from childhood we had only been taught that there is an object in prayer far higher than the supply of our daily needs, there would never have been that stagnation in private devotion which, too often, explains a creeping paralysis of moral effort. 8. And many a home clouded with disappointment, embittered by ill-concealed jealousies, because there is no one common aim, disunited because, in forgetting the Divine will, its organising principle is gone, earthbound by thoughts only of what is material, and therefore temporary, would at once be lit up with new hope, if it were felt that the family too were not for man only, but for the Lord God. 9. Work, now and then, could not be unaffected. These riches of the Eternal Wisdom committed to our stewardship are, as Richard Hooker felt, for Him "to show beneficence and grace in them." "All things have been created through the Son of His love, and unto Him; and He is before all things, and in Him all things consist." How splendid a motive, to throw by grace every energy of will, and heart, and mind into our appointed task. Such is the final end of life—an end which, if desired in early manhood, will at once consecrate and harmonise the discipline of self and the service of men. Already we are the sons of God, and a son must surely reflect in himself and on his brethren his Father's character. (*Preb. Worlledge, M.A.*) *Religion in daily life*:—Do you want to have religion in daily life? See to it that it exists in your heart, that you love God with your whole soul, and you will not fail to render daily sacrifice acceptable to your Maker. There is a reason why religion is possible in daily life. It is that daily work brings out the

Christian temper, shows the Christian character and develops it. Christianity is like a beautiful tree, with the branches of sturdy virtue growing on it, and healing leaves quiver on those branches, and occasionally it is covered with the blossoms of kindness and gentleness; and in the summer-time of the soul it is laden with the fruits of generosity and self-sacrifice. Where shall we plant that tree? To put it in some close courtyard, where neither scorching sun nor biting wind can reach it, would be to make it languish and die. No! out in the open, among other plants and trees, where broad sunshine is felt and winds are blowing—there it must be reared if it is to be healthy. There are things to be resisted in daily life which show how necessary every-day religion is. Every man takes a lower self with him which stands like a demon at his elbow. You hear its cynical laugh and its hissing whisper, "Take care of number one." That lower self has to be resisted by young people at home, by older people in shopping, by business men in dealing with other business men. There is injustice standing with a stiletto before us with threatening mien; a coward at heart but a bully in manners. Resist him. There is impurity sliding stealthily along the pavement. Resist him. Intemperance destroys with its poison tens of thousands. Oh! in the name of all that is noble and powerful in God's truth, resist him. It is said that we do not lay enough stress on the doctrines of Christianity in thus teaching, as we so often do, the necessity of a practical religion. But I think we shall see that the two cannot be divorced from one another. You cannot have religion in daily life unless you have Christ in daily life. To have Him is to have His teaching, and the truths which explain His mission and character. Take some of the principal ones, and we shall see how they illustrate and enforce our subject. 1. The incarnation. This teaches us that God was in the flesh, that the very God came to our common duties. What could be more inspiring than the knowledge of this fact? Why, it at once brings God down to be our Guide and Helper. Our common life is no longer common when we find ourselves side by side with the very God who undertakes our work for us and with us. 2. The Atonement is a cardinal doctrine. How can we understand and apply it? Apply it to daily sins, to common guilt; to the transgressions which we ourselves have committed. It is an awful struggle, this fight against sin. It was said that Constantine saw a flaming cross in the sky on the night before his battle with Maxentius, and that thenceforth he gave his soldiers the sign of the cross on their shields. This is a parable of what we must do. By the blood of Christ we conquer. In the power of the Cross we can go forward. 3. There is the doctrine of inspiration. We see a book before us which professes to tell us how to live, how to work, how to believe, how to die, how to enter eternal felicity. We might discuss that statement and define it, and refine upon it for years, and get no nearer any valuable truth. But if once we turn to the Book, and seek to guide daily life by its precepts, all becomes clear. We get inspiration in actual experience, and our souls are lifted near to God. 4. Nay, the very Godhead is best understood in the light of every-day life. How can we ever penetrate the great mystery of the Trinity? Yes, it is there that we understand who God is and what He may be to us. Every breath tells of His power, every blessing witnesses of His kindness, every incident points to His Providence, and death itself is the door that admits to His presence chamber. Oh! how glad and solemn, how beautiful and responsible your life may be; redeemed from triviality and sin, you are now a child of God by faith in His Son, an heir of immortality and marching forward to glory! Remember, then, whose you are, and whom you serve. (*S. Pearson, M.A.*) *Heaven on earth*:—1. Worth considering, indeed, is this command; for though it has been in the Bible for eighteen hundred years, it is seldom read, seldomer understood, and still more seldom put into practice. This is the especial curse of our day, that religion does not mean, as it used, the being like God and showing forth God's glory; but the art of saving our own miserable souls from hell, and getting God's wages without doing God's work, as if that was anything but selfishness. And therefore it is that people have forgotten what God's glory is. 2. It is a wonder, indeed, that we are saved from hell, much more raised to heaven; and yet the more we think of it the less wonder we shall find it. God has done for sinful men only just what was to be expected from such unutterable generosity as His is. And recollecting this, we shall begin to forget self and look at God; and in thinking of Him we shall get to worshipping Him. 3. This is what we must try at—to find out what God is: and has He not shown us what He is? He who knows Christ knows God; and that knowledge will help us to show forth God's glory. He is His own glory. As you say of any very excellent man, you have but to know him to

honour him; or of any very beautiful woman, you have but to see her to love her; so men have but to see and know God to love and honour Him. 4. When we delight to honour our Father we shall try to make every one honour Him. Now nothing is so infectious as example. If you wish your neighbours to see what Jesus Christ is like, let them see what He can make you like. One man who does not put his religion on with his Sunday coat, but wears it for his working dress, and lets the thought of God grow into and through him till everything he says and does becomes religious, that man is worth a thousand sermons—he is a living gospel, he is the image of God. 5. Would not such a life be a heavenly life? We should then be sitting in heavenly places with Jesus Christ, and having our conversation in heaven. We are in heaven now—if we had but faith to see it. Get rid of those carnal, heathen notions about heaven, which tempt men to fancy that after having misused this place for a whole life, they are to fly away when they die, like swallows in autumn, to some place where they are to be very happy. Heaven is not a mere place. All places are heaven if you will be heavenly in them. Heaven is where God is and Christ is; and hell is where God is not and Christ is not. (*C. Kingsley, M.A.*) *Of recreation*:—1. St. John, as Cassian relates, amusing himself one day with a tame partridge, was asked by a huntsman, how such a man as he could spend his time in so unprofitable a manner. To whom St. John replied, "Why dost thou not carry thy bow always bent?" "Because," answered the huntsman, "if it were always bent I fear it would lose its spring and become useless." "Be not surprised then," replied the apostle, "that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation, that I may afterwards employ myself more fervently in Divine contemplation." In the broad sense of the term, recreation must form an integral part of human life, which is made up of graver and lighter passages. Man's mind is so constituted that it cannot be always on the strain; so it seeks and finds a safety-valve in the lighter passages of life, through which its natural elasticity vents itself. Therefore if recreation is a constituent part of life, recreation must be capable of being sanctified. 2. Recreation is for the mind what sleep is for the body. No man's body could long endure the stress and burden of daily life without sleep. And no man's mind could long endure any mental pressure without recreation. It is wonderful what the body gains in sleep, and it is no less wonderful how much the mind may gain in recreation. That recreation is abused is no argument whatever against its possible utility. Sleep itself is not beneficial but mischievous if it be not well regulated. Consider—I. THE PRINCIPLE BY WHICH ALONE ANY RECREATION CAN BE SANCTIFIED. Like work, it must be engaged in with a view to God's glory. Eating and drinking, the taking of nourishment, is a species of recreation. To take nourishment is to refresh the body, even as to take recreation is to refresh the mind. If then the taking of nourishment may be made conducive to God's glory, and brought within the scope of His service, so also, without doubt, may the taking of recreation. II. As to THE DIFFERENT FORMS OF RECREATION, the following suggestions may be offered. 1. Care must be taken that there may be nothing in them contrary to the will and Word of God. 2. It does not follow that because it is abstractedly innocent, it is therefore allowable. There are many amusements which to the pure are pure, but which with persons whose imaginations have been fouled by evil, throw serious temptations in their way. Let no man or woman for the sake of a paltry amusement venture within arm's length of a temptation. To do so were to turn into a mockery the petition—"Lead us not into temptation." If the circumstantials of any amusement are such as effectually to preclude secret prayer, the realisation of God's presence, &c., to us such amusement is forbidden, though Scripture may be silent upon it. Yet it is quite possible that our neighbour, whose mind is possessed of more recollectedness and self-control than ours, may partake of it innocently. 3. The more amusing amusements are the better. Busy lives have not time for many; let such as are taken, then, be thoroughly refreshing. Yet what a perfect burden are many forms of so-called amusement! The ordinary recreation of ordinary persons very much resolves itself into conversation with friends or casual acquaintance. Yet how miserably stale, flat, and unprofitable much of it is! How often is foreign travel, one of the best and most intelligent forms of recreation, turned from a pleasure into a burden by the silly, scrambling way in which it is embarked upon! 4. Although anything like severe application would interfere with the end of recreation, it is very much to be wished that a good education embraced some knowledge of those lighter subjects of study, which, as they turn upon Nature, can be taken up and pursued wherever Nature is found.

Nature is God's pure work, unsullied by sin; and therefore the study of it is a pure delight to those who love Him. 5. All excess in recreations must be avoided. They are not, and must not be, regarded as the earnest business of life. 6. Our longer periods of leisure should always be made to pay to God the tax of additional devotion. (*Dean Goulburn.*) *Living to the glory of God*:—I was talking the other day to a friend of mine whom I had known some years before as an easy-going youth, just drifting with the hour, a present pleasure shaping his life. I found him an earnest and devoted Christian, a leader in the work of God's word. I was anxious to know what had led to the change, and soon I had the chance of a quiet talk with him. "How did this all come about?" I asked. He told me that one week-day afternoon he was passing some place of worship, and seeing the people going in he strolled in with the rest. He sat and listened to an earnest appeal from the speaker, and began to think more seriously than he ever had done about his life and what he should do with it. "Here am I just beginning life," he said to himself, "what is really the best thing I can do with it? I can go in for money, and perhaps make it; but I shall have to leave it behind, and I must die a pauper however much I make. I can go in for pleasure and get it for awhile perhaps, but that can't last for ever; or I might give myself right up to God, and live with all my heart to serve and please Him. That will last longest and be best for now and ever." So he started then and there; and since that day he had tried to make that the purpose of his life. (*M. Guy Pearse.*)

Vers. 32, 33. **Give none offence . . . Jews . . . Gentiles . . . the Church of God.**—*Gratuitous offences of the ministry*:—I. THE ESSENTIAL OFFENCE OF THE CROSS MUST NOT BE EVADED. The doctrine of a crucified Christ with its corresponding duty of crucified affections will ever provoke the hostility of "the carnal mind." Offence is inevitable where disaffection rules. "Love or hatred" is the sole alternative. Our mission is, "Christ and Him crucified"—not Christ and Him Judaised, or philosophised, or adumbrated in a myth, or held in reserve, or the Shibboleth of a faction. Far from St. Paul was the least suppression of the faith in deference to the fashion of the world or the fury of his adversaries. If "to the Jew he became as a Jew, it was to gain the Jew," &c. His evangelical theology coupled with his chivalrous life of toil present the safest comment upon the mingled courtesy, charity, and policy of his injunction—"Give none offence, neither to the Jews," &c. II. WHAT ARE THE CIRCUMSTANTIAL AFFRONTS THAT MUST BE AVOIDED? The Jew, the Gentile, and the Church present the three types of those several relations of the world to religion, and whose spiritual interests may be gratuitously obstructed by ministrational offensiveness. 1. Ritualism. (1) This was "the rock of offence on which Zion stumbled" and lost her standing. (*a*) The Jew gloried in his descent from Abraham; but St. Paul did not ridicule the pretension, but, pointing it in its right direction to the faith of Christ, courteously conceded "then are ye Abraham's seed," &c. (*b*) The Jew rested in the law. Paul "bare them record, they had a zeal for God," &c., because "the law was their schoolmaster to bring them to Christ." (*c*) The Jew stood upon his circumcision. Was it asked, "What profit was there of circumcision?" The reply was, "Much every way," except indeed in their own way, but in such a way as they would be more disposed to listen to as "the more excellent way." (2) Apply this apostolic gauge to our own modes of dealing with modern Jews. (*a*) Take the English Jew; his national and hereditary dislike of Christianity is not likely to be propitiated by our too general indifference to the means of his conversion, which strikes him as irresistibly at variance with our evangelical premises. (*b*) Take the spirit of ritualism as embodied in Romanism. To unchurch Rome—the communion of a Borromeo, Fenelon, and Pascal—is not the spirit which acknowledged their prototypes, "who are Israelites." The civil concession of her antiquity pleads the conciliatory parallel, "whose are the Fathers." The graceful recognition of her early evangelising labours finds a gentler precedent in the admission, "of whom, as concerning the flesh, Christ came," than in the loose ignoring of all old better times. Neither is it an obstacle, but rather ancillary to our argument to let her share the honour of having had "committed unto her the oracles of God." Rome must be vanquished by her own instruments. The Christianity in her Vulgate will yet displace the Popery in her creeds. 2. Rationalism. (1) There can be no antagonism between reason and faith. Christianity and science are both from the same Author, and it robs Him of part of His glory to take either away. Deal with such particles of truth as exist in rationalistic or socialistic writings, as Paul did

with the inscription on the Athenian altar, or the maxims of a Menander or Aratus. He "disputed daily in the school of one Tyrannus," but "gave no offence to the Gentiles." (2) But the text includes the unconverted, and there is a risk of gratuitously offending the mere worldling by the style, as well as matter of preaching. Do not blacken poor human nature darker than she is. Look upon the young keeper of the commandments as Jesus "looked and loved him." (3) The Church of God. The really enlightened children of God are susceptible of offence from an incautious ministry. There is such a contingency as "making my weak brother to offend" in various shapes. We may scandalise, damage, or discourage a fellow-Christian by the class of amusements in which ourselves or families fraternise with the world, or by the inconsiderate denouncement of all recreation; by showing respect of persons in the way of sparing the follies of the rich, and bearing hard upon the vices of the poor, or contrasting the assiduity of pastoral attention to the former, with a comparative neglect of the latter; by careless, partial, imperfect or indistinct statements of truth; by an obvious disparity between our public preaching and personal conversation; by any inattention to the commoner charities, morals, and civilities of life, as if Christianity contained no such precepts as "use hospitality," "be courteous," "render unto all their dues." (*J. B. Owen, M.A.*) *An incentive to Christian liberality*:—I. THE GREAT OBJECT AT WHICH THE APOSTLE AIMED—the profit, the salvation, of many. The term "profit" may apply, in general, to anything which improves either the man or his condition. So "wisdom is profitable," &c. (Eccles. x. 10); and Paul profited in Jewish learning, &c. (Gal. i. 14). But as happiness is man's *summum bonum*, his highest good, whatever promotes this evidently deserves to be so characterised. In this view salvation appears to be eminently profitable. 1. Deliverance from the shackles of superstition—of a superstition erroneous in sentiment—extravagant in its hopes, fears, &c.—painful in its services. 2. Deliverance from the guilt of sin, and from that danger which always, and from those fearful anticipations which frequently, attend it. 3. Deliverance from the slavery of sin (Rom. vi. 12–14). 4. It is an abiding profit. II. THE MEANS BY WHICH THE APOSTLE ENDEAVOURED TO ATTAIN HIS OBJECT. 1. Observe his disinterestedness. "Not seeking mine own profit." How different from the man who, when any subject is proposed to him, immediately inquires, "What shall I gain by it?" 2. Mark the apostle's benevolence. Aiming at "the profit of many." 3. Consider the apostle's labours. "Seeking the profit of many"; in devising plans to promote their prosperity (2 Cor. xi. 28). 4. Consider also the sacrifices he made. (*Sketches of Sermons.*) *The duty of an inoffensive conduct*:—I. THE NATURE OF THE DUTY HERE RECOMMENDED. 1. What are we to understand by the word "offence." This word is taken in two senses. In the sacred writings it generally signifies a stumbling-block, or whatever is the occasion of another's fall. But the word "offence," in the common acceptation of it, is taken to signify an occasion of anger, grief, or resentment. Whoever finds these passions stirring in his mind, is said to be offended; and whatever be the incentive or cause of them, is called the offence. In this latter sense we sometimes find the word used in Scripture, as well as in the former (Psa. cxix. 165; Matt. xvii. 27). It is this latter sense in which I intend to improve the words of the text, and consider them as a precept, to follow after things that make for peace, and to keep our conscience void of offence towards all men. 2. With what restrictions this precept must reasonably be taken. (1) When peace with men stands in competition with our duty to God, we should not be afraid of giving them offence. (2) Not only the honour of God, but the rights of conscience must be maintained as sacred in opposition to all that would invade them, however that opposition may offend them. (3) Nor are the perverse and unreasonable humours of men to be always submitted to for fear of giving offence. The truth ought to be sometimes boldly asserted, strongly proved, and closely urged; and the vanity and ignorance of the conceited humorist mortified and exposed. (4) It is lawful sometimes to give offence to others for the sake of their good. That is, when that good we are able to do them cannot be done without it. This especially takes place in case of reproof. (5) Nor should we be afraid of giving a private offence when it is necessary to the public good. Otherwise magistrates would not be faithful to their trust, nor could penal laws be executed. (6) We should not be too scrupulous of giving offence in justifying an injured character, or in vindicating the honour and reputation of an absent person, when aspersed by the petulance of an unbridled or malicious tongue. (7) When the honour, interest, and credit of religion are manifestly concerned, they ought not to be meanly prostituted for the sake of peace. 3. The proper

latitude and extent of it in a few particulars wherein men are most apt to forget it. (1) We should take care we do not give a needless offence to others in matter of opinion. (2) In like manner we should take care how we give just offence to weak Christians in matters of practice. (3) We should take care not to give offence in our discourse or conversation with others. (4) We should take care to give no just offence in our way of commerce or dealings with men. Either by exaction and oppression, or by rigorous and exorbitant claims, beyond the rules of equity and mercy, where there is but small ability to answer them. (5) We should take care not to give offence to others by our tempers. In some tempers there are many things very offensive, which tend very much to disturb the peace of society and dissolve the bonds of Christian love and friendship. (*a*) A vain and ostentatious temper—when a man appears to centre all his views in himself, and to be so full of secret pride and self-applause that it is continually running over his lips. (*b*) A rigid, censorious, and detracting spirit, which often proceeds from the same original as the other, viz., secret pride and excessive self-love. (*c*) A passionate and revengeful temper is a very offensive one. (*d*) An arbitrary, over-bearing, and imperious temper, which tyrannises over ingenuous modesty, and thinks to carry all before it by mere dint of noise and confidence. (*e*) A mercenary and selfish temper, which shows a little, contracted heart, wrapped up in itself, and shut fast to all the world beside; whereas the heart of a good man is open and generous, and longs to diffuse joy and gladness all around it. (6) We should take care to give no offence to others by the abuse of those talents which we enjoy more than they. (7) We should take care how we give offence in any of those several relations in life wherein Providence hath placed us. II. I SHALL RECOMMEND THIS DUTY OF AN INOFFENSIVE CONDUCT FROM TWO CONSIDERATIONS. 1. The first is from the example of our great Lord and Master, Jesus Christ. Which is not only our greatest motive to it, but at the same time will be our best direction in the practice of it. He was not ashamed to maintain the cause of God and truth at the expense of His own peace and fame; nor afraid to oppose and reprove the proud priests and bigoted Pharisees, though He knew He should give them offence and incur their hatred by so doing. Here He showed the courage of a lion; in other cases all the meekness of a lamb. 2. He who makes no conscience of offending men, will make no conscience of offending God. Nay, herein he actually does offend Him. A just occasion of offence given to them is a real offence offered to Him, because it is a wilful violation of His laws, which in the most express manner have forbidden it. (*J. Mason, A.M.*) *Christian influence*:—1. The apostle did not shrink from giving offence where the honour of his Master or the rights of His gospel were to be maintained, where sin was to be rebuked, and hypocrisy unmasked. The public opinion of those times doubtless regarded him as an extreme man (chap. iv. 3, 4). Wherever he went he roused the fiercest passions of the Jews. It was from no inability to perceive the "offence of the Cross," that he made it the theme of his ministry. Even to the Church he gave offence where duty required—to Barnabas, to Peter, to the Jewish Christians in general. 2. How singular, then, sound such words as those of the text. "He give no offence!" might be the comment of some of his opponents, "why, it is not possible that any man should give more." These words, however, prove that Paul had no love for antagonism. Truth must be served first, but where it did not call he would not grieve either Jew or Gentile or fellow-Christian. He is speaking here of things not necessary to salvation. I. GOD HAS GIVEN EVERY CHRISTIAN SOME INFLUENCE IN THE WORLD. 1. With many it may be very feeble and restricted, but to none has it been wholly denied. To some have been given two, and to a few even five talents, but there is not one who can say that he has no talent at all. One of the mightiest forces thus lies within the reach of all. An innocent babe, all insensible of the power which it wields, will sometimes almost transform the spirit of a father. 2. Few things are more marvellous than the way in which such influence propagates itself. Take, *e.g.*, the simple Christian man whose sympathy was excited on behalf of the ignorant and godless children in the city of Gloucester. He little knew how his Christian thought would fructify. So the Christian woman who invited her young apprentice to the evening service in the Tabernacle was unconsciously setting in motion a train of influence, the full results of which are not yet fully developed. That evening sermon was to lead John Williams to the foot of the Cross. 3. Nor is it only that a man may exercise such influence, it is certain that he must do so. It is not that no man ought to live to himself, but that, as a matter of fact, no man can live to himself. Be not deceived, if you are not a blessing you will be a curse to the world. A purely

negative existence, even if desirable, is not possible to any of us. II. THIS INFLUENCE IS A TALENT TO BE DILIGENTLY CULTIVATED. 1. It may be regarded under two aspects, the direct and the indirect power which we exert. The Christian must strive to serve his Master in both. He must not only engage in Christian labours, but he must breathe a Christian temper. The power of earnest words and generous deeds will be neutralised by the inconsistency which awakens doubts as to his sincerity, or the offensive bearing which, in exciting prejudice against himself, creates a new obstacle to the success of the message which he bears. It is to this that the apostle chiefly alludes. The offence of the Cross was not to be removed by silence as to Christ crucified; but whatever his message might be, he sought that he himself should not be a stumbling-block. 2. Some men make it their boast that they take no heed to the opinions of others. They have the approval of their own conscience. What can it matter to them though they are condemned by the unanimous voice of their brethren? A doubt of their own infallibility never appears to occur to them, nor a desire to spare the feelings and respect the convictions of others to influence their modes of speech or action. Of course it is better to be unpopular than untrue; but even if regard to the highest principle require a man sometimes to oppose himself to those whom he most respects, there is a way of acting by which he may avoid provoking that unpleasant irritation which is sure to defeat the very purpose he seeks to achieve. Keep back nothing which fidelity to God requires you to utter; but let there be the courtesy which pays a due respect to the opinions it is compelled to oppose, and the readiness to make everything subordinate to the one great work of promoting the gospel. It is pitiable to mark the way in which some men, by little defects of character, mar the effect of labours inspired by the purest motive and apparently fitted to secure the richest fruit. They are like a gardener who, having sown his seeds, no sooner sees them breaking the ground than he begins to trample them down. 3. "Not seeking mine own profit," &c. Such, too, is our principle, but may we not learn something even from those who seek the inferior end? If men can stoop to secure an earthly prize—if they deem no labour too hard, no rebuff too humiliating, no arts too mean which are necessary to ensure success—what effort should not Christians put forth, and what sacrifice should they not make in order to win a power which they may use for the profit of many? (*J. G. Rogers, B.A.*) *True wisdom and charity*:—I. THE DUTY. 1. Give none offence. 2. Please all men. 3. Sacrifice self. II. THE OBJECT—that they may be saved. III. THE INCENTIVE—the example of Christ and His apostles (chap. xi. 1). (*J. Lyth, D.D.*) **Even as I please all men in all things.**—*Paul pleasing and not pleasing men*:—I. HOW HE PLEASED ALL MEN. Consider—1. The case of Timothy (Acts xvi. 3). 2. Paul at Athens. 3. Paul at Corinth. 4. His address to Agrippa. 5. His words in reference to meats and drinks. II. HOW INFLEXIBLY HE REFUSED TO PLEASE MEN WHEN CHRIST OR THE HONOUR OF THE GOSPEL WAS CONCERNED (Gal. i. 10). III. HOW THESE TWO PHASES OF THE APOSTLE'S SPIRIT ARE IN HARMONY. Learn—(1) Christian truth and principle must at all rates be maintained. (2) Christian moderation and suavity must be exhibited. (*H. W. Beecher.*) *The abuse and proper use of the apostolic principle*:—I. THE PRINCIPLE HAS OFTEN BEEN LAMENTABLY PERVERTED. 1. On the plea of becoming all things to all men, Christians are tempted into sinful conformity with the habits and amusements of the world. 2. On the same plea the Church of Rome adopted heathen rites, until the distinction between Paganism and Christianity was little more than nominal. Heathen temples were called churches; Pagan gods were baptized as saints, and honoured as before. II. THE APOSTLE SO ACTED AS TO PRESERVE THE CHURCH FROM EVERY TAINT OF EITHER PAGANISM OR JUDAISM. The rules which guided the apostles may be easily deduced from the conduct and epistles of Paul. 1. They accommodated themselves to Jewish or Gentile usages only in matters of indifference. 2. They abstained from all accommodation even in things indifferent, under circumstances which gave to those things a religious import. They allowed sacrifices to be eaten; but eating within a temple was forbidden. 3. They conceded when the concession was not demanded as a matter of necessity; but refused when it was so regarded. Paul said circumcision was nothing and uncircumcision was nothing; yet he resisted the circumcision of Titus when it was demanded by the Judaisers. 4. The object of their concessions was not to gain mere nominal converts, nor to do away with the offence of the Cross (Gal. iv. 11), but to save men. No concession therefore, whether to the manners of the world or to the prejudices of the ignorant, can plead the sanction of apostolic example, which has not that object honestly in view. 5. It is

included in the above particulars that Paul, in becoming all things to all men, never compromised any truth or sanctioned any error. (*C. Hodge, D.D.*)

CHAPTER XI.

VERS. 1-2. **Be ye followers of me, even as I also am of Christ.**—*Follow Paul and follow Christ*:—I. BE YE FOLLOWERS OF PAUL. But how can we be like a man who has been dead for centuries, whose language and occupations were wholly different from ours? Can the nineteenth century be changed into the first? No. There are hundreds of points in which we cannot be like him; and yet Paul is more capable of being an example to us than he has been to almost any previous age of the world. He is truly the apostle of Englishmen, because—1. He is the apostle most congenial to our peculiar excellences. There is a real likeness between the English character and the freedom and love of truth which is the fibre and tissue of the teaching of St. Paul. 2. He is the apostle of progress. Are any of us inclined to think that Christianity is worn out, that it is too contracted for these broad, enlightened times? Some forms of it may have become so, but not the Christianity of St. Paul. He is the apostle of the vast and unknown future. St. Paul is always looking, not backward, but forward. He went beyond his own age, beyond the ages that followed; and, however far we have advanced in enlightenment and liberation, he has gone before us still. 3. The apostle of toleration. Have we outgrown the noble lessons of Rom. xiv.? Are we more able to bear with those who differ from us, more tender to the rights of conscience, than he? Let us separate the essential from the non-essential, the temporal from the eternal, as he did. II. EVEN AS HE WAS OF CHRIST. 1. In many forms this is the burden of all his Epistles (Rom. xiii. 14; Col. ii. 6; Rom. viii. 29; Gal. vi. 14; Gal. ii. 20). He is but a servant of Christ. To carry in his own life a copy, however imperfect, of what Christ had said and done; to be one with Christ now and hereafter was his highest ambition and hope of salvation. And to this he calls us still. 2. True, we cannot imitate Christ in the letter, but we can in the spirit; we cannot "put on" His outward garb and actions, but we can put on "the mind which was in Christ Jesus." We cannot attain to His perfection; in great part He is rather the likeness of God than the example of man; but we can study in His life and character the will of God and the duty of man. He should be to us as a second conscience, to fix our wills, to calm our scruples, to guide our thoughts, the conscience of our conscience, the mind of our mind, the heart of our heart. III. HOW SHALL WE BRING HOME THIS JOINT EXAMPLE TO OURSELVES? How shall we concentrate on our own lives the rays of this double light, the greater light for ever going before, the lesser light for ever moving behind? Turn from the text to the context, and you will find laid down two fundamental principles of Evangelical religion—1. For the service of God (chap. x. xiii.). Whatsoever ye do, in commerce and in labour, wheresoever it be, there is what you have to do to the glory of God. Here, joining in the prayers and hymns, &c., you are preparing for the service of God. But there, in your daily life, is the true "Divine service," in which we must all bear our parts. (1) Paul was ever employed in driving the enthusiasm of his followers into homely, useful, practical channels. (2) What was true of Paul was still more true of Christ. He did not retire to the wilderness. He lived and died in blessed companionship with men. In labour and in festivity, in moving multitudes and in crowded ship, He found alike His Father's work. 2. How are we to follow Paul and Christ in the service of man? (chap. x. 33; ix. 22). Not by one uniform mode, but in ten thousand ways, ever fresh, every varying with the wants and characters of each. (1) Every face that looks up from this crowd is different from every other; it expresses a history, a character, a weakness, a strength of its own. To every one the apostle would have been, as it were, a different man; he would have transformed himself into the thoughts and would have borne with the infirmities of each. No outward difference would have prevented him from seeing the good which lay beneath. He would have made straight for that and built it up, and so would have saved the soul in the midst of which he had discovered it. (2) And this example is not only for teachers or special times and places. It is for all times, places, and persons; for it is the example, not only of

Paul, but of Christ Himself. He, too, "became all things to all men, if by any means He might save some." He came with a gracious word and touch for each. And as Christ and Paul have done to us, so ought we in our humble measure to do to our brethren; so ought we humbly to hope that they each in their turn will do to us, if by any means some of us may be saved. (*Dean Stanley.*) *Following Christians and following Christ*:—I. WE OUGHT TO FOLLOW THE EXAMPLE OF FORMER SAINTS, SO FAR AS THEY WALK IN THE LAWS OF GOD. 1. Though by nature all be sinners, yet by grace many in all ages have been saints. 2. The lives of many saints are recorded for our imitation (James v. 10, 11, 17; Phil. iii. 17, iv. 9). 3. But everything recorded of them is not to be followed. (1) Not such actions as are condemned. (2) Nor all such which are not condemned (Gen. xix. 8, xxvii. 25–27, xlii. 15–16). (3) Nor all such as are approved. For—(*a*) Some things are only in part approved (Luke xvi. 8; Exod. i. 19–20). (*b*) Some things were done by the extraordinary call and instinct of God (Numb. xxv. 7–8; 2 Kings i. 10; Luke ix. 54, 55). So Abraham offering Isaac. 4. In our imitation of the saints we must observe—(1) Whether what they do be according to the law of God. (2) The circumstances of their actions (Amos vi. 5). Read, then, the lives of former saints, and follow their examples, especially the particular graces wherein they were eminent (Numb. xii. 3; 1 Sam. iii. 18; Job. i. 21; Acts v. 41). II. CHRIST IS THE GRAND EXAMPLE WHICH WE OUGHT TO IMITATE. 1. What is it to imitate Christ? (1) As He did it. (*a*) Understandingly (John iv. 22). (*b*) Obediently (Luke ii. 49; 1 Sam. xv. 22). (*c*) Sincerely (John iv. 24; 2 Cor. i. 12). (*d*) Wholly (Matt. iii. 15; John xvii. 4). (*e*) Believingly (John xi. 41, 42). (*f*) Cheerfully (Isa. liii. 7; Heb. x. 34; Rom. xii. 8). (*g*) Humbly (Matt. xi. 29). (*h*) To the glory of God (chap. x. 31). 2. What are those works which we are to imitate Christ in? Christ was truly God from eternity (John i. 1; viii. 58). He became truly man in time (John i. 14; 1 Tim. ii. 5), and He was and is truly both God and man in one person (Acts xx. 28). Whatsoever He did in the flesh He did under one of these three notions. (1) We are not to follow Christ in what He did as God; such are His acts—(*a*) Of omnipotence. Healing the sick, casting out devils, raising the dead, &c. (*b*) Of omniscience (Luke xi. 17; xiii. 32). (*c*) Of sovereignty (Matt. xvi. 2, 7). (2) Nor in what He did as God-man, in the acts—(*a*) Of His prophetical office (Deut. xviii. 15; John xv. 15; Acts iii. 22). (*b*) His priestly office. Satisfying for our sins (1 John ii. 2), and interceding for our souls (Heb. vii. 25). (*c*) His kingly office (Isa. ix. 7). (3) But we are to follow Him in what He did as mere man. (*a*) He was subject to His parents (Luke ii. 51). This subjection consisteth in reverencing them (Lev. xix. 3); in obeying them, by hearkening to their instructions (Prov. xiii. 1; xxiii. 22) and performing their lawful commands (Col. iii. 20; Eph. vi. 1); in thankfulness, by acknowledging their care and providing for their necessities (1 Tim. v. 4; Gen. xlvii. 12; John xix. 26, 27). Consider—This is pleasing to God (Eph. vi. 1), and hath a promised blessing (Eph. vi. 2, 3; Exod. xx. 12). (*b*) He committed no sin (1 Pet. ii. 22; Isa. liii. 9; 1 John iii. 5). How are we not to sin? We are not to love it (Psa. cxix.). We must imitate Christ in—(*c*) Love. (*d*) Submission. (*e*) Meekness and holiness. (*f*) Hearing. (*g*) Finishing His work. (*h*) Taking all opportunities of doing good. 3. Means. (1) Watch always over thy heart (1 Pet. v. 8; Prov. iv. 23). (2) Live as under the eye of God. (3) Consider thou art a Christian. (*Bp. Beveridge.*) *A follower of Christ*:—It needs no argument to prove that all men do not follow Christ. Many profess to follow Him, and many boast that they do follow Him, but, oh, how few faithfully follow Christ! Indeed, the grand mistake of the world lies in this—that following Christ consists in mere attendance to a few forms and professions of religion, whereas it is wholly a spiritual service, and can never be taken up by any but spiritual men. Therefore the Scriptures assure us that a follower of Christ is—I. ONE WHO HAS BEEN QUICKENED BY CHRIST. A dead man cannot follow another. A man dead in trespasses and sins must be quickened by the Son of God before he will take one step in the way to heaven. II. ONE WHO HEARTILY LOVES CHRIST. "We love Him, because He first loved us." "The love of God constraineth us." All Christ asks in return for His love is "Follow Me," and the grateful and redeemed spirit says, "Lord, I will follow Thee whithersoever Thou goest." III. ONE WHO EMBRACES THE DOCTRINE OF CHRIST. When quickening takes place, the soul receives the kingdom of heaven as a little child. "Teach me," says such a spirit, "Thy way, O Lord; I will walk in Thy truth; unite my heart to fear Thy name." It does not take the doctrines of the gospel and throw away the precepts; it does not reserve the precepts and cast away the doctrines, but it takes it as a whole, as the word of Christ, and the directory in the way to heaven.

IV. ONE WHO CHEERFULLY WALKS IN THE WAYS OF CHRIST. Religious labour is no drudgery to him. Never has a Christian any melancholy as long as he walks in Christ's paths; it is when he turns out of them that occasions him sadness and pain. V. ONE WHO COPIES THE EXAMPLE OF CHRIST. A follower of Christ is not one whose head is filled with well-digested schemes of theology. Christ hath left us an example that we should follow His steps. Following Christ is walking behind Him, putting our feet into the print of His footsteps, and so going on in the way to heaven. He has left His footprints—1. In His meek and amiable spirit. 2. In heavenly behaviour and conversation. 3. In prayer. 4. In His abounding liberality. 5. In His diligent labours. 6. In His spirit of love. VI. ONE WHO PERSEVERINGLY CONTINUES WITH CHRIST. Some follow Christ from gain, some partially, as long as the truth does not touch their consciences; some in poverty and affliction; but when the sun of prosperity has arisen, when persecution or affliction cometh on account of the truth, then they desert Christ. "But he that endureth to the end shall be saved." (*J. Sherman.*) *True following*:—Some men are destined to lead either in evil or in good. St. Paul, who had been a leader in persecution, was made "a leader and commander of Christ's people," and he removes every trace of human assumption when he qualifies the exhortation with "even as I am also of Christ." I. TO FOLLOW CHRIST IS THE SOURCE OF CHRISTIAN INFLUENCE. It is one thing to look at the life of Jesus with interest and admiration; it is another thing to regard it as our pattern and inspiration. To gain the higher influence of the Saviour's life we must follow Him—1. Wholly. The would-be followers of His day made loud professions of following Him, but when He said, "If any man will come after Me, let him take up his cross," &c., the crowd dispersed, and only the twelve remained. 2. Constantly. When you sit for your likeness the photographer measures the time in which to take a deep and sharp impression. Half the time would only give half the result. If you only look at Jesus once in awhile, and if serious thought only possess you at times, the flood of worldly influence will sweep away the good impressions as the tide demolishes footsteps in the sand. 3. Openly. Conversion becomes more real, love to Christ more intense, and hatred of sin more forcible by the exhibition of the virtues of Him who has called us out of darkness into light. The light we shed on others is again reflected on ourselves. The voice of the echo is sweeter than your own; so is piety when it returns to us from its mission of mercy. II. TO EXHIBIT CHRIST IS THE MISSION OF THE CHRISTIAN LIFE. 1. The power of example is great. The ancient Romans used to place the statues of distinguished men in their halls. When they left in the morning they were inspired by the remembrance of their noble deeds, and when they returned in the evening they were ennobled by the thought of the associations they enjoyed. 2. The power of Christian example is the greatest. Both in moulding and reforming characters it has not a rival. Its force is that of Divine love working through human actions. God in Christ Jesus made His life the noblest of all lives, because it has produced the greatest reforms in the race. The life of Jesus in His Church is its perpetuation. (*Weekly Pulpit.*) *Christ's example*:—1. Once in the course of the world's history there has been seen on earth a perfect life. It was a life not merely to admire, but to follow. It has been ever since the acknowledged human standard. 2. And we have not only the perfect example, but we have it declared why and how it is perfect. Lessons, teaching and enforcing, accompany each incident of our Lord's ministry; they are drawn together into a solemn summary in the Sermon on the Mount. Here we have the highest moral guidance for the world. 3. That example and law of life were nothing less than universal. They were meant for all men. Differing so widely as men do, Christ calls them all alike to follow Him. 4. Christianity makes itself universal by making its moral standard, not verbal rules or laws, but a character. That character is one who is called in Scripture the Image of God. All that Christ did and said were the various expressions of the perfect goodness of the Father. And that is the Christian law. And this is what fits the Christian standard to be a universal one. For a character, if it is great enough, carries its force far beyond the conditions under which it may have been first disclosed. If shown under one set of circumstances its lesson can be extended to another, perfectly different. It adapts itself with the freedom and elasticity of life. We can follow it on, from the known, to what it would be, in the new and strange. "Jesus Christ is the same yesterday and to-day and for ever"—the same in glory as in the form of a servant. Under conditions utterly changed, His goodness is that same very goodness which we saw. And so we can derive from

that Character lessons for our state, which is so different from His. And not only so, but we can derive lessons from it for conditions of human life very far removed from those conditions under which His goodness was manifested to us here. Literal imitation may be impossible, but it is not impossible to catch its spirit and apply its lessons to altered circumstances. In that character, though shown to us in the form of servant, we know that everything is gathered which could make human nature what it ought to be. Consider Christ as a pattern for—I. THE LIFE OF FAITH. 1. All the while that He was on earth He was in heart and soul undivided for a moment from heaven. He does what is most human; but He lives absolutely in the Divine. However, we see Him: tempted, teaching, healing, &c., in the wilderness, in the temple, on the Cross—He is yet all the while "even the Son of Man which is in heaven." 2. Men have compared the active and the contemplative life, and the life of practical beneficence with the life of devotion. We see great things done without the sense of religion, and we see the religious spirit failing to command the respect of those who have other ways of ministering to men's wants. But in Christ we have both lives combined. In Him we see man serving to the utmost his brethren; but we also see man one with the thought and will of God. 3. Here we see how character in itself, irrespective of circumstance is adapted to be a guide; here is an example, shown under the most exceptional conditions, yet fit to be universal. But on what outward circumstances does such a life depend? Why is not equally to be realised in the calling of the ruler, the rich man, the student? How need their outward conditions affect their relationship to God? 2. The life of truth. (1) To all, quite apart from the accidental conditions of their state, Christ's life shows what alone is real and great in life; and surely there are ends and purposes in the life of each of us which are literally as real as the ends of His life. One is high and another low; one has much and another little, but to every one who believes in God and providence, the work of each is equally real: a call, a stewardship from God. (2) What we see in Christ's life is not only a purpose and work passing man's understanding, but that purpose followed, and that work done, in a way which man can understand. It is a life governed by its end and purpose, in which shows or illusions have no place; and further, a life in which its purpose is followed with absolute indifference to whatever sacrifice it may cost. He has put all this into words which mark for ever the change He made in our views of life—"My meat is to do the will of Him that sent Me, and to finish His work"; "I must work the works of Him that sent Me while it is day"; and when all was over, "I have finished the work that Thou gavest Me to do." 3. The life of love. It is the new commandment, new to the world, but as old as the eternal Word who brought it, which turns the Sermon on the Mount from a code of precepts into the expressions and instances of a character. Its words have their interpretation and their reason in that Divine temper which had come with Christ to restore the world. The purity, the humility, the forgiving mind, the unflagging goodness they speak of, were but some among the infinitely varied ways of acting out the meaning of His last charge, "That ye love one another as I have loved you"; and of His last prayer, "That the love wherewith Thou hast loved Me, may be in them, and I in them." A great deal may be said of love without ever really touching what is its vital essence. But here our sympathies are appealed to. We see how Jesus Christ showed what it is to lead a life of love. Conclusion: 1. The mutable shapes of society, unfolded by God's providence, fix almost without our will our outward circumstances. But for the soul, wherever it is, Christ our Lord has one unchanging call, "Be perfect"; and He has one unchanging rule for its fulfilment, "Be what I am, feel what I felt, do as I should do." How shall we? How but by looking steadfastly at Him and trying to see and know Him? In the same Living Person each age has seen its best idea embodied; but its idea was not adequate to the truth—there was something still beyond. (1) An age of intellectual confusion saw in His portraiture in the Gospels the ideal of the great Teacher, the healer of human error. It judged rightly; but that was only part. (2) The monastic spirit saw in it the warrant and suggestion of a life of self-devoted poverty as the condition of perfection: who can doubt that there was much to justify it: who can doubt that the reality was something far wider than the purest type of monastic life? (3) The Reformation saw in Him the great improver, the quickener of the dead letter, the stern rebuker of a religion which had forgotten its spirit; and doubtless He was all this, only He was infinitely more. (4) And now in modern times there is the disposition to dwell on Him as the ideal exemplar of perfect manhood. He is all

this, and this is infinitely precious. We may "glorify Him for it and exalt Him as much as we can, but even yet will He far exceed." And as generations go on they will still find that Character answering to their best thoughts and hopes. 2. What is the lesson? Surely this: to remember when we talk of the example of Christ, that the interpretations and readings of it are all short of the thing itself; and that we possess, to see and to learn from, the thing itself. (*Dean Church.*) *Christ, our example*:—The apostle—I. Directs our attention to CHRIST AS THE GREAT MODEL OF THE CHRISTIAN. It is a marked characteristic of Christianity that all the truths are presented in no vague, intangible form, but as embodied in one living model. Note—1. The fitness of Christ to be our model pattern. We needed one Divine and yet human. One all Divine would have been inimitable; one all human must have fallen below the necessities of the case. So Christ came, "God manifest in the flesh." His divinity fitted Him to reveal God's will, and uniting His Deity with humanity, He lived, laboured, suffered, and died as a Man, to present a visible picture which shall be the model of study and imitation for all time. 2. The perfection of this model. Perfect God and perfect man, He forms a perfect study for the believer. His love to God was supreme; the exercise of His will was ever in perfect harmony with the Divine will. In the hour of His temptation, He emerges from the furnace unscathed; and in the profoundest depth of agony there is the deepest submission to God. 3. Its surpassing loveliness. Look at His unearthly life—living in the world, and yet above the world. Look at His humility—the incarnate God though He was, yet stooping to wash His disciples' feet. Look at Him as a Man of prayer—walking in the closest communion with His Father. II. Delineates THE CHARACTER OF A TRUE BELIEVER AS MOULDED UPON THAT OF JESUS. A follower of Christ. 1. Is a partaker of its spiritual nature. An unsanctified heart, an unrenewed soul, cannot be said to be cast into this mould. It becomes, then, a question of the deepest moment, "Am I born again of the Spirit?" 2. Has his hope of acceptance, as a lost sinner, entirely in Christ. He has renounced his own righteousness, and has received as his only justification "the righteousness of God which is by faith in Christ Jesus." 3. Sits as a humble learner at the feet of Christ. 4. Follows Christ only. We may follow ministers and not Christ, Churches, and not the Head of the Church. 5. Is crucified with Christ: "If any man will come after Me, let him deny himself and take up his cross and follow Me." (*O. Winslow, D.D.*) *Imitation of Christ*:—1. We find in the Word of God that the imitation of Christ is frequently laid down as the leading principle of the gospel (Matt. xvi. 24; John xii. 26; xiii. 13; 1 Pet. ii. 21; Eph. v. i.; 1 Thess. i. 16). In these passages we are taught the importance of the principle of example. The Word of God has many ways of teaching. But especially it teaches by example. Example embodies precept, places it before us in pictorial form, which we can easily see and understand. And not only so, but example recommends precept; because where it is a good example, it evidently carries with it the proof of sincerity on the part of the person who sets it. 2. But it may be asked why, if Christ is the real standard and example, does St. Paul set himself before us? I think the reason is simply this, that while Christ is undoubtedly the example, St. Paul regarded himself as an illustration of that example. Note some of the leading features of our Lord's character in which this principle of imitation is to be carried out. I. IN HIS SPIRIT OF SELF-RENUNCIATION (Phil. ii. 6; *cf.* 5.) How closely St. Paul copied our Lord in this! He "counted all things but loss that he might win Christ," and glorify Him. And that same spirit lies at the foundation of all true religion. "If any man will be My disciple, let him deny himself." II. HIS SPIRIT OF OBEDIENCE. "My meat is to do the will of Him that sent Me, and to finish His work." It was—1. A willing obedience; one in which He delighted. 2. A constant, ceaseless obedience. 3. An obedience victorious, because it was through and after conflict. And so with St. Paul. "Lord, what wilt Thou have me to do?" seems to have been the question which pervaded his whole career. Now, we love and value the privileges of the gospel; but do not let us lose sight of its responsibilities. III. HIS SPIRIT OF ZEAL (John ii.). St. Paul followed Him in this. Men in the present day seem afraid of zeal. But it is good to be zealous in a good cause. Lukewarmness in religion is especially hateful in the sight of God. IV. HIS SPIRIT OF MEEKNESS AND GENTLENESS—"I beseech you," says St. Paul, "by the meekness and gentleness of Christ." He never quenched the smoking flax. And so St. Paul, with all his fire and energy, observed the evident spirit of tenderness and sympathy with which he watched over the infant Church. There are rough and rugged characters which

are full of energy in Christ's cause, but which need to look at His example in this respect. V. His SPIRIT OF LOVE as shown in giving Himself for us; as shown towards the impenitent, and to the multitude scattered as sheep having no shepherd. All this was imitated by St. Paul. VI. THE SPIRIT OF BLESSED ANTICIPATION AS REGARDS THE FUTURE (Heb. xii. 3). In the same way St. Paul tells us that his one desire was to finish his course with joy. We should endeavour in our seasons of trial to remember that the time is short, and that if we be faithful there is laid up for us "an exceeding weight of glory, a crown of righteousness." Conclusion: The subject may be used—1. By way of self-examination. It is exceedingly difficult to bring home to the sinner's conscience, by the mere statement of truth, the guilt which attaches to him. But let the sinner place his own life by the side of Christ's life. 2. As a principle of guidance. There are perplexing questions which continually arise in the Christian life. Whenever you can find Christ's example as a guide to you in your conduct, you may be perfectly certain that you are safe in the course you adopt. 3. As an encouragement for Christians. It is according to the will of God that we should be conformed to the image of His Son. In attempting, therefore, to reach this conformity, you are attempting that which is the revealed will of God concerning you, and, therefore, which you may reasonably expect. He will give you grace, at least in some measure, to attain. In the future we shall be like Him, for "we shall see Him as He is." And the more we see Him now, the more we live with Him now, the more like Him we shall become. (*E. Bayley, D.D.*) *Imitation and commendation*:—In these words we have—I. THE PRINCIPLE ON WHICH THE CHARACTERS OF MOST MEN ARE FORMED. Men are imitative beings, and from a law of their nature those whom they most admire, and with whom they most associate, they become like in spirit and in character. The request of Paul at first sight seems somewhat arrogant, "Be ye followers of me." No man has a right to make such an unqualified claim. Hence Paul puts the limitation, "Even as I also am of Christ." The apostle undoubtedly refers to the preceding verses, in which he speaks of himself as not seeking his own pleasure or profit, but that of others. This Christ did. He "pleased not Himself." He means to say, Be like me as I in this respect resemble Christ. Here is the principle that should regulate our imitation of men; imitate them just so far as they resemble Christ. Children should not imitate their parents, pupils their teachers, congregations their ministers, save so far as they resemble Christ. II. A COMMENDATION OF MERIT WHICH MANY ARE RELUCTANT TO RENDER (ver. 2). In some things, then, some of the Corinthians pleased Paul. There was much in them at which he found fault, but so far as they did the proper thing he praises them. To render generously credit where credit is due, is the characteristic of a great soul, but one which most men are reluctant to perform. A wife will go on lovingly attending to the wants and wishes of her husband, and perhaps not from one year to another does she receive from him one word of hearty commendation. So with servants and masters, and ministers and their congregations. (*D. Thomas, D.D.*) *A momentous example*:—In one of our western cities, high up on a very tall building, is a large clock. It registers what is called "electric time," and is known to be very accurate because it is regulated by the calculations of scientific instruments. On a large sign is painted, "Correct city time," and when one has any doubts about having the exact time, he sets his watch by this clock. Great mills, railroads, manufactories, run by its time. Should it lose or gain an hour the whole city would be thrown into confusion. Let us remember, one watch set right will do to set many by; while, on the other hand, the watch that goes wrong may be the means of misleading a whole multitude of others. So it is with life. A wholly consecrated person may become the example for many, and a wicked life of sin may, too, be the means of entangling a whole community of associates. "Examine yourselves." (*Sharpened Arrows.*) *Imitation of the good*:—It is characteristic of St. Paul that in his Epistles, as in his ministry, he uses his own life, his own personality, almost as if they were not his own; they are as much at the service of his argument as of his work. Such was the nature of his self-surrender to Christ. There is much in the faculty of imitation, and in the facts connected with it, that is mysterious, much beyond our ken. Man is presented to us in Holy Scripture on the one hand in his first state before the fall, as a creature of imitation, made after the likeness of God. On the other hand, in his fallen state we find him wearying himself with all kinds of yearnings after the likeness of God manifested in every kind of idolatry. In the fulness of time Christ came on earth, in His human nature, both restoring the

Divine image and making it possible for man to realise the long lost ideal. What wonder, then, that St. Paul, realising and profoundly impressed with this great feature of the Incarnation, should emphasise imitation of himself as leading to Christ, imitation of Christ, and imitation of God in Christ? What wonder if of all books (next to the Bible itself) the most dear to devout souls and spirits striving upwards after heavenly things should be the "Imitatio Christi" of Thomas à Kempis? But before we go on to consider how this can become potent in our life and practice, we ought not to fail to observe one aspect of imitation which is of infinite importance to us in its effects for good or for ill. Imitation is not only a conscious activity, by which we can strive to follow and adapt ourselves to any example which we may select for ourselves. It is a part of nature; not only of human nature. It has its unconscious as well as its conscious side. It pervades animal life to an extent which we are apt to ignore or forget. It is the first didactic force. It is concerned with the simplest and most necessary problems of life. By it the young of many animals are first taught to take their food. For instance, in the case of chickens hatched by an incubator, if they are to be artificially reared, it is necessary that the example of picking up their food should be set them in some way. By imitation they learn to live. Imitation, as Darwin has pointed out, is one of the chief factors in the advancement and modification of such intellectual powers as animals possess. There are, indeed, subtle indications of its force in lower animal life, but it is most manifest in birds and in the apes, whose very name furnishes a verb of kindred meaning. And again, as we rise in the scale of animal life, it is very noticeable as a characteristic of savage races of men; of man, indeed, in what some are wont to call his primitive state. We need hardly dwell upon its development in civilised man. It is dominant in those arts which claim so large a portion in his education, his enjoyment of life, his material well-being. Again, as part of human nature, imitation has two functions, which it is important that we should observe, explanatory as they are in a measure of that which we have noticed in the history of man in relation to God. On the one hand he received the likeness, on the other hand he sought it outside himself. Even so, just as in the nervous and muscular system of the body we have the division into involuntary and voluntary, so the imitative faculty in man is unconscious and conscious, is passive as well as active. Much more of it perhaps is unconscious than conscious, and the mystery of its essential being and origin is more inexplicable in the former than in the latter. Why is it that such physical defects as squinting and tricks of movement are said to be infectious, capable of being communicated at sight to very young children? Why is it that, as so often happens, a boy's handwriting becomes like his tutor's? All these instances point to unconscious, involuntary imitation. The surroundings of a child, of a boy, of a young man, have more effect upon him than he himself can discern, or any one else can determine, and that because of this faculty of imitation, which is part and parcel of his nature. He assimilates them as he does his food, they become portions of his being, and affect his growth, his development, his ultimate destiny. Nay more, it seems as if these influences became hereditary in their effects. We cannot limit these effects to merely physical characteristics or physical results. If our intellectual and spiritual being is thus subject to the supreme influence of assimilation and unconscious imitation, can we doubt its power in the sphere of morality? "Tell me who he lives with, and I will tell you who he is," is an old proverb. "With the holy thou shalt be holy, and with the perfect man thou shalt be perfect. With the clean thou shalt be clean, and with the froward thou shalt learn frowardness." Youth is plastic. And without doubt the first and most important counsel is: "Be not over hasty in making friends"; take heed as to the associates whom you choose to live with. Remember you will probably become like them. All unconsciously your moral being will receive the impression of their moral being, their conversation, their tone, their virtues, or their vices. Unless the soul proposes to itself the imitation of good, it will prove unconsciously to be assimilating and imitating evil. The Apostle Paul had so devoted himself to the imitation of Christ, that as we have seen he regarded himself as living in Christ, and Christ living in him. This imitation cannot be without effort, and if, as in the mixed community of Corinth with all its blemishes, and weaknesses, and grievous sins, it was not easy to rise to the ideal of the unseen, yet still the nearer ideal of the good man is better than none, and the apostle did not hesitate to set his own example before them. There must be few of us who cannot find some such good example, some good and holy, some pure and honourable, some generous and

manly life, to which we may look with satisfaction and hopefulness, and a desire so to follow it as to rise "upon the stepping stones of our dead selves to higher things." But even so the imitation must ultimately be not even of good and holy men, but of Christ in them. "Be ye followers of me even as I also am of Christ." The work of the Incarnation was not only to restore to humanity the image of the perfect man in Christ but also the power, to them that believe in Christ, of reflecting that image, and by conscious and unconscious imitation of becoming more and more like Him. I know not at what time of life this work of the imitation of Christ can be entered upon more freely, more reasonably, more joyfully, than that in which, when childish things are being put away, the young man reaching toward the maturity of his physical and mental powers, is still occupied with his own education and improvement, and is not yet immerged in the world-life with all its engrossing toil of business and pleasure, its triumphs, its disappointments, its sorrows, and soul-enthralling anxieties. (*E. Warre, D.D.*) **Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.**—*Apostolic commendation*:—I. Its grounds. 1. Personal, "that ye remember me." (1) We all like to be remembered, especially by those who owe us much, or between us and whom there exist the tenderest relationships. These Corinthians owed all their spiritual life and blessings to the apostle, and it comforted him amidst the toils and perils of his Ephesian ministry to know that he was not forgotten. Nothing would more sadden a father than to be forgotten by his children, a wife by her husband, a pastor by his church. (2) We like to be remembered "in all things." They remembered Paul's preaching, his labours at his handicraft, his sympathy and helplessness. And when we come across an acquaintance that we have not seen for years, how pleasant it is to be remembered by one's features: tone, gait, or some other characteristic, and to gather in conversation that this and that incident or word has been treasured up. 2. Moral. The Corinthians not only remembered Paul and what he said; they remembered to do what he told them. Not the most tender personal recollections would have compensated for the absence of this. Paul's wish was not to be popular, but to be permanently useful. This is what Christ wants: "If ye love Me, keep My commandments." This is what we all want: parents, teachers, ministers, &c., and exact obedience is what is required—"as I delivered them," adding nothing to them, taking nothing from them, but keeping them both in the spirit and in the letter. II. Its expression. This was—1. Frank and open. Encouraging sentiment is sometimes entertained where it is not expressed. This does no good. If you feel that a man deserves your praise, why not tell him so? 2. Large-hearted and generous. There were a good many things which the apostle could not praise, but was forced to blame the Corinthians; but where he felt he could praise conscientiously he did so unstintedly. 3. Fraternal, "Brethren." He did not indulge them as children simply to spur them on, nor flatter them as superiors to secure their patronage. He treated them as equally next himself concerned about the prosperity of the Church, and in their efforts to promote that prosperity he felt them worthy of a brother's praise. (*J. W. Burn*).

Vers. 3-16. **But I would have you know that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God.**—*Christ our Head*:—This important statement is the starting-point for a deliverance on the subject of the conduct of women in the Church. The apostle often, in dealing with matters of trifling importance or limited interest, rises to the enunciation of the grand principle on which it rests. Here he gives the principle first. Let us look at our relationship with Christ—I. Through its earthly shadow. 1. In building the house of the human family God made the man the head of the woman, the husband or bond of the house. This headship carries with it responsibility; for if wives are to obey their husbands, husbands are to love their wives as Christ loved the Church, and so make the wifely duty a joy. 2. In this sense, only with deepened meaning, Christ is the head of every man, *i.e.*, of the race. And just as the wife attains the end of her being on the earthly side in her husband; as she finds the sum of her womanly ambitions and duties in promoting his welfare; as she is entitled to look to him for protection, counsel, tenderness, and example; as she is to seek in him the rounding of her present life and the fulness of her earthly joy; so the members of the human family are to look up to Christ as their Head. None of us is complete without Him. And just as trust and obedience unite a woman to her husband and enable him to fulfil his obligations to her, so it is by

faith and submission that Jesus is able to accomplish His saving, life-giving work. There is therefore deep truth in the representation of the exaltation of the Church to glory as a marriage supper. II. IN ITS HEAVENLY ARCHETYPES—God's headship over Christ. 1. In His Divine, eternal essence Christ is "the brightness of His Father's glory," &c., God's realised ideal, a vessel into which God has poured all the fulness of the Divine nature, a vessel of Godhead eternally equal to that which it contains and perfectly full. 2. In the light of this look once more at your relationship to Christ. "As the Father hath loved Me" (John xv. 9, 10). We are to reflect Christ just as He reflects God, and appears, therefore, full of grace and truth. Conclusion: "The head of every man is Christ." 1. Then Christ is just yourself, idealised and perfected—the prophecy of what you are to become. He is not a glorified man merely, but glorified humanity. 2. This great fact throws light on the doctrine of substitution. Christ became man, not *a* man. Just as we were all in Adam, and are so many multiplied copies of him, so Christ became the second Adam, and God looks at us in Him. Since, then, He was a representative man, all He did and suffered on earth had a representative character. (*E. W. Shalders, B.A.*) *Human and Divine relations*:—There exist three relations which together form a sort of hierarchy: lowest in the scale, the purely human relation between man and woman; higher, the Divine-human relation between Christ and man; highest, the purely Divine relation between God and Christ. The common term whereby Paul characterises these relations is "head," or chief. This figurative term includes two ideas—community of life, and inequality within this community. So between the man and the woman, by the bond of marriage there is formed between them the bond of a common life, but in such a way that the one is the strong and directing element, the other the receptive and dependent element. The same is the case in the relation between Christ and the man. Formed by the bond of faith, it also establishes a community of life, in which there are distinguished an active and directing principle and a receptive and directed factor. An analogous relation appears higher still in the mystery of the Divine essence. By the bond of filiation there is between Christ and God communion of Divine life, but such that impulse proceeds from the Father, and that "the Son doeth nothing but what He seeth the Father do." The relation between Christ and the man is put first. It is, so to speak, the link of union between the other two, reflecting the sublimity of the one and marking the other with a sacred character, which should secure it from the violence with which it is threatened. (*Prof. Godet.*) *The conduct and deportment of Christian women*:—A broad principle laid down by Christianity was human equality: "there is neither male nor female, but ye are all one in Christ Jesus." We all know how fruitful a cause of popular commotion the teaching of equality has been in every age, and at Corinth this doctrine threatened to lead to much social confusion. A claim was made for a right in woman to do all that men should do—to preach and pray, *e.g.*, in public, and therefore to appear as men, unveiled in public. This latter the apostle here prohibits—I. ON THE GROUND THAT IT WAS A RASH DEFIANCE OF ESTABLISHED RULES OF DECORUM. The veiled head is a symbol of—1. Modesty; for to pray unveiled was to insult all the conventional feelings of Jew and Gentile. The Holy Ghost, however, has not imposed on the Church this particular fashion, but the principle contained in it is eternal; and it is impossible to decide how much of our public morality and private purity is owing to the spirit which refuses to overstep the smallest bound of ordinary decorum. 2. Dependence. St. Paul perceived that the law of Christian equality was quite consistent with the vast system of subordination running through the universe (vers. 3, 11, 12). He distinguishes between inferiority and subordination; each sex exists in a certain order, not one as greater than the other, but both great and right in being what God intended them to be. II. BY AN APPEAL TO NATURAL INSTINCTS AND PROPRIETY (vers. 14, 15). Fanaticism defies nature. Christianity refines it and respects it. It develops each nation, sex, and individual, according to their own nature—making man more manly and woman more womanly. But let us not forget that here, too, there are exceptions. Beware of a dead, hard rule. There have been many instances in which one man standing against the world has been right, and the world wrong, as Elijah, Athanasius, Luther, and others. But in questions of morality, propriety, decency, when we find our own private judgment contradicted by the general experience, habit, and belief of all the best around us, then the doctrine of this chapter commands us to believe that the many are right and that we are wrong. (*F. W. Robertson, M.A.*) *The veil*:—St. Paul is now compelled to qualify the general commendation of ver. 2. He heard with surprise and vexation

that women presumed to address the assembled Christians unveiled, to the scandal of all sober-minded Orientals and Greeks. It is a singular specimen of the strange matters that came before Paul for decision when the care of all the Churches lay upon him. I. WHAT WAS THE INTENTION OF CHRISTIAN WOMEN IN MAKING A DEMONSTRATION SO UNFEMININE? 1. Throughout this letter Paul is correcting the hasty impressions which the new believers were receiving regarding their position as Christians. A flood of new ideas was suddenly poured in upon their minds, one of which was the equality of all before God and of a Saviour for all alike. There was neither Jew nor Greek, male nor female, &c., now. And it dawned on the woman that she was neither man's toy nor slave, but that she had a life to frame for herself. She was not dependent on men for her Christian privileges; ought she not to show this by laying aside the veil, which was the acknowledged badge of dependence? 2. Among the Greeks it was the universal custom for the women to appear in public with the head covered, commonly with the corner of their shawl drawn over their head like a hood. It was the one significant rite in marriage that she assumed the veil in token that now her husband was her head. This covering could be dispensed with only in places where they were secluded from public view. It was therefore the badge which proclaimed that she who wore it was a private, not a public, person, finding her duties at home, not abroad. It was the man's place to serve the State or the public, the woman's place to serve the man. II. THIS MOVEMENT OF THE CORINTHIAN WOMEN PAUL MEETS BY REMINDING THEM THAT PERSONAL EQUALITY IS PERFECTLY CONSISTENT WITH SOCIAL SUBORDINATION. The woman must not argue that because she is independent of her husband in the greater sphere she must also be independent of him in the less (ver. 3). This principle is of incalculable importance and very wide and constant application. 1. Whatever is meant by the natural equality of men, it cannot mean that none are to have authority over others. In order to the harmony of society there is a gradation of ranks; and social grievances result, not from the existence of social distinctions, but from their abuse. This gradation, then, involves Paul's inference (vers. 4, 5). The veil being the recognised badge of subordination, when a man appears veiled he would seem to acknowledge some one present and visible as his head, and would thus dishonour Christ, his true Head. A woman, on the other hand, appearing unveiled would seem to say that she acknowledges no visible human head, and thereby dishonours her head—*i.e.*, her husband—and so doing, dishonours herself. She puts herself on the level of the woman with a shaven head, which both among Jews and Greeks was a brand of disgrace. 2. This subordination has its roots in nature (vers. 7, 8). (1) Man is the glory of God because he is His image and is fitted to exhibit in actual life the excellences which make God worthy of our love and worship. But while man directly, woman indirectly, fulfils this purpose of God. She is God's glory by being man's glory. She exhibits God's excellences by creating and cherishing excellence in man (vers. 8, 9). The position assigned to woman as the glory of man is therefore far removed from the view which cynically proclaims her man's mere convenience. (2) That this is woman's normal sphere is indicated even by her unalterable physical characteristics. By nature woman is endowed with a symbol of modesty and retirement. The veil is merely the artificial continuation of her natural gift of hair. The long hair of the Greek fop or of the English cavalier was accepted by the people as an indication of effeminate and luxurious living. And nature, speaking through this visible sign of the woman's hair, tells her that her place is in the home, not in the city or the camp; in the attitude of free and loving subordination, not in the seat of authority and rule. In other respects also the physical constitution of woman points to a similar conclusion—*e.g.*, her shorter stature and slighter frame, her higher pitch of voice, her more graceful form and movement. And similar indications are found in her mental peculiarities. She has the gifts which fit her for influencing individuals; man has those qualities which enable him to deal with persons in the mass. Not all women, of course, are of the distinctively womanly type. A Britomarte may arm herself and overthrow the strongest knights. A Joan of Arc may infuse into a nation her own warlike and patriotic ardour. In art, in literature, in science, feminine names may occupy some of the highest places. In our own day many careers have been opened to women from which they had hitherto been debarred. Conclusion: A woman is a woman still though she become a Christian; a subject must honour his king although by becoming a Christian he is himself in one aspect above all authority; a servant will show his Christianity, not by assuming an insolent familiarity with his Christian master, but by treating him

with respectful fidelity. It forms a great part of our duty to accept our own place without envying others, and to do honour to those to whom honour is due. (*M. Dods, D.D.*)

Vers. 4–7. **Every man praying or prophesying with his head covered dishonoureth his head.**—*Decorum in the house of God*:—1. It is possible to dishonour Christ in our holiest services. 2. It is not enough to pray and preach in the spirit—some regard is due to propriety of manner and demeanour. 3. This is especially necessary in public worship, lest we dishonour Christ whom we represent before others. 4. Every true and enlightened Christian will therefore study what is decorous, as well as what is religious. (*J. Lyth, D.D.*) *The proprieties of public worship*:—I. EXPLAIN THE IMPROPRIETIES REFERRED TO IN THE TEXT. These were determined by natural and spiritual relations. Required apostolic prescription, which was fixed in harmony with prevailing custom and opinion. II. APPLY. 1. The proprieties of public worship must to some extent be governed by the customs of the times. 2. Because Christianity inculcates whatsoever is of good report. 3. Yet the outward form must be pervaded with spiritual life. (*Ibid.*) **For a man . . . is the image and glory of God.**—*Man is*—I. THE IMAGE OF GOD. *Imago* is an abbreviation of *imitago*, something more than *imitatio*—not as one orange is the likeness of another; it means the copy of an archetype, as, *e.g.*, the sovereign's head on a coin (Matt. xx. 20), or the sun's reflection in water. A cathedral in photograph is a copy of a copy; for it is an image of a cathedral in stone, and this again is the image of the original pre-existing in the mind of the architect. God is both the architect and, within due limits, the archetype of man. But the relation between the two consists in something more than similitude, even in affinity of essence. For man is the image of God by virtue of his spiritual nature, which, because of the primal inbreathing (Gen. ii. 7), is akin to the Divine. II. HE IS THE GLORY OF GOD. The Divine glory itself is the eternal self-manifestation to the Triune God of His own holy nature. In the Divine counsel of creation this inner self-manifestation was to become an outer manifestation filling all creation. But it was through man, the created lord of the cosmos, the representative of God in the universe, the connecting link between heaven and earth, that the glory of God was to be communicated to the cosmos. As this derived glory was to be the effluence of the self-manifested Divine glory, which is itself the eternal effluence of Deity; so man in his higher nature of spirit, inbreathed into him from Spirit, was created actually the image of God, but in his lower nature of body, moulded from earth, was created potentially the glory of God, *i.e.*, constituted with a possibility, contingent on obedience, of a glorified body and soul and spirit. The design was baffled by Satan for a season. Meanwhile humiliated in body, yet now transformed in spirit, fallen man awaits in faith and hope the unveiling of the "new creation" in Christ and his own bodily assimilation to the body of His glory. (*Canon Evans.*)

Ver. 10. **For this cause ought the woman to have power on her head because of the angels.**—*Power on the woman's head because of the angels*:—1. Hardly anything is more notable in St. Paul than his impatience of mere maxims and rules of conduct. He can never rest till he has based them on large general principles which may be applied under all changes of condition. So here with regard to woman's dress. 2. Paul had taught both the spiritual equality of woman with, and her subordination to, man. But these eager converts had not minds large enough to hold and reconcile both these great principles: they seized impetuously on that which fell in with their wishes, and let the other go. True, in a subordinate position they may show an equal, even a superior, ability; just as a designer in a factory, or a governess in a family, or a manager in a bank, may display higher gifts than their social or official superiors. But how do they prove their superiority? Not by rebelling against their position, but by excelling in it. So with woman. She proves her equality with man, not by rebelling against her subordinate social position, but by discharging its duties with an ability equal or superior to that shown by her husband in his different sphere. Some of the Corinthian women did not see that. They thought to assert the equality of the sexes by praying and prophesying in church instead of ruling their households. As a sign of their enfranchisement they appeared in public unveiled, and so became bad as women that they might prove themselves as good as men. And had the Christian women gone unveiled, when the absence of the veil was the open stamp of harlotry, we can

easily conceive what a fatal obstacle would have been thrown in the path of the infant Church. 3. It was no mere question of maxims and rules, therefore, with which St. Paul had to deal; it was a question of principles vital and profound. And hence he appeals—I. To NATURE (vers. 13–15). 1. Man is by nature unveiled, has short hair; woman is veiled with her long hair. The Divine intention is thus revealed. In handling and attiring the body we are to take the suggestions of nature as ordinances of God. Man is to go unveiled, woman is to use, or to imitate, the natural veil which God has given her. The Greeks and Romans did thus interpret and obey the voice of Nature. While their noblest men cut their hair close and short, they held long flowing tresses as among the most potent charms of women—as a real "power" on their heads. 2. St. Paul appeals to Nature; from how many evils would the Church have been saved had his example been followed? Had we listened to her, had we asked with St. Paul, "What does Nature itself teach?" we should have had more of his free, generous, catholic spirit. II. To THE SCRIPTURES (vers. 7–9; *cf.* Gen. i. 26, ii. 18, 21). 1. Man, said Moses, was made "in the image of God"; therefore, adds St. Paul, man is a "glory" of God. Hence he ought not to veil the head which bears an impress and reflects a glory so Divine. But "the woman is the glory of man"; she was taken not from rude clay, and not from any remote or uncomely member of man's body, but from his very heart. Therefore she is his "glory"; she represents what is finest in him. Nevertheless, the apostle insists (vers. 8, 9), although she is his glory, because she is his glory, she is to defer and minister to him from whom she sprang, just as the highest spirits are those who serve most and best. 2. "And therefore ought the woman to have power on her head." Now one of Paul's great fixed thoughts is, that we rule by serving; that to become great we must make ourselves of the least. He has been describing the subordinate position of woman. But if she is to serve, she must be strong. To the Hebrews unshorn hair, like that of Samson, was the sign of strength. And the unshorn hair of the woman is "the power," or the symbol of the power, which her service requires. And does not Nature confirm his thought? How often has a thread of golden hair drawn strong men across the world! How often have soft locks proved stronger bonds than bars of steel! Who does not remember the little packet, all blotted with tears, which they found in a corner of poor Swift's desk, with these words on it, "Only a woman's hair"? 3. But what are we to make of "the angels," for whose sake woman is not to put off this power? Now closely following the passage in Genesis to which Paul refers, there is the story of the first infraction of the true relation of the sexes (Gen. vi. 1–4), which the rabbis read thus:—The daughters of men, departing from their primitive simplicity and decorum, laid aside their veils, and tricked out their hair and faces with ornaments. The angels saw them, and grew enamoured of their beauty, and fell from their blessedness. Possibly St. Paul alludes to this here. If only "because of the angels" therefore, the Corinthian women should carry this veil on their heads. The rabbis were so possessed by this legend that they were constantly making proverbs about it. Thus, Rabbi Simeon used to say, "If a woman's head be uncovered, evil angels come and sit upon it." The "fathers" of the Church believed it. The Arabs and Turks believe it to this day. They tell us that "Khadijah said to Mahommed after his first vision, 'If the angel appear again, let me know.' Gabriel appeared to him again. He said to her, 'I see him.' His wife placed his head first on her left, then on her right shoulder, and asked, 'Seest thou him still?' He answered 'Yea.' Then she said, 'Turn, and lie on my bosom'; which, when he had done, she asked again, 'Seest thou him?' He answered, 'Yea.' Then she took her veil from her head, and asked, 'Seest thou him still?' And this time he answered, 'Nay.' Then she said, 'By heaven, it is true, it is true! It was an angel, and not a devil!'" Having told this story, the Arabian historian remarks and explains, "Khadijah knew that a good angel must fly before the face of an unveiled woman, whilst a devil would bear the sight very well." III. To CHRISTIAN DOCTRINE (ver. 3). 1. But is not Christ just as truly the head of the woman as of the man? Yes, viewed simply as human beings, the relation of women to Christ is as direct and vital as that of men. But look at them as forming a distinct sex, as members of the social order. In that order there must be grades. In an empire there must be a ruling class, or person; and in a household there must be a ruling sex. When we ask, Which? the Bible replies, "Man is first in creation, first in dignity. Woman was made for him, not he for her." And with this natural order and subordination, the equal spiritual relation to Christ is not to interfere. Christ did not come to

thwart or to reverse, but to perfect, human nature and human society. 2. What grade we hold in this social order, and what part we play, is not by any means the main question; but how we fill it, how we play it. The woman, *e.g.*, though equal in nature, holds the subordinate social grade; but if she play her part well, she becomes perfect as a woman. But suppose a wife to rebel, what happens? Either, casting off all restraint, she divorces herself from him rather than obey him; or she openly rules where she ought to obey, and is condemned by her own instincts and her own sex even more severely than by men. 3. But before we can fully reach Paul's sense of the sacredness of "the head," we must remember that the pious Hebrew not only retained hat or turban when he entered the sanctuary, but also drew over it the *tallith*, a sacred veil, kept exclusively for public worship. By this he meant to express reverence for the Divine Presence—that he was not worthy to stand in it, that he could not look on God and live. But in Paul's scheme of thought Christ was the head of the man. For a man to cover his head in worship was therefore to veil Christ; it was to imply that He needed to veil His face before God. Man must not thus dishonour Christ, his head. But the very reason which made it right for man, made it wrong for woman, to worship unveiled. For her head was the man. And to uncover her head in worship was to imply that man needed no veil when he came before God. Let her worship, therefore, with head veiled, and thus bear witness to the fact that sinful man was unworthy so much as to lift up his eyes unto heaven. Conclusion: Let us learn from St. Paul to apply the largest and deepest principles to the smallest details of conduct and duty; but let us also learn to apply them with his freedom. Are we invariably to adopt and enforce these rules? Is a woman never to speak in public, and always to wear a veil? Is it wrong for a man in India, or at an outdoor service, to worship with covered head? To make St. Paul's rule inflexible and universal would be to sin against his spirit. On Greeks and Romans he enforces attention to the decorums of their race and time, and gives them perfectly good reasons for adhering to them. Principles abide, but customs change. And we then act most in the spirit of Paul when we freely apply his principles to our changed customs. (*S. Cox, D.D.*) *Power on woman's head*:—It is argued that *exousia* might have been used for "veil" or "covering," as a local and Tarsian expression. But this is not very probable. Many commentators, therefore, prefer to regard the word as one which, though originally metaphorical, would have been widely understood to mean "a veil," just as *imperium* is used for a female ornament, *regnum* for an imperial crown, and *triregno* for the triple tiara of the popes. Thus Diodorus Siculus uses the Greek word *basileia*, "kingdom," to mean the crown, or token of a kingdom, describing the statue of a queen as "having three *kingdoms* upon its head." It is a curious fact that in Hebrew the word *radid*, which sometimes means "a veil," is derived from a verb of which one of the meanings is "he subdued"; and it is not impossible that the knowledge of this may have smoothed the way for the apostle's unusual phrase. One more explanation is, that *exousian*, etymologically, may also mean "existence," and that St. Paul selected it because it might serve to indicate that woman's dignity consists in her being created from or out of the man (*οὖσα ἐξ ἀνδρός*). But modern criticism seems to be settling down into the simple familiar meaning of the word "power," in the obvious sense of "a sign of power." But the question then naturally arises, "A sign of whose power?" I. Some say, "HER OWN POWER," and refer this not to the veil which the woman is directed to wear upon her head, but to the glory of her natural covering, her own long hair. They argue that this is one of the chief elements of female beauty—"Love in her rosy cheeks did basking lie, love walked in the sunny masses of her hair." They quote such instances as that of Swift, in whose desk was found a folded paper containing one faded tress, and on it written, "Only a woman's hair." II. The context, however, does not at all favour this view; and we see from chap. xii. 22, 23, that St. Paul considered a covering as a proof of inferiority in honour. Our translators seem to have hit on the only true meaning of the expression, in the margin of our Bibles, "A covering, in sign that she is under THE POWER OF HER HUSBAND." Any apparent harshness in this meaning is at once dispelled—1. By the analogies ("*imperium*," *triregno*, &c.), which we have already adduced. These show how easily the word "power" could come to be "a sign of power" by the common figure of speech which is called "metonymy"; and if so, it is much more likely to mean a sign of her husband's power over her than a sign of her own power, because the whole context is enforcing the superiority of the man, and bears on the "He shall rule over thee" of Gen. iii. 16. 2. Because to this day the veil is regarded in

the unchanging East as a sign of subordination, and the traveller Chardin says that in Persia "only married women wear it, and it is the mark by which it is known that they are under subjection." And in the Roman customs the putting on of a veil in marriage was a sign that a woman lost all independent rights of citizenship. 3. Because there is a close analogy between this passage and Genesis xx. 16, where "covering of the eyes" is generally understood to mean "a veil," and is by the LXX. rendered τιμή, which properly means "honour." Lastly, it is to me no small confirmation of this plain and simple sense that we find it in the noble verse of Milton, who seems to combine the notions of a woman's hair being at once a covering and a glory to herself, and a sign of subjection to her husband:—

> "His fair large front and eye sublime declared
> Absolute rule, and hyacinthine locks
> Round from his parted forelock manly hung
> Clustering, but not beneath his shoulder broad:
> She, as a veil, down to the slender waist
> Her unadorned golden tresses wore
> Dishevelled, but in wanton ringlets waved
> As the vine waves her tendrils; which implied
> Subjection, but required with gentle sway,
> And by her yielded, by him best received."
>
> —(*Archdeacon Farrar.*)

Because of the angels:—The absence of "and" suggests that it is a motive, not additional to, but confirmatory of, that given in ver. 9. Already (iv. 9) we have seen the angels contemplating the apostles' hardships. They attend upon men (Heb. i. 14), are placed side by side of the Church militant (xii. 22), and desire to look into the teaching of the prophets (1 Pet. i. 12). Now, if they take interest in men, they must take special interest in those assemblies in which men unitedly draw near to God, and which have so great influence upon the spiritual life of men. We must therefore conceive them present at the public worship of the church. Now the presence of persons better than ourselves always strengthens our instinctive perception of right and wrong, and deters us from improper action. And the moral impression thus produced is almost always correct. To this instinctive perception Paul appealed by the word "shame" in ver. 6; and has revealed its source in the purpose of woman's creation. He now strengthens his appeal by reminding us that we worship in the presence of the inhabitants of heaven. For every right instinct in us is strengthened by the presence of those better than ourselves. Surely a remembrance of these celestial fellow-worshippers will deter us from all that is unseemly. (*Prof. Beet.*) *Because of the angels*:—I. Some suppose that the words refer to REAL ANGELS. 1. The holy angels. It appears to have been the opinion of the Jews that the holy angels were present at their religious assemblies (Psa. cxxviii. 1; Eccles. v. 6). Bengel supposes that the reason why the apostle names the angels is, because as the angels are represented as veiling their faces before God, so women ought also to veil their faces when they worship. Erasmus remarks, "If a woman has arrived at that pitch of shamelessness that she does not fear the eyes of men, let her at least cover her head on account of the angels who are present at your assemblies." But such an explanation appears to be far-fetched. St. Paul does not lay much stress elsewhere on the sentiments of the angels; he employs reasons far stronger and more telling. And certainly the above reason is not one which would suggest itself as a corrective to disorders in public worship. 2. Evil angels. It is supposed that the apostle here accommodates himself to this extravagant notion, which arose from a gross misconception of the words "the sons" (or angels) "of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Women should veil themselves, because they might tempt or be tempted by evil angels. Dr. McKnight supposes that the reference is to the seduction of the woman by the artifices of the serpent; and that the wearing of the veil was to be the perpetual memorial of her fall and of her subjection to man in consequence. We cannot imagine that Paul adopted the rabbinical notion, nor can we see the force of that notion as an argument for women veiling their faces. Nor does the view that the reference is to the seduction of Eve recommend itself; for this seduction was not effected by evil spirits in general, but by one pre-eminently, namely, the devil. And in general, if evil angels were meant, we would expect some statement to that

effect by the apostle, as "the angels that sinned," "the angels that kept not their first estate." II. Others suppose that the word refers to the MINISTERS, who were specially set apart to conduct the worship of the congregation. The name angel, it is said, is conferred on ministers, both in the Old Testament and in the New (Mal. ii. 7; Rev. ii. 3). Such a name is also sufficiently appropriate, as ministers are the messengers of God. The reason, then, here assigned is, that women should veil their faces lest they should draw away the affections or distract the attention of the ministers or presidents of the assemblies. But the term ἄγγελοι is never applied to ministers by Paul. Nor is it certain that by the angels of the apocalyptic Churches the ministers are meant. III. Others suppose that the reference is to HEATHEN MESSENGERS OR SPIES. In the New Testament the word frequently occurs in the sense of messenger (Matt. xi. 10; Luke vii. 24, ix. 52). But the most remarkable passage, and the one which bears most closely upon our subject, is James ii. 25, where this very word is applied to the spies whom Joshua sent to spy out Jericho. Now it is argued that this is the meaning of the term here; women, in their assemblies for worship, ought to veil their faces because of the heathen spies. Tertullian informs us that the heathen were in the habit of sending spies to observe what was said or done in their Christian assemblies. According to this view, the apostle exhorts the Corinthians to see to it that their assemblies be conducted with proper order—that all violations of what was counted decorum be absent; that they are to remember that the eyes of the heathen are upon them. (*P. J. Gloag, D.D.*)

Vers. 11–16. **Nevertheless, neither is the man without the woman.**—*Sanctified marriage* implies—I. EQUAL PRIVILEGE IN CHRIST. 1. Alike redeemed. 2. In Him there is neither male nor female. II. EQUAL SUBJECTION TO CHRIST—here the husband has no superiority. III. EQUAL DEPENDENCE UPON CHRIST—for grace to discharge their reciprocal duties. IV. INDISSOLUBLE UNION IN CHRIST—whose Spirit makes both one in Him. (*J. Lyth, D.D.*) **For as the woman is of the man, even so is the man also by the woman.**—*The mutual dependence of man and woman:*—I. A NATURAL LAW. 1. Woman was created out of man, and is therefore subordinate. 2. Man is born of woman, therefore dependent. II. A DIVINE APPOINTMENT. III. A GRACIOUS PURPOSE. That each might love, succour, and comfort the other in the faithful discharge of their relations. (*Ibid.*) **Is it comely that a woman pray unto God uncovered?**—*A Christian must observe what is comely:*—I. ILLUSTRATE THIS BY THE EXAMPLE ADDUCED. 1. The use of a veil in Christian worship is in itself indifferent. Only the condition of the heart is of importance in the sight of God. 2. But in the times of the apostle it was not indifferent because it was required by established custom. Its disuse caused offence and contention, and might easily be interpreted as a sign of superstition or immorality. 3. Respect must therefore be paid to the alteration in public opinion and the circumstances of the times. II. ENFORCE BY ARGUMENTS. 1. Of Christian prudence. Attention to externals—(1) Is often of great importance. (2) Cannot be ignored without disadvantage. 2. Of Christian faith. Neglect of externals may create offence, this love will avoid. (*Ibid.*) *Propriety and religion:*—The teachings of religion—1. Harmonise in matters of propriety with those of reason and nature. 2. Condemn what is uncomely in woman and what is effeminate in man. 3. Require us in indifferent matters to avoid contention by complying with established custom. (*Ibid.*) **But if any man seem to be contentious, we have no such custom, neither the Churches of God.**—*Peaceful compliance with the established usage of the Church is a Christian duty*—Because—1. In this case usage becomes law. 2. A wilful violation of it breeds contention. 3. Contention is utterly at variance with a Christian spirit. (*Ibid.*) *Contentions in the Church:*—First, it should seem there were contentions in the apostle's times. Contentions about what? About matter of circumstance. So was this here, Whether men were to pray uncovered, and women veiled or no? Not to pass them in silence, and say nothing to them. But this to say, We have no such custom, nor the churches of God. And so oppose the Church's custom to contention. In which saying there are these heads—First, that the Church hath her customs. As she hath them, so she may and doth allege them. This I note first, that we may not think it strange if there be contentions in our times. As true it is of the last as of the first Church. There were contentions then. About what? For though peace be precious, yet of such moment may the matters be as they are to be contended for. For what then were these? For nothing but a matter of rite. Men praying whether they should be uncovered; women, whether

veiled or no. For a hat and a veil was all this ado. It was not about any of the high mysteries, any of the vital parts of religion. And to pick a quarrel with a ceremony is easy. A plausible theme not to burden the Church with ceremonies—the Church to be free—which hath almost freed the Church of all decency. About such points as these were there that did not only contend but that grew contentious. Why should any love to be contentious? Why, it is the way to be somebody. Well, if any such should happen to be, what is to be done in such a case? What saith the apostle? Saith he thus? Seeing it is no greater matter, it skills not greatly whether they do it or no—sets it light, and lets it go. No, but calls them back to the custom of the Church. Why doth he so? For two reasons. 1. First, he likes not contention at all. Why? If it be not taken at first, within a while ye shall hear of a schism (ver. 18). And within a little after that (ver. 19) ye shall have a flat heresy of it. The one draws on the other. 2. Nor he likes not the matter, wherefore though it seems but small. St. Paul knew Satan's method well—he asks but some small trifle. Give him but that, he will be ready for greater points. If he win ground in the ceremonies, then have at the sacrament. For when they had sit covered at prayer awhile, they grew even as unreverent, as homely with the sacrament. Opposing then to these, what course takes he? Where it is plain the apostle is for the Church customs. And first, that she hath them. Every society, beside their laws in books, have their customs also in practice; and those not to be taken up, or laid down, at every man's pleasure. The civil law saith this of custom. A custom is susceptible of more and less—the further it goeth, the longer it runneth, the more strength it gathered; the more gray hairs it getteth, the more venerable it is—for, indeed, the more a custom it is. Now, then, as the Church hath them, so she stands upon them—fears not to allege them. And say not the prophets the same? "Stand upon the ways" [it is Jeremiah], "and there look for the good old way; and that way take, it is the only way to find rest for your souls." If it be but of some one Church, but at Corinth alone it is too narrow—not large, not general enough. If it be but taken up by some of our masters of late, it is too fresh—it is not ancient enough. But by these two we know our right custom. As neither is any particular Church bound to the private custom of another like particular as itself is. But if the other Church's custom have also been the general custom of the Church, then it binds, and may not be set light. But, if to this we add, or rather if before this we set, this the apostles had it too, that it is apostolic, we have then said as much as in this point can be said, as much as may content any that is not contentious. (*Bp. Andrewes.*)

Vers. 17–22. **Now . . . I praise you not, that ye come together not for the better, but for the worse.**—*Unprofitable public worship*:—I. WHEN DO WE COME TOGETHER, NOT FOR THE BETTER, BUT FOR THE WORSE? This may be known—1. By the principles which influence our attendance. (1) Do we come to receive instruction, to get good that we may grow in conformity to God, or do we come only to gratify curiosity, to subserve our worldly interest, &c.? (2) Do we come without any preparation of heart? Are we soon weary of the service (Ezek. xiv. 3)? 2. From the manner of our attendance. If we are either captious, careless, or sleepy; if we suffer the fowls to come down and devour the sacrifice, and the buyers and sellers to occupy the inward sanctuary; if we have no love for the work in which we are engaged, but can indulge in a trifling or stupid frame of mind, assuredly we come together, not for the better, but for the worse. 3. By the effects of our attendance. Some, like Festus, treat the Word with derision. Some, like Agrippa, are half convinced, but they stifle their convictions. Others, again, hear and approve, but never practise. In the parable of the sower we hear of four sorts of ground, and only one of them good. II. THE EVIL OF SUCH CONDUCT. If we do not come together for the better, it will be for the worse. Where the Word does not soften it generally hardens; and where it does not make the heart contrite it often makes it desperate (chap. ii. 16). More particularly—1. It is highly displeasing to God. 2. It is a great grief to godly ministers; and what can be more unreasonable than to afflict those who labour for our good, and are seeking our everlasting salvation (Jer. xiii. 17; Phil. iii. 18). 3. In the end it will be a source of sorrow to themselves, and will issue in their ruin (Prov. v. 11–14; 1 Cor. xi. 30). (*B. Beddome, M.A.*) *Religious institutions—their abuse*:—Observe—I. THAT ATTENDANCE ON THE INSTITUTIONS OF RELIGION MAY PROVE PERNICIOUS RATHER THAN BENEFICIAL (ver. 17). Men cannot be made religious; an irresistible moral force is a contradiction in terms, an impossi-

bility in fact. Hence the highest redemptive forces on man often conduce to his ruin. The gospel is either the "savour of life unto life, or of death unto death." Pharaoh's heart was hardened under the ministry of Moses, and the hearts of the men of Chorazin, &c., were hardened under the ministry of Christ. II. THAT ASSEMBLING TOGETHER FOR RELIGIOUS PURPOSES DOES NOT NECESSARILY IMPLY UNITY OF SOUL (vers. 18, 19). It does not follow that because people are brought together in the same church that they are united together in spirit. Two people may sit in the same pew, hear the same discourse, &c., and yet in soul be as remote from one another as the poles. No real spiritual unity can exist where there is not a supreme affection for Christ, who is the only uniting place of souls. III. THAT THE VERY BEST INSTITUTIONS ON EARTH ARE OFTEN SADLY PERVERTED BY MEN. For many reasons the Lord's Supper may be regarded as one of the best ordinances. But it was now perverted into a means of gluttony and drunkenness (vers. 20, 21). Are not men constantly perverting Divine institutions, Churches, Bibles, the Christian Ministry, &c.? (*D. Thomas, D.D.*) *The abuse of the means of grace is*—I. VERY COMMON. Through—1. Carelessness. 2. The indulgence of an improper spirit, as enmity, pride, unbelief, &c. II. HIGHLY CRIMINAL—because a direct offence against the purity, majesty, mercy of God. III. EXCEEDINGLY DANGEROUS. It makes a man worse by increasing his sin, hardening his heart, augmenting his guilt and punishment. (*J. Lyth, D.D.*) *Abuse of the Lord's Supper*:—In this paragraph (vers. 17–34) Paul speaks of an abuse which can scarcely be credited in our times. A respectable citizen would hardly have permitted at his own table the licence visible at the table of the Lord. I. HOW DID SUCH DISORDERS ARISE? 1. It was common in Greece for clubs to meet periodically and to share a common meal. This custom, not unknown in Palestine, had been adopted by the primitive Church of Jerusalem. The Christians then felt themselves to be more closely related than the members of any trade guild or political club. Speedily love feasts (*agapæ*) became prevalent institutions. On a fixed day, generally the first day of the week, the Christians assembled, each bringing what he could as a contribution to the feast. In some places the proceedings began by partaking of the consecrated bread and wine; but in other places physical appetite was first appeased. 2. This mode of celebrating the Lord's Supper was recommended by its close resemblance to its original celebration. It was at the close of the paschal supper that our Lord took bread and brake it. But when the first solemnity passed away the love-feast was liable to many corruptions. Those who had no need to use the common stock, but had houses of their own to eat and to drink in, yet, for the sake of appearances, brought their contribution to the meal, but consumed it themselves. The consequence was that from being truly love-feasts, these meetings became scenes of greedy selfishness, and profane conduct, and besotted excess. II. TO THE REFORM OF THIS ABUSE PAUL NOW ADDRESSES HIMSELF. 1. Negatively. (1) He does not propose to disjoin absolutely the religious rite from the ordinary meal. In the case of the richer members of the Church this disjunction is enjoined (ver. 22). But with those who had no well-provided homes another rule must be adopted. It would shame the Christian community, and undo its reputation for brotherly love were its members observed begging their bread on the streets. (2) Although the wine of the holy communion had been so sadly abused, Paul does not prohibit its use. On infinitely less occasion alterations have been introduced with a view to preventing its abuse by reclaimed drunkards, and on still slighter pretext in the Church of Rome the lay communicant is only allowed to partake of the bread. Möhler says that this arose from a nice sense of delicacy, a pious dread of desecrating, by spilling and the like, even in the most conscientious ministration. In contrast to all such contrivances we recognise the sagacity which directed that the ordinance should not be tampered with to suit the avoidable weaknesses of men, but that men should learn to live up to the requirements of the ordinance. (3) Paul does not insist that because frequent communion had been abused, this must give place to monthly or yearly communion. For some centuries it was expected that all members of the Church should partake weekly. That familiarity breeds contempt, or heedlessness, is a rule that ordinarily holds good. And by the same law it is feared, and not without reason, that if we observed frequent communion we should cease to feel the sacredness of the ordinance. But our method of procedure is first to find out what it is right to do, and then, though it cost us an effort, to do it. If our reverence for the ordinance in question depends on its rare celebration, may it not be a merely superstitious or sentimental reverence? Paul seeks to restore reverence in the Corinthians, not by prohibiting frequent communion, but by setting more clearly before them the solemn facts

which underlie the rite. But does not our shrinking from communion often mean that we shrink from being more distinctly confronted with the love and holiness of Christ and with His purpose in dying for us—that we are not quite reconciled to be always living as the children of God, whose citizenship is in heaven? 2. The positive counsel Paul gives regarding suitable preparation for participation in this sacrament is very simple. He offers no elaborate scheme of self-examination which might fill the mind with scruples and induce introspective habits and spiritual hypochondria. (1) He would have every man answer the plain question, Do you discern the Lord's body in the sacrament? The Corinthians were chastened by sickness, and apparently by death that they might see and repent of the enormity of using these symbols as common food; and in order that they might escape this chastening, they had but to recall the institution of the sacrament by our Lord Himself. (2) The brief narrative gives prominence to the truth that the sacrament was intended primarily as a memorial or remembrance of the Saviour. As the dying gift of a friend becomes sacred to us as his own person, and we cannot bear to see it handed about by unsympathetic hands, and as when we gaze at his portrait, or use the pencil worn smooth by his fingers, we recall the many happy times we spent together, so does this sacrament seem sacred to us as Christ's own person, and by means of it grateful memories of all He was and did throng into the mind. (3) The form of this memorial is fitted to recall the actual life and death of the Lord. By the symbols we are brought into the presence of an actual living Person. Our religion is not a theory; we are saved by being brought into right personal relations by remembering Christ and by assimilating the spirit of His life and death. (4) But especially by giving His flesh and blood He means that He gives us His all, Himself wholly; and by inviting us to partake of His flesh and blood He means that we must receive Him into the most real connection possible, must admit His self-sacrificing love into our heart as our most cherished possession. (*M. Dods, D.D.*) **When ye come together in the Church, I hear there be divisions among you.**—*Divisions in the Church*—I. ARE A SERIOUS EVIL. 1. They hinder prosperity. 2. Demoralise many. 3. Occasion reproach. 4. Dishonour Christ. II. OUGHT NOT TO EXCITE SURPRISE. Because offences must come—1. Through the imperfections of humanity. 2. The instigation of Satan. III. ARE OVERRULED BY GOD, as a test of the faith, purity, steadfastness of those who are approved before God. (*J. Lyth, D.D.*) *A spirit of disunion in the Church*—1. Destroys edification. 2. Occasions divisions. 3. Profanes what is most holy. 4. Usually springs from selfishness and pride. 5. Is deserving of the strongest condemnation. (*Ibid.*) **And I partly believe it.**—*Charitable judgments*:—I. SOME OF YOU ARE GUILTY OF THIS FAULT, THOUGH OTHERS BE INNOCENT. General censures, condemning whole churches, are altogether uncharitable. Angle out the offenders, but take heed of killing all with a drag-net: and grant many, yea, most to be faulty, yet some may be guiltless. Wickedness was not so general in Sodom, but that righteous Lot was an exception. Obadiah was steward of Ahab's wicked household. Yea, seeing impiety intrudes itself amongst the thickest of God's saints, just it is that God should have some names even where the throne of Satan is erected (Rev. iii. 4). Let us therefore follow the wary proceedings of Jehu (2 Kings x. 23). When we are about with censuring to murder the credits of many together, let us take heed that there be not some orthodox amongst those whom we condemn to be all heretics; some that desire to be peaceful in our Israel, amongst those whom we condemn for all factious schismatics. II. I BELIEVE THESE ACCUSATIONS ONLY IN PART, and hope they are not so bad as they are reported. When fames are brought unto us from good hands, let us not be so incredulous as to believe no part of them; nor so uncharitable as to believe all; but with St. Paul "partly believe it." 1. Because fame often creates something of nothing, always makes a great deal of a little. It is true of fame what is said of the devil; it has been "a liar from the beginning"; yea, and sometimes a murderer. Absalom slew one of David's sons, and fame killed all the rest (2 Sam. xiii. 30). 2. Because men in reporting things often mingle their own interests and engagements with their relations, making them better or worse, as they themselves stand affected. Water resembleth both the taste and colour of that earth through which it runneth; so reports relish of their relators, and have a smack of their partial dispositions; and therefore such relations are not to be believed in their full extent. Conclusion: 1. This confutes—(1) Those that will believe nothing of what they hear reported, though warranted by never so good witnesses. I bear them witness, these men have charity, but not according to knowledge. (2) But where too much charity hath slain her thousands, too little

hath slain her ten thousands. 2. Let not our beliefs be altogether of clay to receive any impression; nor altogether of iron to receive none at all. But as the toes in the image of Nebuchadnezzar's dream were partly iron and partly clay, so let our beliefs be composed of charity, mixed with our credulity; that, when a crime is reported, we may with St. Paul "partly believe it." (*T. Fuller, D.D.*)

For there must be also heresies among you.—*Heresies:*—Consider—I. WHAT HERESY IS. There are two opinions upon this subject. One is, that it is a schism. But the apostle in the text and in ver. 18 makes a distinction between the two. By heresies, all denominations mean false doctrines, contrary to, and subversive of, the gospel (Titus iii. 10–11; Gal. i. 6–9). Every error is not a heresy, yet every error which subverts the gospel is. II. THAT HERESIES HAVE BEEN IN THE CHURCH FROM THE BEGINNING. Immediately after the gospel was preached by Philip, Simon professed to believe it; but he soon propagated the grossest heresies. Paul intimates that there were heretics in the Church of Rome (Rom. xvi. 17–18). Our text assures us that there were heresies in the Church of Corinth. And John mentions various dangerous heresies in the seven Churches of Asia. If we consult ecclesiastical history, we shall find that the Church has never been free from them. Christ predicted that there would always be tares among the wheat to the end of the world. III. IN WHAT SENSE IT IS NECESSARY THAT HERESIES SHOULD BE IN THE CHURCH. There never can be any natural necessity. Those who enjoy the gospel may always know the truth. Heresy is always the fruit of an evil heart of unbelief. There is, therefore, only a moral necessity arising from the corruption of the heart. As long as this is the case, some will love error better than truth. IV. WHY GOD CHOOSES THAT HERESIES SHOULD EXIST. 1. To distinguish truth from error. Darkness renders light more visible, and light renders darkness more visible. The errors in the heathen would illustrate the truths believed in the Christian world. The errors in the Romish illustrate the truths professed in the Protestant Church. 2. That true believers may be distinguished from false professors. Paul gives this reason in the text. The heterodox everywhere are a foil to the orthodox, and exhibit their characters in a beautiful light. 3. That mankind may have a fair opportunity of choosing the way to life or the way to death. Accordingly, it has always been God's method to exhibit both truth and error before their minds, and give them opportunity of choosing the one or the other, that they may be saved or that they may be damned. V. IMPROVEMENT. 1. If heresies are opposite to, and subversive of, the gospel, then we have reason to think that they have had a long and extensive spread in the world. 2. It appears, from the nature and tendency of heresy, that the Church ought to censure and reject any of its members who embrace it. 3. If it be one design of God in continuing heresies to distinguish real Christians from false and erroneous professors, then there is a palpable impropriety and absurdity in attempting to unite those together in Christian communion who differ essentially in their religious sentiments. 4. When fatal heresies greatly prevail, then is a time when God is about to purify the Church, and make manifest those who are approved among the professors of religion. 5. Learn the importance of ministers' preaching the gospel fully and plainly. If the gospel had always been preached fully and plainly, it is hard to conceive how heresies should have abounded. 6. From the nature and tendency of heresy, we conclude that sinners are in the most dangerous situation, for they are surrounded by heretics on every side. (*N. Emmons, D.D.*) *Heresy:*—Heresies sin against faith and schism, against charity; and, as children say they love father and mother both best, so let us hate heresies and schisms both worst. I. WHAT IS A HERESY? An error in the fundamentals of religion, maintained with obstinacy. 1. Note those qualities which dispose a man to be the founder of a heresy. (1) Pride. When one is elated with conceited sanctity above others, he will quarrel with those who are before him in place, which are behind him in piety. (2) Discontent that his preferments bear not proportion to his supposed deserts. Thus Arius would be an Arian, because he could not be a bishop. (3) Learning void of humility; or good natural parts, especially memory and a fluent expression. But if both be wanting, yet boldness and brazen-faced impudence will supply the place, especially if he trades with the vulgar. (4) To varnish all these, there must be pretended piety and austerity of life. Put all these together, and they spell together *hæresiarcham*. To prevent these mischiefs, let such men pray to God for humility. Let them beware of discontentment, which is a direct quarrelling with God, who is the Fountain of all preferment. Grant preferment is denied thee; be not so childish to cast away a crown, because thou canst not get a counter. Lastly, if God hath bestowed good

parts upon thee, pray to Him to sanctify them; otherwise the greatest memory may soon forget itself, and a fluent tongue may cut his throat that hath it. 2. A plain follower of a heresy may be thus described. He must be—(1) Ignorant; for he that knows nothing will believe anything (2 Tim. iii. 6). (2) Desirous of novelty. It is an old humour for men to love new things. (3) As a result of these two, he must have the persons of men in much admiration, and entertaining anything that is said because they say it. To prevent these mischiefs, let the meanest labour to attain to some measure of knowledge in matters of salvation, that so he may not trust every spirit, but be able to try whether he be of God or no. Secondly, kill the itch of novelty in thy soul, practising the prophet's precept (Jer. vi. 16). Lastly, love and admire no man's doctrine for his person, but rather love his person for his doctrine. II. THERE MUST BE HERESIES. A conditionate necessity is this: for upon the pre-supposition of these two things, which cannot be denied—that the devil goeth about like a roaring lion, &c., and that the flesh lusteth against the spirit, making men prone to all wickedness; hence it followeth there must be heresies. Thus he that beholdeth a family, and findeth the master to be careless, the mistress negligent, the sons riotous, the servants unfaithful, he may safely conclude that family cannot be safe, but must be ruined (Luke xvii. 1). (*T. Fuller, D.D.*) *Heresies in the Church*:—I. THE ASSERTION—"there must be heresies"—is made in the same sense as "It must needs be that offences come" (Matt. xviii. 7). Not that he is excusable who introduces heresies, or occasions offences; for "woe unto him by whom they come." But in the natural course of things, such evils will happen. 1. Could no external cause be assigned, our common frailties and corruptions may prepare us to expect them in a society composed of men. Of all parts of our knowledge, we are inclined to be fondest of those in which we differ from other men. It appears dull and undistinguishing to tread on in the common road, and think and believe as other men do. And if we observe how deeply this is rooted in our nature, and how difficult it is even for good men to restrain it within due bounds; and if we take farther into our reflection that envy, resentment, and almost every other passion may accidentally concur in producing heresies, we must confess that these evils are, humanly speaking, unavoidable. And accordingly the Scriptures prepare us for them, as natural effects of the corrupt passions of mankind (Acts xx. 30; 2 Tim. iii. 2–4; 2 Pet. ii. 1). 2. From false teachers and seducers, then, the Church must never hope to be perfectly free in this world. Nor shall we be surprised at their success if we reflect that there will be hearers—light and unstable men with itching ears—strongly inclined to hearken after new discoveries. II. THE PROVIDENTIAL END ASSIGNED FOR GOD'S PERMISSION OF THESE EVILS—the trial and manifestation of those who are approved (see Deut. xiii. 1; Luke xxi. 13). This manifestation may be understood—1. With respect to ourselves. It is a comfort unspeakable to a good man to find his graces of strength to endure this trial. Unless our constancy has been tried, we know not how far an esteem for the virtues and abilities of any man may prevail on us to desert the faith. If upon experiment we find ourselves equal to the trial, we may then hope well of our integrity, and that we shall "hold the beginning of our confidence steadfast unto the end." 2. With respect to the Church. Known unto God only are they who are His, by an internal inspection into their hearts. To the Church, however, this character can only appear by outward evidences; and, therefore, professions of faith have been always required, as terms of admission into its society. But these cautions are not always sufficient to reach the heart and discover the sincerity of the man. But he who has stood firm in the day of temptation has given an evidence of his integrity which cannot be suspected; and if to his faith he has added knowledge, and is able to convince gainsayers and defeat the craft of those who lie in wait to deceive, we must distinguish him in our esteem, not only as a sincere member, but as a light and ornament of the Church. III. THE ADVANTAGES DERIVED TO THE CHURCH FROM THESE MANIFESTATIONS. 1. It is hereby enabled better to exercise its discipline, to separate the sound from the corrupted members of the body. 2. Hereby its enemies are discovered in their proper character. 3. Hereby Church governors are enabled to choose fit persons to serve in the sacred office. 4. By occasions of inquiry into heresy, the doctrines of the Church become more attentively considered and more firmly established. To the early heresies we owe many of the writings of the primitive fathers, and several parts of the Scriptures themselves. 5. By the appearance of these dangers, pastors are quickened to a more diligent attendance

on the duties of their station, and at the same time carefully to examine their own lives, and, by an unblamable conduct, to keep up the dignity and influence of their ministry, that the enemy may have no occasion to blaspheme. Conclusion: 1. It may hence appear with how little reason Rome reproaches us with those schisms and heresies which God has permitted to vex our Church, and to use them as an argument of our rejection by Christ. It may as reasonably be objected that it is composed of men, and has enemies. And least of all can this objection become those who are well known to have been the authors of these evils to us. 2. If, as the apostle affirms, the providential end of these heresies is that they who are approved by God may be made manifest, then it follows—(1) That they who under these trials persist in the faith and communion of the Church are thereby manifested to be approved by God. (2) That they who introduce heresies into the Church, or follow those who introduce them, are thereby manifested to be disapproved by God; and therefore that the Church may, and ought, to treat them in its discipline as sufficiently discovered under that character. (*J. Rogers, D.D.*) **That they which are approved may be made manifest among you.**—*Heresy manifesting truth*:—Oftentimes goldsmiths, though they themselves be sufficiently satisfied of the goodness of the gold, yet "put it to the touch," to content the beholders. Never had Athanasius so answered his name, and been so truly "immortal" in his memory, but for opposing of the Arians. Never had St. Augustine been so famous, but for quelling of Manicheans, Pelagians, Donatists, &c. Many parts of true doctrine have been but slenderly guarded, till once they were assaulted by heretics; and many good authors in those points which were never opposed have written but loosely, and suffered unwary passages to fall from their posting pens. But when thieves are about the country, every one will ride with his sword and stand on his guard: when heretics are abroad in the world, writers weigh each word, ponder each phrase, that they may give the enemies no advantage. Again, the hardened will be made unexcusable, who obstinately persist in their errors. They cannot plead they lost their way for want of guides, but for mere wilfulness. (*T. Fuller, D.D.*) **When ye come together therefore into one place, this is not to eat the Lord's supper.**—*The love-feast and the Lord's Supper*:—The Church of Corinth introduced what was called a love-feast previous to the reception of the Lord's Supper—rich and poor bringing their own provisions. This idea seemed in strict accordance with the original institution of the Lord's Supper, for that was preceded by a common meal. There was a great beauty in this arrangement, because it showed the conviction of the Church of Corinth that differences of birth and rank are but temporary, and are intended to join by reciprocal bonds the different classes together. Still, beautiful as the idea was, it was liable to great abuse. Thus there arises a perpetual lesson for the Church of Christ: it is never good to mix things religious with things worldly. In the highest conceivable form of the Church of Christ, the two will be identified, for the kingdoms of the world are to become the kingdoms of God and of His Christ. In order to make these two one, the Christian plan has been to set apart certain days as holy, that through these all other days may be sanctified: to set apart a certain class of men, through them to sanctify all other men: to set apart one particular meal, that all meals through that one may be dedicated to God. The world's way is rather this: to identify things religious and worldly by throwing the spirit of the week-day into the Sabbath; to make Christian ministers like other men, by infusing into them its own secular spirit; and to eat and drink of the Lord's Supper in the spirit of a common meal. (*F. W. Robertson, M.A.*) *The heavenly banquet*:—Let me notice here the many words which are connected with "the Lord" by the apostle: the Lord's body (ver. 29), the Lord's blood (ver. 27), the Lord's bread (ver. 27), the Lord's cup (ver. 27), the Lord's death (ver. 26), the Lord's Supper (ver. 20). For in this ordinance Christ is all and in all; He is the Alpha and Omega, the beginning and the end, the first and the last. Why does the apostle call it the Lord's Supper? I. THE LORD APPOINTED IT. It is not man's feast, or the Church's feast, it is the feast of the Lord. II. HE PROVIDES. The feast of fat things is of His providing, so is the table, so is the banqueting house, so is the raiment. All the viands are of His selection, His purchase, His setting out. He is both appointer and provider. The provisions must be rare and suitable and nourishing in such a case. His wisdom knows what we need, and His love prepares it all. III. HE INVITES. Come, is His message to us! IV. HE IS HIMSELF THE FEAST. He is the Paschal Lamb. He is the bread and wine. Yes; Christ is Himself the provision, as well as the Pro-

vider. V. HE PARTAKES WITH US. He sits at the table Himself, and forms one of our number. Here we have fellowship with Him, and He with us. Seated at this table, and partaking of this Supper—1. We look backward. And as we look back we see the passover, we see the shewbread, we see the Cross. 2. We look forward. For we show His death till He come. We fix our eye on the coming glory. 3. We look inward. In doing so, we ask, Is my soul prospering? 4. We look around. Brethren in the Lord are on each side—our fellow-believers, our fellow-pilgrims. Love circulates around, as well as joy and peace. 5. We look outward. We cannot, at a feast like this, forget a world which is famishing; shutting itself out from this heavenly feast, and revelling in its lusts and vanities. We pity, we pray for you, we plead with you to come. For here at this table we find all we need—the fulness of Christ. Here we taste—(1) His love. (2) His peace and joy. (3) His consolations. (4) His glory. For that glory is our hope, specially at the table. Here we get the foretaste of it. (*H. Bonar, D.D.*) *Eating the Lord's Supper*:—Those who do, and those who do not, sit at this board, may alike wish to understand what it is to eat the Lord's Supper. 1. First, it is not to eat the Lord's Supper to make it a feast for the satisfaction of outward appetite. Into so low an estate, as we learn from Paul's rebuke, had it degenerated among the Corinthians. They may, indeed, have but imitated an earlier example, set in the depravity of human nature. It was a custom at Athens, in the age of Socrates, for each person coming to a feast to bring his own provision; not that, as in some later social festivals, he might add it to the common stock, but to feed on it by himself alone. No wonder the apostle said this was not to eat the Lord's Supper. It is upon something far different, even upon making a sensual feast of the Lord's Supper, that Paul lays his ban. They fancied, forsooth, they were eating the Lord's Supper because they came together in one place. Without hesitation he explodes the superstition, which, alas! has reached our own day, that any local sacredness of temple or altar made an act holy. The Lord's Supper was a showing forth of the Lord's death. The apostle's admonition is still instructive. Some, in our own age, have complained of the grave and serious manner of observing the Lord's Supper. They would have it more of a social and friendly feast. Surely, there should be no coldness round the Lord's table. Yet this table cannot furnish what is like any other feast, the dinner given to a hero, or even the family thanksgiving of kindred and friends, eating and drinking, in gay, though innocent, hilarity together. In the Lord's Supper is the presence of a spirit peculiar, awful in purity, as it is tender in love. 2. But the apostle's description shows again, that it is not eating the Lord's Supper to make it a mere form. Externally, no doubt, it is a form. But there are two kinds of forms, the dead and the living. The dead are those that have lost, or never had, life. The true form is the tree, that buds and blooms, to show in flower and fruit the hidden meaning which God set in its seed. 3. Once more, the meaning of our text shows that eating the Lord's Supper is not to make a profession of holiness. This is a very common mistake. Many are prevented from coming to the table by their reluctance to make such a profession. Yet, so far from being a profession of holiness, it is, in truth, the very opposite. It is a declaration of our not having attained what we desire, because so anxiously we use this means of attaining it. 4. Still, again, eating the Lord's Supper, as Paul describes it, is not to increase our moral obligations. Infinitely bound are we beforehand to love and serve God. Eating the Lord's Supper reminds us of our obligations, and may assist us to fulfil them, but does not originally impose them, or add to their essential weight or number. 5. In fine, according to the mind of the apostle, eating the Lord's Supper is not swearing an oath. The Romish dogma, that the communicant eats the real flesh and drinks the real blood of Christ, and thus assumes a vow and performs a sacrament, such as men have sealed with awful ceremonies and signed in their heart's gore, is a fancy no less unscriptural than irrational, and contrary especially to the discourse of Christ. "The words that I speak unto you are spirit, and they are life." As much as to say, "It is no physical or literal meaning I intend by them, but a sense of spiritual, cordial communion with my own feeling and mind." So he stops their murmur at what they were at first inclined to think a hard saying. Let us now consider, more positively, what to eat the Lord's Supper is. (1) First, as a showing forth of His death, it is the highest manifestation of the Divine love. So, in the Scriptures, the death of Christ, the sinless Son of God, is described. This meaning of the Lord's Supper, as the supreme sign of Divine love, let us now observe, falls in with all that is best in human thought and knowledge. It is a

fact of singular and transcendent beauty, that all discovery, through all history, in all the world, has been but the gradual and ever cumulative discovery of the goodness of God. Now, all this scientific discovery of God's goodness is but a ladder to the highest point of that goodness revealed in the gospel, whose crown is in the death of Christ, and whose celebration is in the Lord's Supper. The Lord's Supper, as the great peculiar symbol of the spiritual fact, especially tells us that our Father is pure, essential love, in long-suffering and willingness to forgive. Nothing can refute its witness, that, when He chastens, it is still love, not hatred, that wields the scourge; and that His wrath to the wicked is but His kindness for their case. (2) But, as eating the Lord's Supper is a recognition of this Divine love, it is, too, a corresponding expression of our own love. It should be regarded and observed in all the largeness and liberality of this idea. It was not meant by Christ, as it has been often made by man, to be a subtle, tormenting test, on minor points, of formal custom or intellectual opinion. But all the troublesome theories, arising or imposed, are, in the light of the new covenant itself, brought down to one which may indeed be sharper and stricter than any, or all beside, and to which those otherwise most rigid may give place. Do we love Jesus Christ? (3) Furthermore, to eat the Lord's Supper, according to the universal law of exercise, is to increase the love it expresses. This law holds peculiarly of all true affections and right exertions. The waxing love for Christ is its highest illustration. It especially is a magnet whose use enhances its power. It is true our love for Christ is a spiritual love for a now spiritual being, whom our fleshly eye never saw, or mortal ear heard. So the love of the Master and the follower is no antiquarian tradition. Truly, of what worth is love, if not personal? This Christian love passes and repasses, with God's own spirit, the great conveyancer of all good things, like a dove through the air, and knits those who share it together. The feeling below tends to rise to the level of that from which it runs, on high. (4) Eating the Lord's Supper, thus expressing and increasing our love, furthermore supplies the loftiest and most efficient motive to all duty. All our life, all earnest labour, flows out of our heart. We give all, by natural and inevitable consequence, to Him to whom we have first given our heart. Eating the Lord's Supper, therefore, while it may seem merely formal, is of all things most practical. It does not end as an exhibition or ceremony. It nerves to toil, endurance, and sacrifice, for the sake of God and humanity. (5) In fine, the Lord's Supper, while thus empowering for earthly duty, prepares us for scenes beyond this passing world. Its shadow falls two ways, back into time, and forth into eternity. It wings the soul to fly in another atmosphere, beyond this grosser air. It is preparation for the world to come. It is making ready for the second coming of Christ. Shall we extend this principle of preparation in all that is palpably useful, no further, but let it stop with the brink of the grave? Taking but a step in our little footing in this world, shall we not receive that staff of the bread of life which helps us to take the next, the second step, beyond the grave? Ah! in its true sense and meaning, both for present support and coming exigencies, we need the Lord's Supper. All the ministrations of this world cannot satisfy our appetite, that immortal hunger and thirst with which God has made our souls to be hungry and thirsty. (*C. A. Bartol.*) **What . . . despise ye the Church of God?**—*Despising the Church*:—Take the term in the sense of:—I. THE HOUSE OF GOD. Do you undervalue the place set apart for God's service, to convert it into an ordinary banqueting-house? 1. Duties public and not pious more befit a guild-hall or town-house; duties pious and not public more become a closet (Psa. iv. 4); whilst duties public and pious beseem a church, as proper thereto. 2. The use is to blame those that turn the church into a counting-house, there to rate their neighbours—both to value their estates, and too often to revile their persons. Others make it a market-place, there to bargain in; yea, some turn it into a kennel for their dogs, and a mew for their hawks, which they bring with them. Surely if Christ drove out thence sheep and doves, the emblems of innocency, He would not have suffered these to have abode in His temple. II. THE SPIRITUAL CHURCH. The rich Corinthians, in not inviting the poor, made chaff of good corn; yea, refuse of God's elect. 1. Objection. But not inviting the poor, was not despising them. A free-will offering is no debt. 2. Answer. This is true of civil and ordinary entertainments: but these being entitled "love-feasts," and charity pretended the main motive of them, poor people were the most proper guests. Besides, if not Christianity, yet good nature might have moved them, whilst they gorged themselves, to have given something to the poor which stood by. To let them look on hungry

was to wrong their peers in grace here, and glory hereafter. 3. Doctrine. He that despiseth the poor, despiseth the Church of God. Whereof they are a member inferior to none in piety (Jas. ii. 5); superior to all in number. Now he that pincheth the little toe paineth the whole body; the disgracing any member is the despising the whole church. Let us beware of affronting those in want. "He that seeth his brother in need . . . how dwelleth the love of God in him." (*T. Fuller, D.D.*) *Regard for the Church*:—I. THERE IS SUCH A THING AS THE CHURCH OF GOD. Nor need we travel far to find it. Wherever there is a congregation of believers among whom the gospel is preached and the ordinances observed, there is the Church of God. Such a church existed at Corinth. It was the assembly of them who were "called to be saints," and had responded to that call in the confession of faith in Christ and in the observance of His commands. II. THERE BE SOME WHO DESPISE THIS CHURCH OF GOD. 1. The particular offence of the Corinthians was, that they misapprehended the character and spirituality of the holy Supper, and thought to celebrate it after the manner of a worldly festival. This the apostle sets down as equivalent to contempt of the whole institution of which they were members. 2. On the same principle there are many ways of despising the Church of God. (1) By contemning the Church's faith. (2) By despising its ministry. (3) By neglecting its services. (4) By ignoring Church fellowship and relations. III. THERE IS MUCH IN AND ABOUT THE CHURCH TO TEMPT MEN TO DESPISE IT; much with which the carnal reason and taste of man is naturally offended, and which he is therefore predisposed to dislike and disesteem. 1. Take the faith of the Church, the Trinity, the Incarnation, &c., &c. 2. Its ordinances. 3. Its unimportance in the world in comparison with pompous organisations of man's devising! 4. Its members. How destitute of that style which is claimed amongst the worldly great and noble! 5. Its hypocritical adherents. Nevertheless—IV. THERE IS REASON WHY THE CHURCH SHOULD NOT BE DESPISED. There is but one consideration to this effect named in the text; but that reason is ample. The Church is not of man, it is Divine. It is not a Masonic fraternity—a man-made institution.—1. God made the first Churches, and out of and through them He has made all Churches. 2. The faith of the Church is from Divine revelation. 3. Its sacraments are Divine ordinances. 4. The making of true members of the Church is by a new creation by the Holy Ghost. 5. And everything entering into the constitution of the Church is the work or gift of God. (*J. A. Seiss, D.D.*) *The Church: its note of universality*:—1. It is important to put the local church in its right Christian setting. The single congregation is a unit in the great multiple of communions which constitute the Church of God. 2. It is necessary that the kingdom of God should be localised in separate churches. The strong emotions gather around definite objects. Men in battle look to their regimental colours for their rallying-point; yet those colours would be nothing of themselves, did they not belong to and represent the country. To follow the colours of a particular church for its own sake might prove to be treason to the Church of God. I. THE CHURCH OF GOD IS A UNIVERSAL INSTITUTION FOR MAN. 1. If we listen to the gospel which Jesus preached we cannot fail to hear ringing in it this clear note of universality. It was not a gospel of individual election, nor of personal salvation simply, but the gospel of the Kingdom of a redeemed society organised in righteousness, and vital with the spirit of love. 2. His daily life was marked by the sign of universality. And so it was a constant surprise to His disciples. It was a larger humanity than Jerusalem could understand. Recall, *e.g.*, that scene at which the Scribes and Pharisees were shocked, when Jesus sat at meat with publicans and sinners; and that scene at Jacob's well at which even the good disciples were surprised. He healed the impotent man, and restored the sight of the blind on the Sabbath day, and proclaimed that even an institution so sacred to God from the completion of the creation was made for man. 3. This note pervades also and harmonises all His doctrines. No teacher had ever used the universal adjectives in speaking to men. We cannot take "all," "any," "whosoever," &c. out of the speech of Jesus without taking all the music from it. 4. The Person also of Jesus is distinguished from all others by this. He has named Himself in His human place in history, "the Son of Man." When the disciples began to realise who and what manner of man the Son of man was, the other confession followed of itself, "Thou art the Christ, the Son of the living God." And upon the man who confessed that whole truth Christ said the Church should be built. 5. The Church, therefore, whose promise was given in that moment should be characterised by the same note of universality. It is not to be

a chosen school of disciples around their Teacher; it is not to be a national church —another temple in Jerusalem. II. THREE DAYS OF THE SON OF MAN, AT LEAST, IN CHRISTIAN HISTORY HAVE PRECEDED OUR DAY. 1. The apostolic age, that day of glorious beginnings of Christianity. It was necessarily, however, an era of but partial applications of Christ's words to the life of the people. The apostles were called to liberate and set in motion the Christian ideas, but not to apply them universally to their world and its customs. 2. The age of the power of external law, and the era of the outward unity of the Church. The Roman age witnessed an external universality of the Church; but its method was the way of Cæsar rather than the way of the Son of man. 3. A return from Roman Catholic supremacy to the authority of the Son of man followed next, in the Divine order of history, through the Reformation. III. AND NOW WHAT IS THE NEXT STEP FORWARD? 1. What are the chief questions of life now the world over? How not only in this city, or this country, but how in the whole world shall men live together? All labour troubles, or wasteful competitions, or hurtful combinations, are symptoms and signs of this vital problem of society. No nation can live for itself alone. The fates of the modern nations are bound together. There is nothing so foreign that it may not become domestic to any country. The destiny of this world, it is increasingly evident, is to be one destiny. 2. To the Church of God providence is bringing home this one social question. How then are the churches to answer it? (1) Not in the way of Rome. The Son of man will not be enthroned as Cæsar. There is no way of legislation to the millennium. (2) Neither shall the old man of Protestantism, shrunken in muscle, its separate members scarce hanging together, and living on the income of its capital laid up in other days, be the new man of the coming day. (3) Verily, the days are coming—are they not now at hand?—when the Son of man will open His mouth, and bless the multitudes in our churches, and in the power of His Spirit our Christianity shall become as never before the Church of God for the world. The churches are becoming more deeply conscious that they exist not for themselves; but for some Divine blessing for all men. The Church belongs to you, whether you will belong to it or not. The Church is for the world, whether the world now be for or against it. IV. TWO CONSEQUENCES OF GREAT MOMENT FOLLOW. 1. That we who belong to particular communions should be careful in our administration of them not to interfere with the Divine rights of any man in the Church of God. We must look carefully to it lest we exclude some souls from our churchly participation in the kingdom of God. All disciples have Divine rights to any table of communion which is spread in the name of Christ. The Divine rights of the world to the Church, and in the Church, impose upon us the present and urgent missionary obligation. 2. That men who are already in the Church have right to stay there, and to work out honestly and patiently within the Church any questions which may trouble them. The disciples of old were constantly going back to the Son of man with some new question, or from some fresh perplexity. Still, the Son of man dwells among the questionings of men. And there is no better place than within the communion of the Church for you to meet the questions of your lives. Thomas of old kept in the Church, although he doubted. And so Thomas, the honest sceptic, became an honest apostle. Conclusion: It follows from this truth that every man to whom the Church is presented has some corresponding obligation towards it. The world is redeemed in Christ, and it is a sin and a shame to live in it as though it were not redeemed. There is a Church of God forming, growing, having a glorious world-task committed to it; and it is ignoble not to have part in it and its work. (*N. Smyth, D.D.*) **Shall I praise you in this? I praise you not.**—*Ministerial blame and commendation*:—I. PASTORS MAY AND MUST PRAISE THEIR PEOPLE WHEREIN THEY DO WELL. 1. Reasons. (1) Hereby they shall peaceably possess themselves of the good-wills of their people, which may advance the efficacy of their preaching. (2) Men will more willingly digest a reproof for their faults, if praised when they do well. (3) Virtue being commended doth increase and multiply; creepers in goodness will go, goers run, runners fly. 2. Use. Those ministers are to be blamed which are ever blaming, God "doth not always chide" (Psa. ciii. 9). These preachers use their reproofs so commonly, till their physic turns natural, and will not work with their people. Do any desire to hear what Themistocles counted the best music—namely, themselves commended? On these conditions, we ministers will indent with them: Let them find matter, we will find words; let them do what is commendable, and blame us if we commend not what they do. Such work would be a pleasure. To reprove is pressed from us, as wine from grapes; but praises would

flow from our lips, as water from a fountain. But, alas! how can we build, when they afford us neither brick nor straw? If with Ahab they will do what is evil, then with Micaiah we must always prophesy evil unto them. II. MINISTERS MUST NOT COMMEND THEIR PEOPLE WHEN THEY DO ILL. 1. Reasons. (1) Dishonourable to God. (2) Dangerous to the ministers. That ambassador who, being sent to proclaim war, pronounceth peace to rebels (Isa. lvii. 21), deserves at his return to be preferred to the gallows. (3) Dangerous to the people who are soothed in their sins. Honey-dews, though they be sweet in taste, do black and blast the corn: so those who praise their people without cause, are cruelly kind unto them: it is pleasant to the palate of flesh, but destroyeth and damneth the soul. 2. Use. It were to be wished, that as those that live under the equinoctial at noonday have no shadows at all; so great men should have no shadows, no parasites, no flatterers to commend them when they least deserve it. 3. Objection. But why doth St. Paul deal so mildly with the Corinthians, "I praise you not"? Methinks he should have made his little finger as heavy as his loins. (1) Theophylact answers that St. Paul reproves the rich men the more mildly, lest otherwise they should be implacably incensed against the poor as the causers of the apostle's anger. (2) It was the first time he told the Corinthians of their fault, and therefore used them the more gently, on hope of their amendment. This corrupt humour in the Corinthians was not as yet clodded in them by custom, and therefore the easier purged and removed. So ministers must use mildness, especially at their first reproving of a sin. Yea, God so blessed the mild severity of St. Paul, that the Corinthians reformed their errors. (*T. Fuller, D.D.*)

Vers. 23–26. **For I have received of the Lord Jesus that which also I delivered unto you.**—*Giving as we receive:*—At a sailors' meeting a seaman prayed, "Lord, make us ships with two hatchways; one to take in cargo, and the other to give it out." A good prayer; Paul knew its answer, "I have received of the Lord that which also I delivered unto you" (chap. xi. 23). We are not storehouses; we are ships, intended to trade with the heavenly country and bring supplies for a needy world. Always loading ends in overloading; if we unload, we shall soon be reloaded. He who keeps his talent in a napkin, will lose both napkin and talent; one will rot, and the other rust. *The Lord's Supper;*—Four things strike us with amazement:—I. THAT ANY SHOULD DOUBT THE GENUINENESS OF CHRISTIANITY. Here is an institution that was started the night previous to our Saviour's crucifixion, and which from that to this hour, through eighteen long centuries, has been attended to by all the branches of the true Church. Since its origin thousands of generations have passed away, many systems have risen and disappeared, nations have been organised, flourished, and broken up, but this ordinance continues. And what for? To commemorate the great central fact of the gospel, viz., that Christ died. Is there any other fact in history sustained by evidence half so powerful as this? II. THAT ANY SHOULD MISINTERPRET THIS ORDINANCE. It is to "show forth the Lord's death." There are three abuses of this institution which imply the grossest misinterpretation. 1. The gustatory. The Corinthians thus abused it. Hence, in the preceding verses he says, "When ye come together, therefore, into one place, this is not to eat the Lord's supper," &c. They had been accustomed, in their heathen festivals, to give way to gluttony and intemperance. Many of them, from the force of old habits, were tempted to use the Lord's Supper in this way, hence they were guilty of profaning the institution. Thus, they ate and drank "unworthily," and by so doing ate and drank condemnation to themselves. 2. The superstitious. There are some who believe that after the words of consecration pronounced by the priest over these elements, the elements become carnally the "body and blood of the Lord." This is transubstantiation. 3. The formalistic. There are those who partake of the bread and wine merely as a matter of ceremony. It is regarded as the proper thing to be done, and is done mechanically. We evangelical Christians are not guilty of the first nor the second, but we may be of the third. Let us "examine ourselves"; so let us eat, &c. III. THAT ANY SHOULD SAY THE INSTITUTION IS NOT PERMANENT IN ITS OBLIGATION. The apostle tells us distinctly that it was to show forth the Lord's death till He come. On to that distant point the obligation is binding. There are some professing Christians who think themselves too spiritual to observe such an ordinance. These very spiritual ones, to be consistent, should avoid all scientific studies, for science has to do with material forms. They should also avoid all Biblical studies, for Biblical truths are, for the most part, embodied in material facts. Christ Himself was flesh and blood.

IV. THAT ANY ACQUAINTED WITH THE BIOGRAPHY OF CHRIST SHOULD NEGLECT IT. Consider—1. That it is to commemorate the world's greatest Benefactor that has served the world—(1) In the highest way, effected its deliverance from sin and hell. (2) By the most unparalleled sacrifice. (3) With the most disinterested love. 2. It is enjoined by the world's greatest Benefactor, under the most touching circumstances. How amazing it is that men should neglect it! Conclusion: The excuses that men make for neglecting this are singularly absurd. 1. A man will sometimes say, "I can be saved without it." We ask, who told you so? What is damnation? What but disobedience to Christ? And he who neglects this institution disobeys Him. 2. Another man will say, "I am unfit for it." We say, if you are unfit for this you are unfit for any other religious observance; unfit to read the Bible, sing, or pray, nor can you ever become fit by neglecting your duty. (*D. Thomas, D.D.*) *The sacrament of the Lord's Supper of Divine institution:*—I. WHAT IS A SACRAMENT? In general, the visible sign of an invisible grace. 1. As God hath used covenants, so also sacraments always. 2. They are part, not of His natural, but instituted worship. 3. They are all pledges of the covenant of grace. 4. They all represent Christ the Mediator—(1) To suffer. (2) Or having suffered. 5. In all sacraments there are two parts. (1) The thing signified. II. WHAT IS THE LORD'S SUPPER? A sacrament, wherein the outward signs are bread and wine. III. WHAT ARE WE TO UNDERSTAND BY DIVINE INSTITUTION? That it was instituted of God, as the others were not, which the Church of Rome maintains to be sacraments, viz., confirmation, orders, penance, matrimony, and extreme unction. IV. HOW DOES IT APPEAR TO BE OF DIVINE INSTITUTION (Luke xxii. 19, 20). V. WHEREFORE WAS IT INSTITUTED BY GOD? 1. When God had made man, He entered into a covenant of works with him (Lev. xviii. 5). 2. This covenant man broke, and so became miserable. 3. Hence God, of His mercy, enters into a covenant of grace (Jer. xxxi. 33). 4. This covenant of grace was established in Christ (Heb. xii. 24; 2 Cor. i. 20). 5. This covenant man is also apt to miscarry in; so as—(1) To be forgetful of it. (2) Not to believe in it. (3) To receive no benefit from it. 6. Hence God instituted this sacrament. (1) To make us mindful of this covenant and Christ (Luke xxii. 19). (2) To confirm and seal it to us (Rom. iv. 11). (3) To convey the benefits of it to us. Conclusion: 1. Be thankful for this sacrament. 2. Do not neglect the use of it. 3. Prepare yourselves for it. (1) Acquaint yourselves with the nature of it. (2) Repent. (3) Act faith in Christ. (*Bp. Beveridge.*) *The doctrine of the Holy Communion:*—I. It is A MEMORIAL OF THE SACRIFICE OF THE DEATH OF CHRIST. 1. See how closely it is connected with that death. Consider—(1) The time; Christ and His apostles had met for the last time before He died. (2) The action; the breaking being a sign of the dissolution of the body, the separation of body and soul in death, and also that His death was an act of free-will. He had power over His life to take it up and lay it down, just as of His own accord He took up from the table the bread, and brake it, and gave it to the disciples to eat. 2. To this picture the three Evangelists and St. Paul all describe the Lord as "blessing," or "giving thanks," as He brake the bread. And so this also afterwards passed as a synonym for the sacrament. St. Paul calls it "the cup of blessing," and among us it has the name of "Eucharist." 3. Since the sacrifice of the death of Christ is the cause of our justification, our chief concern must be to make sure of our partaking of it. It is one thing to say "Christ died for all"; another, "Christ died for me." Therefore every man for himself must stretch forth this hand of faith and take to himself, appropriate, his part in the atoning sacrifice. The sacrament is an instrument for such an appropriation. II. A MEANS OF PRESENT COMMUNION WITH CHRIST. As it was the work of Christ of His own free-will and grace to offer His body upon the Cross, so now every fruit of that sacrifice which we gather in His Church comes fresh from His living hand, and His work, and is nothing less. "Lo, I am with you always," is the secret of our life in the Church; and nowhere more effectually than in the holy sacrament is His presence made real and true to the eye of faith. The manner of our Lord's presence cannot be explained, but His presence in some supernatural form is there, or the text has no proper sense. III. THE HIGHEST ACT OF WORSHIP IN THE CHURCH. 1. The faithful Christian, in preparation for this holy act, examines himself, and confesses his unworthiness. 2. Then we make an offering of our stores, which, though small, is at least a symbol of homage. 3. Then the oblation of bread and wine is blessed and taken into His service—an offering of the first-fruits, in acknowledgment that life's bounties are His gift. 4. Then comes an oblation of greater significance. The worshipper offers himself with a free heart

to receive Christ, and in return gives himself to God. 5. Above all, we come nearest to the work of heaven itself, where the Church worships God in the presence of the Lamb as it had been slain. So in the Church below our highest act of worship is celebrated in that place, where the Lamb of God and His sacrifice is brought most near to us. (*C. W. Furse, M.A.*) "*This do in remembrance of Me*":—If Christ had said, "Build Me some fine cathedral that shall stand as a memorial to Me," how we would have poured out our contributions that somewhere in this world there might stand some central temple, over which the cross on which He hung should tower throughout the ages! But the cathedral would have passed into hands of men corrupted by ambition. He made His monument of loving hearts. Only this do: Sometimes sit down together; sometimes remember that last occasion when I grasped the hands of those I loved, looked into their faces, and heard their voices. He longs to be remembered as love always longs to be remembered. He wanted not His name to be blotted out of human memory, nor His personality to be forgotten from throbbing hearts. He commands and guides you in many things. He gives you opportunity to serve His children, His poor, in many ways; but there is only one personal request He makes of you, that now and again, at some supper table, with simply bread and wine, you shall, as they that love Him have throughout all ages, perpetuate His memory and show your love for Him. (*Lyman Abbott.*) *The remembrance of Christ*:—I saw behind an hotel in Switzerland a fine garden, and I unexpectedly found there American flowers, and being far away from home, and half homesick, they afforded me great pleasure. Every one of them seemed like a message to me full of affection by association. So the remembrance of Christ in the Lord's Supper rekindles our love to Him. (*H. W. Beecher.*) *Expressive symbols*:—I cannot bring back my little child, but I can take a locket and look at his face, and he springs to life in my inward thought. There are scenes in my childhood that I cannot tread again, but a very simple memorial, a little dried flower, or some little yellow faded note brings back again the sweet sense of an early experience. And so, by some such very simple symbol, we can bring again before us the Saviour broken for us, His blood shed for us, His love so great, dying to give us life. (*Ibid.*) *The purpose of the Lord's Supper*:—We soon forget objects which are removed from our sight; and our Lord, who knows and pities this weakness of our nature, has given us an abiding memorial of Himself. He has appointed an ordinance for this very purpose, to remind us of His love. "All our fresh springs" are in our crucified Lord, and therefore He brings Himself frequently before us as our crucified Lord that we may go to Him as the great source of our mercies, and take of His blessings. (*Dean Bradley.*) *The Lord's Supper, a simple memorial*:—We need not look for great things in order to discover great truths. To those who reach after God, He will reveal His deepest secrets through things insignificant in themselves, within the routine of common lives. No event occurs more regularly than the daily meal, none, perhaps, gathers around it so many pleasant associations. Its simplest form, in Christ's time, consisted in eating bread and drinking a cup of wine. Into this act, one evening, He gathered all the meaning of the ancient sacrifices, all sacred and tender relation between Himself and His followers, and all the prophecies of His perfected kingdom. **That the Lord Jesus the same night in which He was betrayed took bread.**—*Christ taking bread, and our taking it from Him*:—I. HE TOOK BREAD. 1. Why did Christ choose so cheap and common a thing to exhibit His body in? (1) Herein He graciously provided for the poor. Had He appointed some costly recipe, the poor could not procure it for themselves, and the charity of the rich would not purchase it for others. (2) Had He instituted it in some precious element, people might have imputed the efficacy thereof to its natural worth and working, not to Christ's institution. Christ therefore chooseth a thing so mean in itself, that it cannot eclipse God of His glory; none can be so mad as to attribute to plain bread itself such spiritual operation. Let us take heed how we despise the simplicity of God's ordinance. Say not with Naaman, "Are not Abana and Pharpar," &c. Is not the bread at the baker's, and the wine at the vintner's, as good as that in the sacrament? And far be it from us to seek with our own inventions to beguard that which God will have plain. Rather let us pray, that our eyes may be anointed with that eye-salve, to see majesty in the meanness, and the state in the simplicity, of the sacraments. 2. But amongst such variety of cheap elements, why was bread preferred? To show our bodies can as well subsist without bread, as our souls without a Saviour. It is called "the staff of bread"; other meats are but as pretty wands to whisk in our hands. Without bread no feast;

with bread no famine. II. HE SAID UNTO THEM, TAKE, *i.e.*, in their hands, and put it to their mouth; not as the custom lately introduced in the Romish Church, for the priest to put it in the mouth of every communicant. But it is pleaded, that it is unmannerly for laymen to handle Christ's body; and therefore it is most reverence to take it with their mouths. 1. There is no such clown in Christianity as he who will be more mannerly than God will have him. It is most reverence for us to do as God commands us. Ahaz tempted God in saying, he "would not tempt Him" (Isa. vii. 12). Those do little better who, more nice than wise, strain courtesy not to take Christ's body in their hands, when He reaches it. 2. Take it strictly, and our mouths are as unworthy as our hands to receive Christ's body. But, seeing it is Christ's pleasure to come under the roof of our mouth, let Him also pass through the porch of our hands. The rather because it seemeth that we entertain Christ's body in more state, and with more observance towards it, when the more servants attend it, the more members of our body using their service in receiving it. 3. The Romish custom loseth the significancy of the hand of faith. The taking Christ's body in our hands mindeth us spiritually by faith to apprehend and lay hold on His mercies and merits. (*T. Fuller, D.D.*)

Ver. 24. **And when He had given thanks, He brake it, and said, Take, eat.**—*The Lord's Supper*:—1. It is remarkable that we are indebted to Paul for the most particular account of this service, because he was not one of those who were present on the night of its institution. Nor did he derive his knowledge from those who were present (Gal. i. 11, 12). The striking agreement between this report and that of those who were present is one of the evidences of the truth of Scripture. 2. Thoughtful men know the value of particular customs, medals and inscriptions, to certify any historical event. Now, the observance of the Lord's Supper is a standing historical evidence of the truth of the Christian religion. It is to be traced backwards for hundreds of years to the night in which Christ was betrayed; but no farther. There we lose the clue, because the institution then had its origin. I. THE NATURE OF THE ORDINANCE. It is commemorative. 1. Who is it that is to be particularly remembered? Christ claims our grateful recollection on the ground of—(1) His dignity. Rank and power impress all beings: but there never was such rank on earth as that which attached to the person of Christ. He was in possession of the attributes of Godhead. (2) His condescension. He passed by the nature of angels, and was "found in fashion as a man." (3) His love. A love that "passeth knowledge." Christ's love has been compared with the love of Jonathan to David. But that was love for a friend: this is love for enemies. That was love for love: this is love for hatred. 2. What is it that is commemorated? (1) The death of Christ—a death entitled to this distinction. Many men are remembered who are not entitled to that honour; many have had monuments raised to them, whose name ought to have been blotted out. I find the death of Christ observed by God the Father. "My Father loveth Me because I lay down My life." And we are told that in heaven the great event which is celebrated is the death upon Calvary. "Worthy is the Lamb that was slain." We may well, therefore, celebrate that death. (2) The second coming of Christ. Just as Israel had manna so long as they were in the wilderness, but when once they came into Canaan, the manna ceased; so when Christ comes we shall not want anything to remind us of Him. II. THE TEMPER IN WHICH THIS SERVICE SHOULD BE OBSERVED BY US. 1. We are called to remember the person of Christ, and the great events connected with His person, in a manner corresponding with the dignity of His person; and the vastness of the benefits flowing from His sacrifice, as expected by us at His second coming. 2. We are to draw near with fervour and lively gratitude. The ordinance itself is a eucharistical one. Hence we find our Saviour Himself, when He had instituted the supper, sung a hymn. (*J. Beaumont, M.D.*) *The Lord's Supper: its end and our duty*:—I. THE AUTHOR OF THE INSTITUTION. In every action it is good to know by what authority we do it. For what can reason see in bread and wine to quicken or raise a soul? (chap. viii. 8). The outward elements are indifferent in themselves, but authority giveth them efficacy. He that put virtue into the clay and spittle to cure a bodily eye, may do the same to bread and wine to heal our spiritual blindness. The outward elements of themselves have no more power than the water of Jordan had to cure a leper; their virtue is from above. II. THE DUTY ENJOINED. To take bread, and to give thanks, and eat it; and so of the cup. And if this be done with a lively faith in Christ, this is all. "To do this" is not barely to take the bread and eat it: this Judas himself might

do; this he doeth that doeth it to his own damnation. And that we may do it, besides the authority and love of the Author, we have all those motives which use to incite us unto action. 1. Its fitness to our present condition. As God sent Adam "a help meet for him," so He affordeth us helps attempered to our infirmity. As Laban said to Jacob, when they made a covenant, "This stone shall be witness between us," so God doth say to thy soul by these outward elements, "This covenant have I made with thee, and this that thou seest shall witness between thee and Me." 2. Its profitableness—a will extended, a love exalted, hope increased, faith quickened, more earnest looking on God, more compassion on our brethren, more light in our understanding, more heat in our affections, more constancy in our patience; every vicious inclination weakened, every virtue established. What is but brass it refineth into gold; raiseth the earthy man to the participation of a Divine nature. 3. Its delightfulness. In the action of worthy receiving is the joy of a conqueror; for here we vanquish our enemy: the joy of a prisoner set at liberty; for this is our jubilee. Here is Christ, here is heaven itself. 4. Its necessity. For if this sacrament could have been spared, our Lord, who came to beat down the ceremonies of the law, would not have raised up this. He calleth and commandeth us to His table, to feed on the body and blood of Christ, and in the strength thereof to "walk before Him and be perfect." III. WHEN ARE WE TO DO IT? "As oft as ye do it" implies that you do it often. It is not necessary to say how often. Every man's want in this should be a law unto him. If we come like unmannerly guests, once is too often; but if we come prepared we cannot come too often. The truth is, the sacrament is fit for every day, but we are not every day fit for it. A great shame it is that any man should be dragged to a feast. And if we loved "the cup of blessing," we should not fear how oft it came into our hands. IV. ITS END. "In remembrance of Me." We must open the register of our soul, and enrol Christ there in deep and living characters. For the memory is a preserver of that which she receiveth. But we must inquire whether we remember Christ as we should: whether Christ be hung up in this gallery of our soul only as a picture, or whether He be a living Christ, and dwelleth in us of a truth. For can he remember a meek Christ, who will be angry without a cause? Can he remember a poor Christ that maketh mammon his God? Can he remember Christ, who is as ready to betray Him as Judas, and nail Him to the cross as Pilate? Better never to have known Him, than to know and put Him to shame! (*A. Farindon, B.D.*) *Sacramental grace*:—The outward part of the sacrament is not only a sign of the inward part or thing signified, but a sign that the inward grace is given to us, the means whereby it is given, and the pledge or seal to assure us of its being given. The elements are not the sign of a hostelry, like a painted board that reminds the weary pilgrim of the comforts he may enjoy within, if he can obtain them; but they are the signed and stamped conveyance of that which makes him rich and purchases repose, the note of one who will never fail, in receiving which we receive that which it is appointed to represent by him who offers it. In taking a note of the bank, he who receives it is assured that he receives the value it represents; and that bit of paper, worthless in itself, may be worth to him a large estate. (*G. D. Hill.*) *The Lord's Supper, a symbol*:—"Do you then," men ask, "reduce this sacrament to make it only a symbol?" I confess my inability to appreciate the force of the depreciatory innuendo. Does not a symbol mean all that it symbolises? Has it not the same honour and sanctity attaching to it as that which it represents? Are not symbols the most sacred things on earth? Why is it that men will take a tattered piece of silk and nail it to the mast, and blow themselves and the ship to atoms rather than any enemy's hand should touch that flag? It is only a symbol. Why is it that in one corner of the battle-field "the swords' flash is brightest, and the pistols' ring is loudest" round a blood-stained banner? It is only a symbol—but a symbol of England, and of all the freedom, the honour, the truth, the heroism, that that word "England" means! Thus, for the eye of faith and the heart of love these symbols mean all that they recall and represent. We are to eat that bread and drink that wine in remembrance that His body was given, and that His blood was shed for us. (*T. T. Shore, M.A.*) *The Lord's Supper the sample of the Christian life* (Text, and Col. iii. 17):—One of the saddest things about the Christian life is that it seems to be split into two parts. Is the distinction between sacred and secular a valid one? is there any reason why a man's prayers should be more devout than his business? Look at these two passages. The same consecration is claimed for the most trivial acts of daily life, as is claimed for the sacred communion. I. ALL THE OBJECTS AROUND US ARE TO BE REGARDED AS SYMBOLS AND

MEMORIALS OF OUR LORD. Bread and wine are common things: the act of eating and drinking is not an elevated one; a supper-table is not a very holy place. And when Christ selected them He showed us that all material things were fitted and intended to impart the same teaching. The unity of the Maker, the all-pervading influence of one Divine Spirit, make everything sacred, and put every object to witness to some Divine truth. Every day we walk amidst the "outward and visible signs of an inward and spiritual grace," and this wonderful world is one great sacrament. 1. All the elements stand as types of spiritual things—the sunshine of the "light of the world," the wind of the Spirit, the water of the stream of life and drink for thirsty souls, and the fire of His purity and of His wrath. 2. All objects are consecrated to Him. The trees of the field speak of the "root of David," and the vine of which we are all branches. The everlasting mountains are His "righteousness," the mighty deep His "judgments." 3. All the processes of nature have been laid hold of by Him. The gentle dew falls a promise, and the lashing rain forebodes a storm, when many a sand-built house shall be swept away. Every spring is a prophecy of the resurrection, every harvest a promise of the coming of His kingdom. 4. All living things testify of Him. He is Lord over the fish, the fowls, the beasts. 5. All occupations of men are consecrated to reveal Him. He laid His hand upon the sower, the vine-dresser, the shepherd, &c., as being emblems of Himself. 6. All relations between men testify of Him—father, mother, brother, friend, &c. In a word, every act of our life sets forth some aspect of our Lord and of our relation to Him, from the moment when we open our eyes in the morning, up to the hour when night falls, and sleep, the image of death, speaks to us of the last solemn moment, when we shall close the eyes of our body on earth, to open those of our soul on the realities of eternity. If you would know the meaning of the world, read Christ in it. II. EVERY ACT OF OUR LIFE IS TO BE DONE FROM THE SAME MOTIVE AS THAT HOLY COMMUNION. "This do in remembrance of Me . . . discerning the Lord's body." "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," *i.e.*, for the sake of the character, as revealed to you, of Him whom you love. 1. Is that sacred motive one which we keep for select occasions and special acts of worship? I am afraid that the most do with that Divine reason, "the love of Christ constraineth me," as the old Franks with their long-haired kings—they keep them in the palace at all ordinary times, only now and then bring them out to grace a procession. There is no action of life which is too great to bow to the influence of "This do in remembrance of Me"; and there is no action of life which is too small to be turned into a solemn sacrament by the operation of the same motive. Do you and I keep our religion as princes do their crown jewels—only wearing them on festive occasions, and have we another dress for working days? 2. Is it not something to have a principle which prevents anything from degenerating into triviality, or from pressing upon us with an overwhelming weight? Would it not be grand if we could so go through life, as that all should be not one dead level, but one high plateau, because all rested upon "Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus"? Ah! it is possible—not to our weak faith, perhaps; but the weakness of the faith is not inevitable. It is possible, and therefore it is duty; and therefore the opposite is sin. To have my life with one high, diffusive influence through it all, is like one of those applications of power where a huge hammer is lifted up, and comes down with a crash that breaks the granite in pieces, or may be allowed to fall so gently and so true that it touches without cracking a tiny nut beneath it; or it is like that mighty power that holds a planet in its orbit, and yet binds down the sand-grain and dust-mote to its place. III. ALL LIFE, LIKE THE COMMUNION OF THE LORD'S SUPPER, MAY BE, AND OUGHT TO BE, A SHOWING-FORTH OF CHRIST'S DEATH. The death of Christ, which is shown forth in the holy communion, as a death for us, and the ground of our hope, is to be shown forth in our daily walk, as a death working in us, and the ground of our conduct (2 Cor. iv. 10, 11). There is not only the atoning aspect in Christ's death, but the example of the way by which we are to "mortify our members which are upon earth," because "we are dead with Him, and our life is hid with Christ in God." No man manifests the death of Christ by any outward act of worship, who is not feeling it daily in his own soul. It is in vain for us to say that we are relying on Christ, unless Christ be in us, slaying the old man and quickening the new. You do "show forth the Lord's death till He come" when you "crucify the old man with his affections and lusts," and "rise again into newness of life." The fact is better than the symbol—the inward communion more true than the outward participation. IV. THIS COMMUNION IS IN ITSELF ONE OF THE MIGHTIEST MEANS FOR

MAKING THE WHOLE OF LIFE LIKE ITSELF. In this ordinance, as it were, is the reservoir: out of it there come the streams that freshen and gladden the piety of daily life. Only remember, not the outward act, but the emotions which it kindles, are the reservoir. Not the taking that cup in your hand, but the deeper glow of feeling which is legitimately kindled then, and the intenser faith which springs therefrom; these are the fountains which will nourish verdure and life through our dusty days. And so, if you want to live in this world, doing the duty of life, knowing the blessings of it, doing your work heartily, and yet not absorbed by it; remember that the one power whereby you can so act is, that all shall be consecrated to Christ, and done for His sake! (*A. Maclaren, D.D.*) *Take, eat*:—I. TAKE—1. Knowingly (ver. 29). (1) What it is in itself: bread (chap. x. 16). (2) What it represents unto us: the body of Christ. 2. Humbly. Considering—(1) God's greatness that gives. (2) Our vileness that do receive (Isa. vi. 5). 3. Believingly. (1) That Christ is really present with us (Matt. xviii. 20. (2) Doth really offer His body to us. (3) That if we worthily receive, we are really partakers of all the merits of His death and passion (chap. x. 16). So that—(*a*) Our sins shall be pardoned (Matt. xxvi. 28). (*b*) Our natures cleansed (Acts iii. 26). 4. Thankfully. (1) That He was pleased to offer Himself for us. (2) That He is now pleased to offer Himself to us. II. EAT, not take and lay up; not take and carry about; not take and worship; but take and eat. Take and eat bread, but yet My body—1. With repentance (Exod. xii. 8). 2. Faith. 3. Thanksgiving (1 Tim. iv. 4, 5). III. USES. 1. Prepare yourselves for this spiritual banquet. 2. Receive it with faith. 3. Feed with thankfulness. 4. Endeavour to get that nourishment from it, as to serve God better hereafter. (*Bp. Beveridge.*) **This is My body.**—*The body of Christ in the sacrament*:—What are we to understand by this? I. NEGATIVELY. Not that it is transubstantiated. This error was broached by Damascene and Amalarius; opposed by a synod at Constantinople of 338 bishops, in the East; Paschasius Radbertus, Bertramnus, Johannes Scotus Erigena, and Berengarius, in the West. The word transubstantiation was coined in the Lateran Council. This—1. Is not grounded on Scripture. (1) Not on John vi. 55. For this—(*a*) Was said before the sacrament was instituted (ver. 4). (*b*) Does not prove bread to be turned into Christ's body, but Christ's body into flesh. (*c*) Is to be understood spiritually (vers. 50, 51, 56). (2) Not on the text (see Gen. xli. 26; Dan. ii. 38; 1 Cor. x. 4). 2. Is contrary to the Scriptures. When Christ said this there could be nothing but bread; for His body was not yet offered (see chap. x. 16, xi. 25; Matt. xxvi. 20). 3. It takes away the nature of the sacrament, there being no sign. II. POSITIVELY. 1. "This is My body"; that is, the sign and sacrament of My body (see Gen. xvii. 10, 11; Exod. xii. 11). 2. "Which was broken for you." (1) How broken? Bruised, pierced (John xix. 33, 34). He suffered torment. (2) For what? (*a*) God our Governor has given us laws to observe (Gen. xxvi. 5), and annexed promises and threatenings (Lev. xviii. 5; Gal. iii. 10–12). (*b*) Man has broken these laws (Psa. xiv. 1–3), and so is obliged to the punishments. (*c*) These punishments he cannot bear, without being entirely miserable (Matt. xxv. 46). Hence Christ, the Son of God, undertakes to bear them for him (Isa. liii. 4, 6). This He could not do, unless He became man. Neither must He be man only, but He must suffer (Heb. ix. 22). These His sufferings are the things represented by the bread and wine. (3) For whom? Believers (John iii. 16). (4) What benefits have we by these sufferings? It is only by them—(*a*) Our sins can be pardoned (Matt. xxvi. 28). (*b*) God reconciled (Rom. v. 1). Our natures renewed (Acts iii. 26). Our souls saved (Heb. ii. 10; v. 9). Conclusion: 1. Admire the love of Christ in dying for us. 2. Be always mindful of it. 3. Frequent the sacraments, especially appointed to put us in mind of it, but come preparedly. (1) Penitently. (2) Believingly. (3) Charitably. (*Bp. Beveridge.*) **Which is broken for you.**—*The broken Christ*:—I. A MANIFESTATION OF THE POWER OF SIN. When once threatened with being broken by the stones that malice would have hurled at Him, He asks, "For which of these good works do ye stone Me?" It was because of His good works that an evil world hated Him, and hates Him still. There is an innate antagonism between selfishness and love. Moses in hot anger broke the two tables of stone on which the law of God had just been inscribed; but the Jews, with fixed and relentless purpose, broke Him who was the living embodiment of the law. And that achievement reveals how sin stands at nothing, though it is most Divine. Our conflict with sin is conflict with the powers by which Christ was broken. II. A MODEL FOR OUR SELF-SACRIFICE. He was broken thus, not in pur-

suit of any dream of ambition, or struggle for any personal satisfaction. It was in the one peerless work of redeeming the world. 1. Selfishness is ever seeking to keep what it has whole. Health must never be broken for neighbourliness, patriotism, or religion. Home must never be broken by giving up of sons or daughters to missions. Property must on no account be broken for distribution in charity or maintenance of worship. The Church must not be broken to help to form the nucleus of some other church much needed. 2. And yet what is broken is often the most beautiful. When is light more rich and varied than when it is broken in the prism? And is the ocean more beautiful when it ripples tamely upon the sandy shore, or when the crested billows break in wild majesty upon some rock-bound coast? So with the self-denials that mean brokenness—brokenness of tastes, desires, comforts, possessions, and even affections. 3. What is broken is often the most useful. When the bark is bruised the balm is poured forth for healing; when the wheat is ground it becomes an element of nourishment; when the spices are pounded their odours fill the air. So self-denial has given to science, patriotism, and religion their apostles and martyrs. 4. For beauty and usefulness in man's individual character, there must be brokenness. What is there for imperious temper, hard indifference, stubborn resistance to God's will, but brokenness? III. AN EMBLEM OF THE UNIVERSALITY OF HIS MISSION. 1. He was broken that He might be distributed, that His teachings, influence, grace, might eventually pervade the whole human race. By giving broken bread, as an emblem of His broken Self, to all His disciples, He taught them that His love, life, grace, are designed for the nourishment of all. 2. And in our dealings with Him and His system, we must ever remember this. The true Church can never be a mere treasure-house for hoarding up privileges and graces. Like its Lord and Master, it must suffer much brokenness. IV. THE HIGHEST EXPRESSION OF THE LOVE OF GOD. Our language has no words to describe Giver or Gift. But its influence testifies to the worth of the Gift. The woman who broke the alabaster box on her Lord gave unreservedly the best she had, and the whole house was filled with fragrance. So, when God's gift was broken, His influence, like the odours of a very precious ointment, began to fill the whole world. (*U. R. Thomas.*) **This do in remembrance of Me.**—*In remembrance:*—I. OTHER MEMORIES WILL COME, BUT MUST NOT CROWD OUT THE ONE MEMORY. The following remembrances may be natural, and profitable, but they must be kept in a secondary place:—1. Of ourselves when we were strangers and foreigners. 2. Of our former onlooking and wishing to be at the table. 3. Of our first time of coming, and the grace received since then. 4. Of the dear departed who once were with us at the table. 5. Of beloved ones who cannot be with us at this time because they are kept at home by sickness. 6. Of many present with us, and what grace has done in their cases. We may think of their needs and of their holy lives, &c. 7. Of the apostates who have proved their falseness, like Judas. However these memories may press upon us, we must mainly remember Him for whose honour the feast is ordained. II. THE ORDINANCE IS HELPFUL TO THAT ONE SACRED MEMORY. 1. Set forth, the signs display the person of our Lord as really man, substantial flesh and blood. 2. Placed on the table, their presence betokens our Lord's dear familiarity with us, and our nearness to Him. 3. Broken and poured forth, they show His sufferings. 4. Separated, bread apart from wine, the flesh divided from the blood, they declare His death for us. 5. Eating, we symbolise the life-sustaining power of Jesus and our reception of Him into our innermost selves. 6. Remaining when the Supper is ended, the fragments suggest that there is yet more bread and wine for other feasts; and, even so, our Lord is all-sufficient for all time. Every particle of the ordinance points at Jesus, and we must therein behold the Lamb of God. III. THAT SACRED MEMORY IS IN ITSELF MOST NEEDFUL FOR US. It is—1. The continual sustenance of faith. 2. The stimulus of love. 3. The fountain of hope. 4. A recall, from the world, from self, from controversy, from labour, from our fellows—to our Lord. 5. The réveille, the up-and-away. It is the prelude of the marriage supper, and makes us long for "the bridal feast above." Above all things, it behoves us to keep the name of our Lord engraven on our hearts. IV. THIS SYMBOLIC FESTIVAL IS HIGHLY BENEFICIAL IN REFRESHING OUR MEMORIES, AND IN OTHER WAYS. 1. We are yet in the body, and materialism is a most real and potent force; we need that there be a set sign and form to incarnate the spiritual and make it vivid to the mind. Moreover, as the Lord actually took upon Him our flesh and blood, and as He means to save even the material part of us, He gives us this link with materialism, lest we spirit things away as well as

spiritualise them. 2. Jesus, who knew our forgetfulness, appointed this festival of love; and we may be sure He will bless it to the end designed. 3. Experience has ofttimes proved its eminent value. 4. While reviving the memories of the saints, it has also been sealed by the Holy Spirit; for He has very frequently used it to arouse and convince the spectators of our solemn feast. Conclusion: 1. To observe the Supper is binding on all believers, to the extent of "oft." 2. Only as it assists remembrance can it be useful. Seek grace lovingly to remember your Lord. (*C. H. Spurgeon.*) *The nature and importance of the Lord's Supper:*—I. THE DIFFERENT NAMES DESCRIPTIVE OF THIS ORDINANCE. 1. "Breaking of bread." Bread is considered the chief support of life, and, among the Jews, breaking of bread was a sign of mutual friendship. Thus Christ's body was broken for the sins of men. 2. "Communion"—which may signify either a participation or communion between the receivers themselves, or between the receivers and the thing received. In both senses it is applicable to the Lord's Supper (chap. x. 16). 3. "Eucharist"—which signifies thankfulness or thanksgiving, and frequently occurs in the New Testament as a general expression of gratitude. Taking this view of the ordinance, how should our hearts overflow with adoring gratitude, love, and praise, whenever we approach the Lord's Table! 4. "Sacrament"—which originally signified a religious oath which the Roman soldiers took to their commanders. So does every Christian solemnly engage to maintain irreconcilable warfare against the world, the flesh, and the devil. 5. There are two other terms often applied to this ordinance, both of Levitical origin. They are "oblation" and "sacrifice." II. In celebrating the Lord's Supper, according to His last solemn command, "This do in remembrance of Me," WE VIEW CHRIST AS THE GREAT ATONEMENT, AND THE ONLY SACRIFICE FOR SIN. In this sacred ordinance the Church invites the attention of men "to behold the Lamb of God, who taketh away the sins of the world." III. OUR OBLIGATION, DUTY, AND INTEREST ALL COMBINE TO ENFORCE OBEDIENCE TO THIS LAST, SOLEMN, AND DYING COMMAND OF CHRIST. (*N. Meeres, B.D.*) *The Supper of the Lord:*—I. IT AFFORDS A VISIBLE AND PERMANENT TESTIMONY TO THE TRUTH OF THE GOSPEL. II. IT CALLS IN THE SENSES TO THE AID OF OTHER POWERS AND FACULTIES FOR THE PROMOTION OF PIETY. III. IT PROVIDES A PUBLIC TEST OF OUR RELIGIOUS SINCERITY. IV. IT TENDS TO INCREASE OUR LOVE OF THAT SAVIOUR TO WHOSE MEMORY IT IS ESPECIALLY DEDICATED. V. HOW WELL CALCULATED IS IT TO HUMBLE THE IMPENITENT SINNER! VI. IT CHEERS THE HEART OF THE TRUE BELIEVER. (*J. W. Cunningham, M.A.*) *In remembrance of Me:*—1. Were a stranger, who had never heard of Christ, to come into church while we are seated at the Lord's table, he would naturally ask, "What does this observance mean?" And the answer, no doubt, would rise to the lips readily enough, "We commemorate the dying of Him whom we call Lord and Saviour." And yet, would not much remain still unexplained? Would it not still seem strange that our highest act of worship should centre in a memory of one whose death was a dishonoured death? There is no other religion whose believers can look back to a founder who was content to say, "Be true to My memory. That is all I command. Let your most solemn worship embody the expression of this remembrance." 2. You may have heard of the power of a pure and noble memory of, *e.g.*, a well-loved home, to keep back the foot from falling and the soul from death; or of a generous and trustful love which has been a breastplate to the heart tempted to unworthy ways. But in that remembrance of Christ of which the sacrament is the visible expression, there is something more than we find in the best human memory. I. LET US SEE WHAT CHRIST'S MEMORY IS, what is implied in remembrance of Him. The sacrament is a memorial of—1. One who lived a human life, and yet a life such as none else has ever lived. 2. Who, at a time when the world was full of darkness and unrest, came into it with a message from God for all whose hearts were weary, whose minds were dark. His life was one that gladdened other lives, and bore about with it one living message of peace and goodwill. And is it not well, amid all the worldliness, and selfishness, and untruth of man's society, to be able to look back to a life in which these evil principles had no place, in which all was truth, honesty, earnestness and love? 3. Who revealed God the Father. Think of what the world would be to us without this truth, and of what it will be to us, when we come to lie at "the last low verge of life"; and as you think of this, and remember that all our knowledge of this blessed truth comes from Christ, do you not feel that there is an unequalled urgency and solemnity in that last charge to us, "This do in remembrance of Me"? 4. One who closed His perfect life by the sacrifice of Himself. It is indeed this, more than aught else, that the sacramental symbols bring home to us. Think,

then, how but for that we had been without hope and without God in the world. II. IF SUCH THEN BE HIS MEMORY, SHALL WE NOT REMEMBER HIM as He has given us commandment? But is that commandment altogether fulfilled when we have eaten the bread and drunk the wine? 1. If we would be really true to the memory of the Master, it must be by showing forth, in our whole life, the power of His Divine example. There are stately tombs, on which in the lapse of ages the graven record of love and sorrow has waxed dim, and the very name recorded has been lost, and the tomb stands there a dumb witness to an unknown memory; and just such, no better, would be our remembrance of our Lord, if it were professed only while we celebrate the sacrament of His body and blood. But if it expresses a real union with our Lord, a real devotion to Him, a real sharing of His spirit, then in this sacrament we indeed eat of the Bread of Heaven and drink of the Water of Life. 2. Now suppose the stranger mentioned at the beginning had got his answer, and gone away, and were to return after a time and see us going about our daily works, might he not be inclined to say to us, "What has become of that sacred memory of which you spoke to me? I see no trace of it among you. I understood He was one who was pure and true and unselfish; and I see you serving your own ends. You told me that He died for you; and I look about for the memorials of such a love as that, and cannot find it." Let us be careful not to bring reproach upon our Master's name. 3. If there be one here who is burdened with the consciousness of sin, who hears the voice which is saying to us now, "This do in remembrance of Me," speaking to him in sorrow because of his faithlessness, let him be warned and recalled to a better spirit, and truer life; and he will find that that voice will change its tone of sorrow and reproach for one of encouragement and consolation, that will say, "Abide in Me, and I in you; let not your heart be troubled, neither let it be afraid." (*R. H. Story, D.D.*) *In remembrance of Me*:—1. This Epistle is prior in date to any of the Gospels, consequently we have the earliest account of the institution of the Lord's Supper. More than that, the account is entirely independent of any oral tradition, for the apostle distinctly affirms that he received this narrative from none of the guests in that upper chamber, but from the Host Himself. We can therefore trace the celebration to a period very near to the death of Christ, and thus we have a strong presumption of the historical accuracy of the story, and a view of the aspect in which it was regarded by the primitive belief of Christendom. 2. The occasion for the utterance is characteristic of Paul, and instructive to us. Had it not been for some abuses in Corinth we should never have had one word about this ordinance; and in that event there would have been scarcely any reference to it outside the Gospels. Let us regard the Lord's Supper as—I. A MEMORIAL. 1. The words are used in the institution of that Passover which our Lord, with sovereign authority, brushed aside in order to make room for His own rite. "This day shall be unto you for a memorial." The text therefore has reference to the Exodus, and is meant to substitute for the memories so stirring to Jewish national pride and devout feeling the remembrance of Christ as the one thing needful. 2. This is Christ's distinct statement of the purpose of the Lord's Supper, and you will find nothing additional to it in the New Testament. 3. Notice of what the Lord's Supper is a memorial—"of Me." "You have remembered Moses and his deliverance; forget him! The shadow passes, and here I stand, the substance! Do this; never mind about your old Passover—that is done with. Do this in remembrance—no longer of dead Pharaohs and exhausted deliverances, but of an everloving friend and helper; and of a redemption that shall never pass away." (1) What a marvellous, majestic prevision that was, that looked all down the ages and expected that to the end of time men would turn to Him with passionate thankfulness! And more wonderful still, the forecast has been true. (2) And as majestic as is the authority, so tender and gracious is the condescension. He does not rely upon His mighty love and sacrifice for the remembrance, but He consents to trust some portion of our remembrance of Him to mere outward things. Surely we need all the help we can get to keep His memory vivid and fresh in spite of the pressure of the visible and temporal. II. AS A MEANS OF GRACE. 1. I know only one way by which grace can get into men's souls, and that is through the occupation of a man's understanding, heart, and will, with Christ and the gospel that tells of Him. And the good that any outward thing does us is that it brings before us the truth on which our hopes depend, and knits to our heart the Christ and His love. 2. This Communion is obedience to a definite command, and so has the blessing which always follows

upon obedience. And this blessing, and the one that comes from having our thoughts turned to Him, and faith and hope kindled towards Him, exhaust the whole of the good that the service does to any man. 3. All that is confirmed by the remarks in the context about the mischief that it sometimes does to people. We read about an unworthy partaking, which is defined: "Whoso eateth and drinketh (*not* "unworthily," for that is an unauthorised supplement), "eateth and drinketh judgment to himself, not discerning the Lord's body," *i.e.*, unworthy participation is one which does not use the external symbols as a means of turning thought and feeling to Christ and His death; and unworthy participation does a man harm, as unworthy handling of any outward rite does. I try with words to lead men to look to Christ. If my words come between you and Him rather as an obscuring medium, then my sermon does you harm. You read a hymn. The hymn is meant to lead you up to Christ; if it does not do that, then it does you harm. If through the outward ritual we see Christ, we get all the good that the outward ritual can do us. If through the outward rite we do not see Him, if the coloured glass stay the eye instead of leading it on, then the rite does us harm. III. A WITNESS FOR CHRISTIAN TRUTH. 1. Christ Himself has appointed this institution and selected for us the part of His mission which He considers the vital and all-important centre—"This is My body, broken for you. This is the new covenant in My blood, shed for the remission of sins." Not His words, not His loving deeds, not His tenderness, does He point us to; but to His violent death, as if He said, "There is the thing that is to touch hearts and change lives, and bind men to Me." 2. Forms of Christianity which have let go the Incarnation and the Atonement do not know what to make of the Lord's Supper. They who do not feel that Christ's death is their peace, do not feel that this rite is the centre of Christian worship. I may be speaking to some who regard it as unnecessary. My brother, Christ knew what He meant by His work quite as well as you do, and He thought that the part of it which most concerns us to remember was this: "that He died for our sins, according to the Scriptures." 3. And as plain as the teaching is of this ordinance in reference to what is the living heart of Christ's work for us, so plain is it in reference to what is our way of making that work ours. We eat that we may live. We take Christ, the fact of His death, love, personal life for us to-day, and by faith we partake of Him, and the body is assimilated to the food, and so in that higher region we live. (*A. Maclaren, D.D.*) *The remembrance of Christ*:—1. Christians may forget Christ. It seems at first sight too gross a crime to lay at the door of converted men; but if startling to the ear, it is, alas! too apparent to the eye. Forget Him who never forgot us! Who loved us even to the death! The incessant round of world, world, world; the constant din of earth, earth, earth, takes away the soul from Christ. While memory will preserve a poisoned weed, it suffereth the Rose of Sharon to wither. 2. The cause is apparent. We forget Christ, because regenerate as we are, still corruption remains. Consider—I. THE GLORIOUS AND PRECIOUS OBJECT OF MEMORY. 1. Christians have many treasures to lock up in the cabinet of memory. They ought to remember their election, their extraction, their effectual calling, their special deliverances. But there is one whom they should embalm in their souls with the most costly spices. One I said, for I mean not an act, but a Person. 2. But how can we remember Christ's person, when we never saw it? Well, it is true we cannot remember the visible appearance, but even the apostle said, though he had known Christ after the flesh, yet, thenceforth after the flesh he would know Christ no more. You may know Him after the spirit; in this manner you can remember Jesus as much now as any of those favoured ones who once walked side by side with Him. 3. Let us remember Him in His baptism, in the wilderness, in all His daily temptations and hourly trials, in Gethsemane, in Pilate's hall, at Calvary. You can very well carry all this away, because you have read it often; but you cannot spiritually remember anything about Christ, if you never had Him manifested to you. What we have never known, we cannot remember. II. THE BENEFITS TO BE DERIVED FROM A LOVING REMEMBRANCE OF CHRIST. It will tend to give you—1. Hope when you are under the burden of your sins. 2. Patience under persecution. 3. Strength in temptation. 4. Victory in death. III. A SWEET AID TO MEMORY. Behold the whole mystery of the sacred Eucharist. 1. The power to excite remembrance consists in the appeal made to the senses. Here the eye, the hand, the mouth, find joyful work, and thus the senses, which are usually clogs to the soul, become wings to lift the mind in contemplation. 2. Much of the influence in this ordinance is found in its simplicity. Here is nothing to burden

the memory. He must have no memory at all who cannot remember that he has eaten bread, and that he has been drinking wine. 3. Note—The mighty pregnancy of these signs. Bread broken—so was your Saviour broken. Bread to be eaten—so His flesh is meat indeed. Wine poured out, the pressed juice of the grape—so was your Saviour crushed. Wine to cheer your heart—so does the blood of Christ. Wine to strengthen and invigorate you—so does the blood of the mighty sacrifice. 4. But before you can remember Christ, you must ask the assistance of the Holy Spirit. There ought to be a preparation before the Lord's Supper. Take heed to yourselves (ver. 27); mind what you are doing! Do not do it carelessly; for of all the sacred things on earth, it is the most solemn. IV. A SWEET COMMAND. It is important to answer this question—"This do ye." Who are intended? Ye who put your trust in Me. "This do ye in remembrance of Me." Christ watches you at the door. Some of you go home, and Christ says, "I thought I said, 'This do ye in remembrance of Me.'" Some of you keep your seats as spectators. Christ sits with you, and He says, "I thought I said, 'This do ye in remembrance of Me.'" (*C. H. Spurgeon.*) *The commemoration of Christ's death*:—We are to remember—I. WHAT HE WAS FROM ETERNITY: God (Rom. ix. 5). II. WHAT HE BECAME: Man (John i. 4). III. WHAT HE DID, AND HOW HE LIVED. 1. Humbly (Matt. xi. 29). 2. Charitably. 3. Righteously (1 Peter ii. 22; Matt. iii. 15). 4. Inoffensively (Matt. xvii. 27). 5. Obediently. IV. WHAT HE SUFFERED. 1. Contempt (Isa. liii. 3). 2. Pain in His body (Isa. liii. 3). 3. Grief of heart (Matt. xxvi. 37; Luke xxii. 44), 4. Death. (1) A shameful, (2) A painful, (3) A cursed, death (Gal. iii. 13). V. WHOM HE SUFFERED SO MUCH FOR: for us (Isa. liii. 5, 6). VI. WHAT BENEFIT WE HAVE BY IT. 1. Pardon (Rom. v. 1). 2. Reconciliation to God (2 Cor. v. 11). 3. Mortification of sin (Rom. viii. 1, 2; Matt. i. 21). 4. Grace here. 5. Glory hereafter (John iii. 16). VII. WHAT HE DID AFTER HIS DEATH. 1. He rose again (Rom. iv. 25). 2. Ascended (Acts i. 11). 3. Sits at the right hand of God (Rom. viii. 34). 4. Maketh intercession for us (1 John ii. 1, 2). 5. Will, ere long, come and judge us (2 Cor. v. 10). Conclusion: For preparation—1. Review your lives. 2. Examine your hearts (1 Cor. xi. 28). (1) The strength of your sins. (2) The growth of your graces. 3. Pray God for His assistance. (*Bp. Beveridge.*) *Christ remembered at His table*:—Remember—1. Your guilt and wretchedness, which rendered His interference for your deliverance so absolutely necessary. 2. The amazing magnitude of that love and compassion which induced Him to undertake our cause. 3. The holiness of the doctrines which He taught, and the purifying tendency of the precepts which He inculcated. 4. The sufferings He underwent, and the death He endured for you. 5. The position which He now occupies, and the glorious rewards which He has provided for all His faithful followers. (*R. Cameron.*) *The sacrament a feast of alliance*:—This idea must be—I. EXPLAINED. This feast is one of—1. Reconciliation. 2. Friendship. 3. Union. II. LIMITED. It is a feast, but a solemn feast. III. JUSTIFIED. It is a feast of sacrifice. IV. IMPROVED: 1 Come with a contrite heart to this feast. 2. Let it be a source of consolation to you. (*I. S. Spencer, D.D.*)

Vers. 26, 27. **And after the same manner also He took the cup.**—*The sacramental cup*:—He doubleth the elements, to show that in Christ is not only necessary and sufficient, but also plentiful and abundant, with assured redemption. To blame, then, is the Church of Rome, which is guilty of that fault whereof Benjamin was taxed; they have "stolen away the cup." If "to steal the chalice" be the phrase whereby men express the highest sin, what sacrilege is it to steal the wine of the chalice, from whom it belongeth? But let us hear what these Romanists plead for themselves. I. FLESH AND BLOOD GO ALWAYS TOGETHER. It is superfluous, therefore, to give the laity the blood the second time, who by concomitancy had received it before. Answer—What God hath put asunder, to be taken severally and distinctly, let no man join together. II. THERE BE MANY INCONVENIENCES, YEA, MISCHIEFS, ATTEND THE LAITY'S RECEIVING OF THE WINE; as, its sticking in their beards, spilling of it, &c. Answer—God, in the omnisciency of His wisdom, surveyed the latitude of all occurrences, yet, beholding all future inconveniences present, He appointed the laity to drink of the cup. Wine was then as subject to spilling; it hath not since gotten a more liquid or diffusive quality. III. IN SEVERAL PLACES NO MENTION IS MADE OF WINE, but of bread only (Acts ii. 42, 46, xx. 7). Answer—Either "bread," by a synecdoche, is here put for bread and wine; or else that phrase importeth their ordinary meetings and civil feasts. But a cart-load of these exceptions are "weighed in the balance and found too light" to outpoise

Christ's institution. Let us not be so foolish as to depart from God's written Word in the sacrament, concerning giving the laity the cup, for the company of human arguments on our side; but let us stick to our commission. (*T. Fuller, D.D.*) *The sacramental cup* :—Remembrance—I. BEGETS HUMILIATION. II. QUICKENS HOPE. III. INSPIRES NEW ACTIVITY THROUGH GRATITUDE. IV. LIFTS OUR LONGINGS HEAVENWARD. (*T. A. Nelson.*) *Price of the sacrament* :—Cleopatra put a jewel in a cup, which contained the price of a kingdom: this sacred cup we are to drink of, enriched with the blood of God, is above the price of a kingdom. **For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come.**—*Frequent communion* :—In the primitive Church the Lord's Supper was celebrated every day: and fit it was, needing as they did constant cordials in the time of persecution. This frequency soon abated, and St. Ambrose reproves the negligence of the Eastern Churches, who received it but once a year. The Church of England requires her children to receive at the least thrice a year. But hear those who say that it is to be but seldom received. I. THE PASSOVER WAS CELEBRATED BUT ONCE A YEAR; in whose place the Lord's Supper succeeds. Answer—The Passover was so restricted by God; in the Lord's Supper we are left to our own liberty. Finding, therefore, our continual sinning, and therefore need thereof to strengthen us in our grace, we may, yea, must oftener use it, especially seeing all services of God under the gospel ought to be more plentiful than under the law. II. THINGS DONE OFTEN ARE SELDOM DONE SOLEMNLY. Manna, if rained every day, is not dainty. The frequent doing of it will make men perfunctory and negligent therein. Answer—Then sermons should be as seldom as Apollo's smiles, and prayers should not be presented to God every day, lest the commonness of the duty should bring it into contempt. Rather ministers are to instruct their people to come with reverence, notwithstanding their frequent repairing thereunto. III. BUT LONG PREPARATION IS REQUISITE TO THIS ACTION; and therefore this sacrament cannot often be received. Answer—After the first grand preparation, where, by faith and repentance, we are first estated in God's favour, other preparations are not so difficult in doing, or tedious in time, as being but the reiterating of the same again. The good housewife that scoureth her plate once a week hath less work than she that doth it but once in a twelvemonth. Often preparing makes the work easy, and fits men the sooner for the sacrament. (*T. Fuller, D.D.*) *The Lord's Supper* :—I. A COMMEMORATIVE ORDINANCE. I. The sacrament was instituted at the time of the feast of the Passover, and this was the memory uppermost in the minds of the disciples. Afterwards they saw as we see in the light of the perfected revelation, how fitly on that night was instituted the memorial of deliverance from a bondage greater than Egyptian, and from the deadlier peril of a death that never dies. 2. But what were the thoughts of the Redeemer? There stretched out the whole course of suffering which He had set Himself resolutely to travel. It was "the same night on which He was betrayed." It was the last supper table. Very deeply under such circumstances as those would the words sink into the hearts of the disciples. We, too, must enter into the Saviour's sorrows. For us, if we believe in Him, He breaks the bread and pours the wine, and when we eat and drink we do "show forth His death till He come." 3. And this is what we commemorate. His death—(1) Not His life, though that was lustrous with a holiness that knew not the shadow of a stain. (2) Not His teaching, though that embodied the fulness of a wisdom and truth that was Divine. (3) Not His miracles, although His course was a march of mercy. (4) His death—His body, not glorious, but broken: His blood, not coursing through the veins of a conqueror, but shed for man. You are to see your sins laid upon Him; your souls washed by Him; your doom reversed by Him; your life secured by Him; and thus "show forth His death—till He come." II. A CONFIRMATORY ORDINANCE. 1. Its perpetuity seems to stamp it as an ordinance, confirming, on the one hand, man's faith in God, and on the other God's fidelity to man. The disciples had followed Christ's fortunes through evil and good report; but they were more faithful witnesses after this night than they had ever been before. And when in obedience to His command they partook of the ordinance which He had bequeathed to them, it is no wonder that they should come away from each successive celebration of the communion of His body and blood with braver purpose. And it is so with God's people still. By thus "waiting upon the Lord" in His own enduring ordinance "they renew their strength," &c. 2. The sacrament confirms the two things which it exhibits—the death and the second advent of the Lord. It seems to link the humiliation and the royalty, the accomplished passed and the assured future

together. It is the wedlock of the believer's memory and the believer's hope; the memory which yet lingers round the Cross; the hope which already revels in the glory of the throne. 3. For the confirmation of your faith and of your devotedness God has set up this sacramental sign. It is to confirm your faith—(1) In His death. It is to confirm your faith—(*a*) In its reality—that it was not a prolonged swoon. (*b*) In its vicariousness, to show you that His life was offered—"the just for the unjust, that He might bring us to God." (*c*) In its efficacy as an accepted atonement. (2) In His coming—(*a*) In its certainty that the Church is not for ever orphaned of His presence. (*b*) In the recompense that awaits you; for the day is coming when all wrongs shall be redressed, sin eradicated, Satan trampled under foot, the glad welcome, the abundant entrance, the triumphal and eternal song. 4. Now you are called to meet the Saviour in His confirming and witnessing ordinance. If thou seekest Jesus surely He will not send thee empty from His own table away. But for you who do not love the Saviour, there is no grace in the sacrament for you. Like the sun and rain, they will shine and fall upon the stone, and the stone will remain insensible, because it has no hidden principle of life; but if they fall upon the flower they will foster the growth, and develop the beauty, and bring out the fragrance, because the principle of life is there. III. A COVENANTING ORDINANCE, and this follows upon the two preceding. 1. It is not only a sign but a seal: a solemn federal act which involves mutual pledges—pledges of fidelity on the one hand, and of blessing on the other. Says the Psalmist: "I will take the cup of salvation, and call upon the name of the Lord." And in the next verse is the translation of the symbol: "I will pay my vows unto the Lord, now in the presence of all His people." And your participation in the Holy Communion is to be thus regarded as the fresh act of your espousals. If you eat and drink without discerning this great purpose, you eat and drink unworthily. 2. But I am speaking to those who love the Saviour. There is a mortal distrust of yourselves which causes you to hesitate. Well, that you may take this Holy Sacrament for your comfort, remember that there are two parties to the covenant, and that the sacrament is the Divinely instituted seal of the fidelity of God's promise to you. The Lord speaks to the father of the new world, from which the waters have been but recently assuaged. "I do set My bow in the cloud, and it shall be a token of the covenant between Me and the earth." Here in the sacrament is the rainbow of the new and the better covenant. Behold the renewed pledge of salvation purchased, and blessing conferred upon you all who believe. Oh! the simplicity of the condition—upon him that believeth in Jesus. (*W. M. Punshon, LL.D.*)

The Lord's Supper:—This passage is instructive when regarded in its bearing upon great and ever-recurring controversies. Around the observance of the Lord's Supper a multitude of irregularities had arisen. Here, then, if anywhere, was the opportunity for the apostle to glorify the sacrament, and to surround it with all those symbolic rites which would make its desecration impossible in the future. But we hear nothing of priest, altar, lights, incense, and genuflexions; but simply of a state of heart of those who unite in the act. I. THE TRUE SIGNIFICANCE OF THE LORD'S SUPPER. It is a "proclaiming" (R.V.) the death of Christ until He come. 1. The Lord's Supper is a memorial of the one fact in the Master's story which every natural feeling would have led His followers to conceal, and there was not a feeling of horror at the thought of the Cross which they had not experienced. The thought so familiar to us, but which the world has learned from Calvary only, of victory through suffering and the crown won by the Cross, was unknown to them. The Cross was a sign of defeat and disaster. No wonder that Peter should cry: "That be far from Thee, O Lord." The humiliation and despair of the day after the crucifixion baffle description. More pathetic utterance could hardly be spoken than "We trusted that it had been He who should have redeemed Israel." 2. There are few facts more remarkable than the revolution of feeling which is shown in the action of these men in regard to the Lord's Supper. In the hour of their reviving faith, it was the Cross to which they gave prominence, and the one characteristic of early Church life was the keeping of the feast by which they proclaimed "the Lord's death till He come." A festival of the Incarnation, or of the Transfiguration, or of the Resurrection, would have been intelligible. But this is the memorial of His death. 3. And could anything have set it forth with more impressiveness as the distinctive truth of Christianity? Other systems have had teachers, leaders of genius and power, and lawgivers. But where else do we find a Saviour who has died for the sins of men? Christ's claim rests not on the profundity of His wisdom, but on the infinitude of His love. So there is a fitness in the Supper as the pro-

clamation of the gospel. The guests are not the wise or the holy, but sinners who have learned to put their trust in Christ. They eat the bread and drink the wine as a confession that in His death alone is their hope of eternal life. II. THE INFLUENCE WHICH THIS VIEW OF THE LORD'S SUPPER SHOULD EXERT ON US. The apostle points out distinctly when he says: "Let a man prove himself, and so let him eat of that bread, and drink of that cup." 1. What miserable trifling are all the questions which men discuss with so much heat as compared with this! Forms of observance—what are they all when weighed in the balances with the spirit of the observance? Surely the first and chief question must be as to our right to a place at the table, and as to our preparation for filling that place with consistency. Here is a meeting-place between God and the soul. This is a renewed act of faith and most solemn confession, and this is the point in which all proving of ourselves converges; and it is one evil result of certain theories that their tendency is to keep this out of view. The attention is fixed on the priest and the altar rather than on the relations between Christ and the soul of the individual worshipper. The whole reminds us of Micah when, having detained the wandering Levite, he exclaimed, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." He who comes filled with the solemn awe of the altar and the priest, and allows these to interrupt his communion with Christ, "feedeth on ashes: a deceived heart hath turned him aside." 2. Here, then, is the one question for each communicant, What is the death to me? It is not enough that I hold as an article of my creed that Christ died for sinners. This act of communion is a profession of my personal trust in that death to deliver me from my sins. It is in the light of the Cross that we begin to understand something of the infinite tenderness of the Divine heart, and so to learn the exceeding sinfulness of sin. 3. What may be the special benefits to the soul which comes in humble faith to this banquet of love, it would be presumption in any man to decide. Who would undertake to determine the possibilities of spiritual growth which may be the result? Here, as everywhere, to faith all things are possible. (*J. Guinness Rogers, B.A.*) *The objects of the believer's contemplation in the Lord's Supper*:—I. IN THIS ORDINANCE THE BELIEVER CONTEMPLATES THE FULL ACCOMPLISHMENT OF THE INFINITELY IMPORTANT OBJECTS WHICH THAT DEATH WAS DESIGNED TO ATTAIN. 1. In the sufferings and death of our Redeemer exhibited in the Lord's Supper faith discerns the character of the true God unfolded, and His transcendent glory displayed, with far more brightness than by all the works of creation. 2. In the death of Christ, as represented in the Lord's Supper, the believer by faith discerns the price of his own salvation and the only foundation of his hope before God. 3. The believer contemplates in the death of Christ, as represented in the Lord's Supper, the source of all his spiritual blessings and a never-failing spring of strong consolation in his afflictions. 4. The believer, in the ordinance of the Supper, views by faith our glorious Messiah's death as accomplishing a happy reconciliation between men and angels, and as opening to both new discoveries and new employments. II. IN THIS ORDINANCE THE BELIEVING CHRISTIAN PERCEIVES A LIVELY AND AFFECTING REPRESENTATION OF ALL THE CIRCUMSTANCES CONNECTED WITH THE DEATH OF CHRIST AND THE BLESSINGS TO BE THEREBY CONVEYED TO HIS PEOPLE. 1. All who sit at the sacred table partake of these elements and affectionately distribute them from one to another; thus we are reminded that there is a sufficiency in Christ to supply the wants of all His people, and that they are all children of the same family, eating at the same table, drinking of the same cup, and bound by every endearing tie to love one another and to live as brethren. 2. After partaking of the sacred symbols they retire from the communion table, from the delightful service of the sanctuary, to mingle in the duties and toils and trials of life. For it is only in the temple not made with hands that their fellowship shall be uninterrupted and their joy be full. 3. At the first celebration of the sacrament the condescending Saviour Himself was present with His disciples and gave them the cup and spake words of consolation to their fainting minds. Thus it still is as to His spiritual presence; He is in the midst of them to do them good; the cup of blessing which in His name we bless is the communion of the blood of Christ. III. THE BELIEVING CHRISTIAN CONTEMPLATES THE SACRAMENT OF THE SUPPER AS A SACRED MEMORIAL OF HIS INESTIMABLE FRIEND, THE DEST BELOVED OF HIS SOUL; AND AS A FEAST OF COMMEMORATION, DESIGNED TO KEEP UP THE BELIEVING AND SANCTIFYING REMEMBRANCE OF WHAT SCRIPTURE TESTIFIES CONCERNING HIM. 1. Ye show forth the Lord's death; the Lord of angels and men; the Lord of heaven and earth; the Lord of providence and grace. It wonderfully enlarges and elevates the mind of devout communicants when they can enter into

the contemplation of their Redeemer's personal greatness; as the brightness of the Father's glory; as upholding all things by the word of His power; as King of kings and Lord of lords; and as the same to-day, yesterday, and for ever. 2. Again, when showing forth the Lord's death, "do it in remembrance" that He is the Mediator of the New Testament, or better covenant. When you are engaged in this ordinance you ought to rest on the sure promises of that covenant which was sealed with the blood of the Testator; be persuaded of their truth, embrace them, and plead their fulfilment. 3. Once more, when showing forth the Lord's death, not only remember that He died in the character of Mediator between an offended God and offending creatures, but survey the gradual progress of His work from its commencement before the worlds were framed to its consummation in the glorifying of all the elect. IV. WE ARE TO VIEW THIS ORDINANCE AS A SOLEMN GOSPEL FEAST, A SACRED CHRISTIAN FESTIVAL. 1. In the everlasting gospel provision is made for the most indigent of mankind; and in this sacred ordinance the poor and needy feed with satisfaction on the rich blessings of the great salvation. 2. Provision is not the only idea which enters into our mind under the general term of a feast or supper; nourishment also is included, and when applied to this sacred ordinance it suggests this reviving sentiment, that by the right participation of the Lord's Supper humble believers are strengthened with the inestimable blessings of that well-ordered covenant which the great Master of the feast makes with all who give themselves to Him. 3. Besides nourishment and provision the comparison of the sacred ordinance before us to a feast or supper conveys to the mind all the animating ideas of fellowship and intercourse with the whole Church of Christ. V. THIS ORDINANCE IS REPRESENTED, IN THE WORDS OF THE INSTITUTION, AS A DISTINGUISHING BADGE OF CHRISTIANITY AND A MARK OF SEPARATION BETWEEN THE FRIENDS OF CHRIST AND THE CHILDREN OF THE WORLD. 1. Those who have a right to participate of this holy ordinance are in Christ, and are new creatures. 2. They lay aside the sins which beset them, and separate themselves from whatever is displeasing to their heavenly Father. They are awake to the infinite evil of sin, and are brought through Divine grace to hate it perfectly, as displeasing to God by whom they live, and on whom they rely. 3. Those who are prepared to show forth the death of Christ, love Him above all that this poor world can give or promise. VI. WE NOW DIRECT YOUR MEDITATIONS TO THE CONNECTION BETWEEN THE DEATH OF CHRIST AND HIS SECOND COMING AS THE SOVEREIGN JUDGE OF QUICK AND DEAD. His death prepared the way for all the triumphs of the general resurrection, and the sacred ordinance of the Supper is a standing pledge, that He who was once offered up to bear the sins of many will come the second time without a sin-offering for the complete salvation of His people. (*A. Bonar.*) *Of the end of the Lord's Supper:*—The Corinthians were a Church planted by Paul, watered by a long preaching among them. But notwithstanding all his pains he receives news of some corruptions crept in and overspreading that Church. 1. Concerning the carriage of men and women in the Church. 2. The celebration of the Lord's Supper. 3. The use and exercise of spiritual gifts (chap. xii. 17). The apostle makes a transition from the first to the second, and taxeth them with their divisions. Observe, divisions in a Church are usually attended with sad consequences. They despoil the Church of its beauty and ornaments; they here hindered a communion with one another. All communion is founded upon union; divisions shook that and brought in gross miscarriages about the Lord's Supper. For the reformation of those abuses the apostle reduceth them to the consideration of the first institution. Observe, in all reformations we are not so much to mind what this or that custom of the Church is when there is a clear word to walk by. Christ overthrows polygamy by reducing the number of persons married to the first institution (Matt. xix. 4, 9). 1. How soon will corruptions creep into the best Church! The devil will sow his tares where God sows His wheat. 2. Human ceremonies are not to be urged, especially when they by abuse degenerate into superstition, carnality, and profaneness. Divine institutions, because of God's sanction, are not to be laid aside though abuses creep in. What is man's must be discarded, what is God's must be preserved. For the first doctrine. The Lord's Supper is chiefly instituted for the remembering and showing forth the death of Christ. It is not a bare historical remembrance of the death of Christ. For then— 1. Every profane man who assents to the history of Christ's death, and believes the acting of this tragedy on the Cross, and hath a notional belief of the ends of it, might be partaker of this ordinance. But the apostle puts a bar to that (ver. 28). 2. A man could not then receive more unworthily, or incur a greater damnation in this than in other acts. But here the apostle fixeth a particular guilt of the body

and blood of Christ when received unworthily (vers. 27-29). As Christ's death was not a bare dying, but a death with high and glorious ends, so our remembrance of it is not to be a bare historical but a practical remembrance and declaration. As Christ's remembrance of the promises of His Father was not only an assent to the truth of them, but a recumbency on Him for the performance, so our remembrance of the death of Christ ought to be. It is not a speculative remembrance only, as when a man sees a picture of a prince, but such a remembrance as a man hath when he sees the picture of a dear friend absent from him at that time; he remembers not only his person, but the mutual love between them, the actions his friend hath done for him, which stirs up a sense of gratitude at that time. I shall show—1. This is the end of the institution. 2. What it is in the death of Christ that is here remembered and shown forth. 3. How we should show forth this death. (1) The remembrance and declaration of the death of Christ is chiefly intended hereby. For the explication consider—1. God was always careful of appointing and preserving memorials of His favour. The pot of manna and Aaron's budding rod were to be preserved in the ark as standing monuments of God's kindness. Stones were appointed to be set up for a memorial of the division of the waters of Jordan to give the Israelites passage to the conquest of Canaan (Josh. iv. 5). The passover was instituted as a memorial of the Israelites' affliction. And is there not much more reason for a standing memorial of that mercy of which all those were but the types? It hath been the custom of all nations to have an anniversary commemoration of those heroes who have been the instruments of some public happiness to them, and of all societies to commemorate their benefactors. And is there any reason to deny that to the great Benefactor of mankind, the Redeemer of the world? 2. These memorials are necessary—(1) Because of the nature of our affections, which rather follow the orders of our sense than the commands of our souls, and are more excited by sensible than invisible objects. Most things we cannot understand but under sensible representations; we understand not God's power, goodness, justice, but by the objects we see those attributes conversant about. Hence are those frequent metaphorical resemblances of spiritual things in the Scripture, and our Saviour sets Himself forth to us under the notions of bread, wine, Bridegroom. (2) In regard of the inconstancy of our affections. What our affections rouse themselves up to receive at the first approach, they afterwards begin to flag like the strings of an instrument that sound well at the first tuning, but quickly slack and need a watchful ear and careful hand to wind them up. We want, therefore, those memorials to keep up our hearts in a warm and glowing temper. (3) In regard of the natural ingratitude and enmity we have to a crucified Christ, and the weakness of faith. What the world did, that doth every man's heart naturally, account the Cross foolishness. How is our faith weak when Christ is absent from us! He hath therefore instituted a symbol of His spiritual presence, whereby our minds might exercise themselves as well as the eyes of men did behold His body. 3. What it is in the death of Christ that is here set forth. (1) The painfulness of His death. It is the picture of Him as He hung upon the Cross. (*a*) This was the intent of the ancient passover. The lamb was to be killed, the flesh roasted with fire (Exod. xii. 6-8). (*b*) Of the elements in this sacrament. Bread signifies as passing through various kinds of sufferings to be made fit for food, reaped when ripe, thrashed when housed, ground to powder and baked to be made fit for bread. The actions testify the painfulness. (2) The intention of this death for us. It is in this ordinance represented as a sacrifice-death. He is our Passover sacrificed for us (chap. v. 7, 8). In His institution it was, My body broken for you, My blood shed for you, as an expiatory sacrifice. (3) The sufficiency of this death for us. It would never else be remembered. We remember no more than what was done; we remember a whole Christ broken. God by covenant with Christ could challenge no more, and justice after the striking of that match could demand no more. Whence ariseth a redundancy of merit, an overflowing merit for ten thousand worlds, were they in being and in a sinful state. (4) The acceptableness of this death to God. All that Christ did He did by order as His Father commanded Him. Had not His death been acceptable to His Father He would not have ordered us to remember it. (5) The present efficacy of this death. It is now of efficacy, and will be to the second coming of Christ. Why else should it be remembered? To what purpose should we commemorate it if it did not retain an everlasting efficacy? (6) How we should show forth and remember this death. 1. Reverentially. (1) With a reverence of the holiness of God. (2) With a reverence of the justice of God. 2. Holily. We must undertake such religious

services with suitable dispositions of heart. (1) With mourning hearts for sin. A broken Christ must not be remembered without a broken heart. (2) With deep considerations of the cursed nature and demerit of sin. It must needs be bitter, killing, condemning, cursed sin which brought Christ to such a bitter death. (3) With strong resolutions against sin. It is a sad thing to be Christians at a supper, heathens in our shops, and devils in our closets. 3. Believingly. (1) We should profess our adherence to Him. The showing forth His death is solemnly to cleave to Him alone for the pardon of our sins, the justification of our persons, and the sanctification of our natures. (2) Look up to Christ in His death as a Conqueror. It is the Lord's death; He was a Lord in His death; He was a King upon the Cross as well as a Priest, as He is a Priest in heaven as well as a King. His death was His victory, His ascension His triumph. Regard it, show it forth, not simply as a death, but a conquering death. (3) Plead this death with God. (4) Plead this death against sin and Satan. Show it against every charge. Can the sins of men be stronger to condemn than the blood of God is to save? 4. Humbly. (1) Consider in this representation what we should have suffered. (2) Consider the deplorable misery wherein we were. How deeply were we sunk into the mire that nothing could pluck us out but the Son of God! 5. Thankfully. Such mercies as the death of Christ require high and raised thanksgivings. (1) Blessing God for His love in offering up His Son to death. (2) Blessing Christ for His love in dying. (3) The costliness of this redemption by the death of Christ should excite us to show it forth with thankfulness. (4) The gain we have by it should excite us to it. Death was bitter to Him, but comfortable to us. By His blood are the promises sealed; by His blood all the treasures of grace, mercy, peace, happiness, riches of glory, are gathered together for us. Use: 1. If the Supper be a showing the death of Christ, it is then no sacrifice, but the commemoration of a sacrifice. Sacrifices imply some kind of expiation and atonement; this is a natural notion. But the Supper is not intended as an expiation of sin or a satisfaction to God. In a sacrifice something is offered to God, in a sacrament something is exhibited to us. 2. How should the death of Christ run much in our thoughts and our affections be raised! The Lord's Supper is to be frequently celebrated and participated of. "As often," implying, it ought often to be done. For explication. 1. How often is not determined. 2. Nor can there be a constant time fixed for every particular person. Because there are varieties in the cases of good men, who may by some emergency find themselves hindered one time and not another. 3. It was anciently often participated of. Some think every day from that of Acts ii. 46. 4. Yet to be frequent in it is agreeable to the nature of the ordinance and necessary for the wants of a Christian. The too much deferring doth more hurt than the frequent communicating. The oftener we carefully and believingly communicate the more disposed we shall be for it. It ought not to be neglected upon these reasons. 1. Because of the Author. It is a feast of God's providing. The great God appointed not any trifling ordinance; His wisdom appoints none but what His power can make worthy instruments; His goodness will appoint none but what His love will make highly beneficial; the contempt of it is a slighting both of His wisdom and grace. If Jordan be appointed for the healing Naaman's leprosy (2 Kings v. 10), the waters of Abana and Pharpar, rivers of Damascus, shall never be medicinal. When God appointed lamps for the defeat of the Midianites (Judg. vii. 20), had Gideon slighted them as too weak, and assaulted them with his numerous host, he had received a rout instead of a victory. 2. The time when Christ instituted it shows it is not worthy of our neglect. It was a little before His death (chap. xi. 23). 3. The ends of it declare the unworthiness of neglecting it. (1) The remembrance of Christ. How can we say we love Him if we do not mind Him? What value have we for Him if He be not in our thoughts? Well, but we may remember Christ otherwise without this ceremony. We may, but do we? (2) It is a seal of the covenant. This is the common nature of a sacrament to be a seal of the righteousness or justification with God by faith in Christ (Rom. iv. 11). It is not only a sign which represents, but a seal which confirms the benefit. (3) It is a renewing our covenant with Him. (4) It is a communion with God. 4. The benefits of this ordinance require frequency. These benefits are many. (1) Weakening of sin. Not physically, but morally. The lively representation and consideration of the death of Christ with all its circumstances is a strong incentive and assistant to the mortifying sin in us. (2) Nourishment of the soul. (3) Increase and exercise of grace. Christ is the storehouse and fountain of all the treasure of life and peace, but His ordinances are the channel. (4) Sense and

assurance of love often comes in by it. (5) Union with Christ is promoted. Use: 1. How much is the neglect, if not contempt, of this institution to be bewailed! (1) It concerns such to inquire whether the reasons of their neglect be valid against a positive command. (2) Was it appointed to be neglected? Did Christ take such care to institute it and we take care to avoid it? (3) How can such free themselves from unworthy reflections upon Christ? It is either an act of wisdom or folly in Him. If of wisdom, why are we so foolish as not to observe it? If of folly, why do we at all believe in Him whom we count a foolish Saviour? (4) Is it neglected because the elements are so mean and the thing so easy in itself? Had any Israelite neglected to turn his eye upon the brazen serpent the poison in his blood had digged his grave. (5) Or do we think Christ is come again that we neglect it? (6) Why doth any one neglecter of it who hath faith observe any other command or institution? (7) Or is it unfitness that is the cause of the neglect? Hath any man heard of repentance and faith and holiness, and yet hath nothing of them? What a miserable case is this! (8) Consider what you lose and what danger you incur. 2. Use: Is of exhortation to observe it and that frequently. Though a dying Saviour is remembered, yet a living Saviour is sought for in it; and shall not we be as ready to seek a living Christ in the sacrament as the women were to seek a dead Christ in the sepulchre? (Matt. xxviii. 1). Let us consider some questions. (1) Will any believer be guilty of disobedience to the Author of his faith? (2) Is Christ so mean a Friend as not to be remembered? The memory of a good friend should be very precious. (3) Why should we not often be in those ways where we may meet with our best Friend? (4) Have you no graces that need strengthening? (5) Why will any true believer gratify Satan? The motions to hinder those that are gracious must either be from God or Satan. From God they cannot be, who is no enemy to the ordinance He hath appointed for them. (6) Why should any believer deny to pay Christ the debt of thankfulness for His great love in that way which He hath appointed? It is a thanksgiving, a thankful remembrance, therefore anciently called the Eucharist. We have handled two doctrines from the words. There is one more yet behind concerning the duration of this ordinance. You show the Lord's death till He come. There is especially a twofold coming of Christ mentioned in Scripture. 1. His coming in the flesh. 2. His coming to judgment. The doctrine then is—the Lord's Supper is a lasting and continuing institution, not to be put down at the pleasure of any man. It will not be repealed till Christ come. Another gospel is not to be expected (Gal. i. 6, 7, &c.), and therefore while the gospel endures the appendixes, the institutions annexed to it will endure. The ordinances of Christ are like the pillar of fire and the cloud which guided the Israelites in their journey through the wilderness, and did not withdraw from them till they entered into Canaan. 1. All the ordinances of Christ are to continue in His Church, then certainly this. 2. Sacraments were thought by God needful for men in all their several states in the world. Sacraments were judged necessary by God in innocent nature. The Tree of Life had a sacramental signification of life upon Adam's obedience. Much more in lapsed nature have we need of those sensible things for the support of our faith in the promises of God. After the Fall there were various institutions brought in by degrees. Adam and Abel and Noah had their sacrifices as significant of the Messiah promised to them and expected by them. Abraham had an addition of circumcision. The Passover and other rites were added under Moses. And God always had some conduit-pipes through which to pour out the blessings of His grace upon the souls of His creatures. 3. All laws once settled are of force till they be repealed by that authority which did enact them. 4. The covenant is perpetual, and therefore the seals are perpetual. 5. The state wherein we are requires the continuance of it and of other ordinances. (1) In regard of our constant decays. Our bodies would moulder to dust were they not daily nourished; and is there not as much need of nourishment for our souls? (2) In respect of our weakness. Some intercourse there must be between God and us if we be happy. Use: 1. Christ will always have a Church in the world. A Church is the seat of ordinances. 2. It is in no man's power to add to or detract from Christ's institutions. Not a pin in the temple He will have altered till He gives order. God is a jealous God, and careful of His sovereignty. 3. See Christ's love and bounty. Christ would not leave His people without a durable legacy. 4. This ordinance must not be contemned. The passover was to be observed, much more the Supper settled by Christ. (*Bp. Hacket.*) *The Lord's Supper a showing forth of Christ's death*:—I. THE MANNER OF HIS DEATH, its violence and painfulness. The first promise spoke of a bruised Saviour. The patriarchal and Levitical sacri-

fices represented Him as a slain victim; and the prophets described Him in a similar way. And if we look into heaven, it is the same. He is adored there as one who has been slain. So we rightly regard this ordinance as setting forth, not Christ's death only, but His violent death on the Cross. II. ITS EFFICACY. The institution of this ordinance by Christ is a declaration by Christ that He has removed the Divine displeasure from His people, and brought them within the full sunshine of the Divine favour. He would not call on us to celebrate continually a work which is not accomplished, or only half accomplished. This would be like a vaunting general ordering a column to be raised for a victory that was never won. It is like a continual echo of His own dying cry, "It is finished." And our celebrating this sacrament becomes in consequence a repetition on our part of this cry, a declaration that we believe in the full sufficiency of His atonement. III. THE NECESSITY OF ITS PARTICULAR APPLICATION TO OURSELVES. We do not merely look at the sacred elements of the Lord's Supper, we eat and drink them. Without eating and drinking we might show the manner and efficacy of Christ's death; but this partaking becomes an emblem of that faith which applies the sacrifice of Christ to the soul. In His own strong language, it "eats the flesh of the Son of Man and it drinks His blood." Conclusion: Learn—1. That a knowledge of the gospel itself is needful for a right understanding of this sacrament. It is a picture of the gospel: an embodying of its great truths in visible things. If we understand the gospel, we find no difficulty in understanding this sacrament. And then in its turn it illustrates the gospel, enabling us to understand it better. But unless we understand the gospel, we shall be in the same situation with many of the ignorant Jews under the law. The shadows of "good things" will take the place of those "good things" themselves, "carnal ordinances" will be confounded with spiritual blessings, and the emblems of a dying Saviour will be more to us than that dying Saviour Himself. Go through Roman Catholic countries—there is the crucifix, the elevated host, adored; the great Saviour Himself practically despised, and His gospel scarcely heard of or known. 2. That Christ's gospel must be highly valued and loved by us before we can rightly attend to His holy Supper. 3. That the Lord's Supper should be celebrated by us frequently. Is it a showing of His death? Then the more frequently His death is shown forth in this world of sinners the better. 4. That this sacrament is to be celebrated perpetually. It is to be a standing ordinance in the Church, unlike circumcision or the Jewish sacrifices and feasts which have passed away. It is to be celebrated till the heavens are opened and the Son of Man is revealed. Then the sacrament will have done its work. We see now a picture only; but when Christ comes, we shall see the original. (*C. Bradley, M.A.*) *The Lord's death*:—1. These words seem contradictory. If He was Lord, how could He die? If He died, how could He be Lord? Why show forth the memory of the Lord's death? Why not say as little about it as possible? Is it not keeping up the memory of His shame? Why not show forth His birth? He never said a word about that. He founded no birthday festival. Why not forget His death in His resurrection? 2. Note that for historical purposes the event is always called His crucifixion, but for religious purposes His death. We do not say about a man who is hanged that he died, but that he was killed. And so on the Lord's side it is always said that Christ died, on man's side that He was slain. I. THE LORD HIMSELF ALWAYS MAGNIFIED THE EVENT. He never treated it as part of the common lot, or availed Himself of the consolation of despair, saying, it can come but once—the sooner come, the sooner done. His martyrs often said that. Christ made it the supreme fact in His history. It is easy for you who are getting on towards seventy to talk about your death. What is it to die at thirty, when you are quite strong—perfectly well? What is it at thirty—to make death the supreme thought of the mind—the meridian of your calculations? You cannot enter into it. But this is what Christ did. II. THE LORD NEVER SPOKE OF HIS DEATH AS A FACT COMPLETE IN ITSELF. Now we do: we say the end cannot be far off. But Jesus never referred to His death as a full stop. He always connected it with His resurrection. He was always talking about coming back again. His life is a beautiful whole—not to be broken into parts, or studied in fragments, else the results of His ministry would be humiliation, victory of the enemy. What am I to make of this April day? At six it was so mild and beautiful; and at nine it was drizzling. And then, after ten, it was so bright; and just now it was so dark I could see nothing but for the gas, and presently it will be teeming with rain. Do not break the day off at any of these points, and say, What do you think of that? God says, Let it alone; take the whole year, and see what

I make of it. And so Christ says, "Say nothing of this till the Son of Man be risen from the dead." The last fact explains the preceding facts. III. THE LORD MADE THE CELEBRATION OF HIS DEATH THE ONE FESTIVAL IN THE CHURCH. There have been some poor black days in your life—you say let them be forgotten. Christ does not say so—nay, in view of this black day in His life, He boldly said that except men did eat His flesh and drink His blood, they had no life in them. He never spoke of His death as a disaster. He came upon it as from eternity, travelling in the greatness of His strength. Other men celebrate their triumphs—this Man His Cross; other conquerors tell of the banners they have wrested from the hand of the enemy—this Man celebrates His overthrow. IV. THE LORD NEVER ASKED HIS TORMENTORS TO BE PITIFUL, OR IN ANY WAY TO MITIGATE THE AGONY OF HIS CRUCIFIXION. And this would be the less remarkable but for the fact that He did ask His Father if it were possible to let the cup pass from Him. So He was not insensible to pain. But when He comes to men, He asks no favour. Nay, when people lament His fate, He says, "Weep not for Me." And it is the more remarkable, because Pilate set the door open, and said in effect, Here is a way of escape; art Thou the King of the Jews? He put his question in a tone that offered deliverance. And yet this very self-same man, whom we have seen in this agony of blood, avails not Himself of the door so opened. Truly such a death had a meaning in it. Conclusion: Now in view of these facts, it becomes a serious question whether the reason given for this commemoration is equal to the necessities of the case. Why do you celebrate His death instead of His birth—His resurrection—the triumphal parts of His history? I answer—He was delivered for our offences. Why keep up the memory of His death? I answer, He was bruised for our iniquities. Why keep up the memory of His Cross? I answer, while we were yet sinners, He died for us. Will you, after hearing these answers, tell us, on the other hand, why we should leave such a death uncelebrated? (*J. Parker, D.D.*) *Practical influence of the death of Christ*:—To "show forth" here means to proclaim. In communicating we set forward the death of Jesus, according to the views we may entertain of it. The most important views will be brought before us if we consider it as it is described in Scripture—I. AS THE FOUNDATION OF ALL OUR HOPES OF GOD'S FAVOUR AND OF ETERNAL LIFE. In it we see One who was God's equal suffering in His human nature as the only means by which sin could be expiated and sinners saved. We cannot doubt that this atonement is sufficient, and see, therefore, in the death of Christ the complete removal of all barriers to our salvation, and a way thrown open for our restoration to blessedness. II. AS THE SOURCE OF THE MOTIVES BY WHICH OUR CONDUCT OUGHT TO BE REGULATED. 1. What could be more fitted to make us feel deeply and realise strongly our obligation to devote ourselves to God's service than this gift of God's love? 2. Is there any sin which the contemplation of Christ's death should not prompt and enable us to subdue—any grace which it is not fitted to implant and to cherish? Are any of you disposed to be proud?—then think of Him who humbled Himself. Are any of you disposed to be selfish?—then think of Him who submitted to a cruel and shameful death for the good of those who had no claim upon His regard. Would any one see an example of compassion and fortitude—of love to God and love to man, in circumstances well fitted to touch his heart and to produce decided imitation?—let him look to the death of Christ. III. AS THE GREAT GROUND OF OUR CONSOLATION AMID TRIALS AND AFFLICTIONS. 1. That the Captain of our salvation was made perfect through suffering reminds us of the important and salutary place which suffering holds in the moral government of God, and cordially reconciles us to the great principle that it is by much tribulation that we must enter the kingdom. 2. Christ, having endured the Cross, being now set down at the right hand of God, is an encouragement to His people to bear their trials with resignation, and to press on with diligence—Christ's success having ensured theirs, and the result in His case being substantially a pattern of what is to be the result in ours. 3. The death of Christ is peculiarly fitted to afford believers encouragement and consolation in looking forward to their own encounter with the last enemy. The King of terrors is indeed a formidable foe, but Christ, by dying, has deprived him of all power to hurt; and when we know this we shall no longer be subject to bondage through the fear of death, but shall be enabled to say, "O Death, where is thy sting?" &c. Conclusion: These are some plain views of the death of Christ as set before us in the Scriptures. As often as ye eat that bread, and drink that cup, you show them, and thereby pledge yourselves to hold them forth more fully in the whole tenor of your conversation. (*W. Cunningham, D.D.*) *The ordinance of the interval*

between Christ's going and Christ's coming:—Christians—1. Represent Christ. They defend and declare His truth; uphold and make known His honour; illustrate and maintain His laws. 2. Copy Christ. All He is, they desire to be. All He has, they expect to share. All He requires, they are glad to do. 3. Commemorate Christ. He is the tie which binds them all together; the light which gives to each his colour; the circle which prescribes to each his course. Before He left them He said, "Do this in remembrance of Me." And till He returns He continues to say, "Ye do show the Lord's," &c. I. OF WHAT DOES THIS ORDINANCE CONSIST? I. What is it that is fed? (1) Not the body only. "If any man hunger, let him eat at home" (chap. xi. 34). (2) But—(*a*) The memory, because it goes back to the Cross. (*b*) The faith, because it goes up for the grace. (*c*) The heart, for it goes forward to the glory. 2. What is it on which the faithful feed? Not on the material Christ. "The natural body and blood of our Saviour Christ are in heaven, and not here." The food is not on an altar to satisfy the claims of God, but on a table to satisfy the soul of man. To man physical, the things taken are bread and wine. To man spiritual, the things appropriated are the body and blood of Christ. II. TO WHAT DOES THE ORDINANCE REFER? 1. It is a doctrine solidified into an act. It is a profession published by a feast. It is a sign as to the past, and is a seal as to the future. Like a mile-stone by life's wayside, it has two faces: one tells whence we come; the other, whither we are going. It is the old oath in which the great army of the Cross have sworn fealty to their Lord. It is the old well, at which all the pilgrims have rested and been refreshed on their way to Zion. It is the old cry, by which, in gloom or joy, the saints encourage one another to go on. It is the old challenge, by which the true men distinguish friends from foe. 2. It represents His death; for the broken bread and the poured-out wine find their parallel only at the Cross. 3. It implies life; for only living souls can feed together on that bread from heaven. 4. It promises immortality; for they who really feed upon the living Christ, in their living spirits, by a living faith, have this prospect given: "If any man eat of this bread, he shall live for ever" (John vi. 51). III. TO WHAT DOES THE ORDINANCE POINT? "Till He come." 1. To the glory of Jesus. Intelligent love delights in the Master's honour, His glorified body, His grand espousals, His many crowns. 2. To the gathering of the redeemed in the heavenly banqueting house. (1) For the perfect communion. (2) In the presence of the ever-loving Lord. 3. But if at the table we show the Lord's death, what do we show in the world? (1) Servants of the Crucified, are we dead with Him? (2) Saved by His dying love, are we severe to living men? (3) Talking of the dawn, are we walking in the dark? (4) Pointing to heaven, are we cleaving to earth? (*J. Richardson, M.A.*) *The sacrament of the Lord's Supper a standing ordinance*:—God often appointed standing memorials to perpetuate great and extraordinary events. Aaron's rod and the pot of manna; the stones taken from Jordan; the Passover, &c. And the apostle tells that the Lord's Supper was appointed to commemorate not Christ's birth, temptation, &c., but His death. I. WHY THE SACRAMENT WAS DESIGNED TO COMMEMORATE CHRIST'S DEATH IN PARTICULAR. Because—1. It was the most striking scene that ever took place with respect to Him or any other being. It was rendered so by many singular circumstances. 2. It was the strongest expression of His marvellous love to this sinful and perishing world. "Greater love hath no man than this," &c. But Christ suffered death for sinners, and that in a most painful and humiliating way. 3. It alone made atonement for the sins of the world, and laid a foundation for the pardon and salvation of all penitent, believing sinners. All Christ did before His death, and all He has done since, and all He ever will do hereafter, depends upon His death, and without it would be of no avail. II. REFLECTIONS. 1. This exhibition of a crucified Saviour is a solemn address to our understandings, and calls for our most serious and fixed contemplation upon the most glorious truths which can employ the minds of heavenly intelligences. 2. This significant ordinance addresses your hearts, as well as your understandings, and calls for the most grateful affections to the Father and Son. 3. As the ordinance reminds you of Christ giving Himself for you, so it equally reminds you of your obligations of renewedly giving yourselves to Him. III. IMPROVEMENT. Since the sacrament was appointed to be a memorial of Christ's death, then—1. Christians with good reason experience much comfort and derive much benefit from it. 2. Those who never find any satisfaction in it have reason to fear that they are enemies to the Cross of Christ. 3. None are duly prepared to observe it who do not cordially approve of the vindictive justice of God. It was this which rendered the death of Christ necessary, and which it was the design of His death to display. 4. It is of great importance to

maintain this sacred ordinance. The continuance of the Christian religion in the world greatly depends upon the continuance of the memorial of Christ's death. 5. If the sacrament be a standing memorial of Christ's death, then we may see how little the gospel is prized by the great body of the Christian world. (*N. Emmons, D.D.*) *A persuasive to frequent communion* :—I. FOR THE PERPETUITY OF THIS INSTITUTION, implied in those words, "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come": or the words may be read imperatively and by way of precept, show ye forth the Lord's death till He come. So that it is a vain conceit of the enthusiasts concerning the dispensation of the Holy Ghost, when, as they suppose, all human teaching shall cease, and all external ordinances and institutions in religion shall vanish, and there shall be no farther use of them. Whereas it is very plain from the New Testament, that prayer, and outward teaching, and the use of the two sacraments, were intended to continue among Christians of all ages. And if this be the end and use of this sacrament, to be a solid remembrance of the death and sufferings of our Lord during His absence from us, that is, till His coming to judgment, then this sacrament will never be out of date till the second coming of our Lord. The consideration whereof should mightily strengthen and encourage our faith in the hope of eternal life so often as we partake of this sacrament. II. THE OBLIGATION THAT LIES UPON ALL CHRISTIANS TO THE FREQUENT OBSERVANCE AND PRACTICE OF THIS INSTITUTION. I shall briefly mention a threefold obligation lying upon all Christians to frequent communion in this holy sacrament. 1. We are obliged in point of indispensable duty, and in obedience to a plain precept and most solemn institution of our blessed Saviour, that great Lawgiver. 2. We are likewise obliged hereunto in point of interest. The benefits which we expect to be derived and assured to us by this sacrament are all the blessings of the new covenant. 3. We are likewise particularly obliged in point of gratitude to the careful observance of this institution. Can we without the most horrible ingratitude neglect this dying charge of our Sovereign and Saviour, the great Friend and Lover of souls? A command so reasonable, so easy, so full of blessings and benefits to the faithful observers of it. III. Third particular I proposed, which was TO ENDEAVOUR TO SATISFY THE OBJECTIONS AND SCRUPLES WHICH HAVE BEEN RAISED IN THE MINDS OF MEN, AND PARTICULARLY OF MANY DEVOUT AND SINCERE CHRISTIANS. 1. That the danger of unworthy receiving being so very great, it seems the safest way wholly to refrain from this sacrament, and not to receive it at all. But this objection is evidently of no force if there be as great or greater danger on the other hand, viz., in the neglect of this duty. Nay, of the two it is the greater sign of contempt wholly to neglect the sacrament, than to partake of it without some due qualification. And indeed scarce any man can think of coming to the sacrament but he will by this consideration be excited to some good purposes, and put upon some sort of endeavour to amend and reform his life. But, on the other hand, as to those who neglect this sacrament, there is hardly anything left to restrain them from the greatest enormities of life, and to give a check to them in their evil course: nothing but the penalty of human laws, which men may avoid and yet be wicked enough. For if this be a good reason to abstain from the sacrament for fear of performing so sacred an action in an undue manner, it were best for a bad man to lay aside all religion, and to give over the exercise of all the duties of piety, of prayer, of reading and hearing the Word of God, because there is a proportionable danger in the unworthy and unprofitable use of any of these. I cannot more fitly illustrate this matter than by this plain similitude: he that eats and drinks intemperately endangers his health and his life, but he that to avoid this danger will not eat at all, I need not tell you what will certainly become of him in a very short space. There are some conscientious persons who abstain from the sacrament upon an apprehension that the sins which they shall commit afterwards are unpardonable. But this is a great mistake. To draw to a conclusion of this matter: such groundless fears and jealousies as these may be a sign of a good meaning, but they are certainly a sign of an injudicious mind. For if we stand upon these scruples, no man perhaps was ever so worthily prepared to draw near to God in any duty of religion but there was still some defect or other in the disposition of his mind, and the degree of his preparation. But if we prepare ourselves as well as we can, this is all God expects. We cannot surely entertain so unworthy a thought of God and our blessed Saviour as to imagine that He did institute the sacrament not for the furtherance of our salvation, but as a snare, and an occasion of our ruin and damnation. 2. Second objection, which was this. That so much preparation and worthiness being required to our worthy receiving, the more timorous sort of

Christians can never think themselves duly enough qualified for so sacred an action. 1. That every degree of imperfection in our preparation for this sacrament is not a sufficient reason for men to abstain from it. For then no man should ever receive it. For who is every way worthy? The graces of the best men are imperfect. And if we will neglect the use of these means, it is to no purpose for us to pray to God for His grace and assistance. 2. The total want of a due preparation, not only in the degree but in the main and substance of it, though it render us unfit at present to receive this sacrament, yet does it by no means excuse our neglect of it. One fault may draw on another, but can never excuse it. We will not do our duty in other things, and then plead that we are unfit and unworthy to do it in this particular of the sacrament. 3. The proper inference and conclusion from a total want of due preparation for the sacrament is not to cast off all thoughts of receiving it, but immediately to set about the work of preparation, that so we may be fit to receive it. IV. Fourth and last thing I proposed, viz., WHAT PREPARATION OF OURSELVES IS NECESSARY IN ORDER TO THE WORTHY RECEIVING OF THIS SACRAMENT. Which I told you would give me occasion to explain the apostle's meaning in the last part of the text, "But let a man examine himself, and so let him eat of that bread and drink of that cup." I think it very clear from the occasion and circumstances of the apostle's discourse concerning the sacrament that he does not intend the examination of our state, whether we be Christians or not, and sincerely resolve to continue so; and consequently that he does not here speak of our habitual preparation by the resolution of a good life. This he takes for granted, that they were Christians and resolved to continue and persevere in their Christian profession. But he speaks of their actual fitness and worthiness at that time when they came to receive the Lord's Supper. But let a man examine himself, that is, consider well with himself what a sacred action he is going about, and what behaviour becomes him when he is celebrating this sacrament instituted by our Lord in memorial of His body and blood, that is, of His death and passion. But some will say, Is this all the preparation that is required to our worthy receiving of the sacrament, that we take care not to come drunk to it, nor to be guilty of any irreverence and disorder in the celebration of it? I answer in short, this was the particular unworthiness with which the apostle taxeth the Corinthians, and which he warns them to amend. It is of great use for Christians by way of preparation for the sacrament to examine themselves in a larger sense than in all probability the apostle here intended. And because this work of examining ourselves concerning our state, and of exercising repentance towards God and charity towards men is incumbent upon us as we are Christians, and can never be put in practice more seasonably and with greater advantage than when we are meditating of this sacrament, therefore besides our habitual preparation by repentance and the constant endeavours of a holy life, it is a very commendable custom in Christians before their coming to the sacrament to set apart some particular time for this work of examination. The best preparation for the sacrament is the general care and endeavour of a good life. And he that is thus prepared may receive at any time when opportunity is offered, though he had no particular foresight of that opportunity. (*J. Tillotson, D.D.*)

Vers. 27-32. **Whosoever shall eat . . . and drink . . . unworthily shall be guilty of the body and blood of the Lord.**—*Eating and drinking unworthily*:—I. THE SIN consists in doing it—1. Ignorantly. 2. Irreverently. 3. Uncharitably. 4. Sensually. II. ITS GUILT includes—1. A contempt of Christ's sacrifice. 2. A denial of its efficacy; and by implication. 3. A repetition of His sufferings. III. ITS PUNISHMENT. 1. Condemnation. 2. Temporal chastisement (ver. 30) corrective in its design (ver. 32). IV. ITS PREVENTION is secured. 1. Not by neglect or abstinence. 2. But—(1) By self-examination. (2) Faithful and conscientious self-discipline (ver. 31). (*J. Lyth, D.D.*) *Worthy or unworthy*:—1. Ver. 27 has operated as a hindrance to the approach of many of our best to the Lord's table; but it is not so appalling as it looks. "Unworthily" must be understood relatively to human ignorance and imperfection; otherwise it would act as a bar to the approach of any. Were the right based upon righteousness there would be none but the Great Host at the table. The unworthy are they whose habitual temper is unchristlike, who, being unworthy, are content with their unworthiness. The qualified are those who wrestle with their bad spirit and tendencies, and who pant to be worthier men and the true children of God. 2. A sacrament is an outward sign of an inward experience. And this is the profanation—when he who gives the sign does not yearn for the thing signified. 3. The scruples that hold

some back from the Lord's table are—1. As to the age at which a person should make public declaration of his discipleship. Now, the condition of time does not enter into the question at all. The spirit of life in man does not regulate its arrival by the chronometer. When the hour of conscious life in God and conscious fellowship with Him comes, then also comes the hour when you may give the sacred symbolic signs, and take your seat at the guest table of the Lord, no matter how young in years you may be. And, indeed, till the hour does come when you freely place yourself at the disposal of Christ's influence, you have no right to claim a place at that board, no matter how many your years. II. That their minds are unsettled by doubt. Well! the doubting temper is not the most blessed; but at the same time all doubts are not sins. It is not seldom by doubt that God leads us to faith. And as long as doubt does not spring from worldliness or levity; as long as it does not shake our faith in God, in Christ, and in conscience; as long as it drives us to the feet of God in prayer, and not away from them in pride; as long as we wish to believe the things we find it hard to believe, so long may doubt be a schoolmaster to bring us home to Christ. Doubt of dogma is no sin; indifference to Christ's claims is; and the Lord has spread this table for the loving and the docile, not for the clear-headed system-maker and the scientific expert. The doubter who sits in the scorner's chair, deriding, jeering, sneering, let him alone stay away! and let the reverent and lowly listening doubter come, and Christ, the Host, will not withhold His hand. III. The consciousness of personal unworthiness of nature. But, if that table were only for the worthy, it were arrogance in any mortal man to appear. Christ invites not the righteous but the sinful to come. Indeed, it is in the feeling that we are unworthy that our only qualification lies. It is not that we be holy, but that we aspire to be holy; and in whomsoever there is this desire, no matter how poor and imperfect his actual attainments are in such, and not in the self-satisfied Pharisee, you find the true disciple who may take his place at the guest table of the Lord. (*J. Forfar.*) *Worthy and unworthy communicating:*—I. The sin, unworthy eating and drinking of the sacrament. 1. One may do an action worthily in a threefold respect. (1) As "the labourer is worthy of his hire" (Luke x. 7). This exact worthiness may claim a reward due unto it, and the denier doth this worthy party wrong. Now no saint can receive with this worthiness, as appears by the humble confessions of Jacob (Gen. xxxii. 10), John Baptist (Matt. iii. 11). So communicants say, "We be not worthy so much as to gather up the crumbs under Thy table." 2. Though not in a perfect and exact proportion, yet in some fitness unto that which is required (Matt. iii. 8; Col. i. 10; Eph. iv. 1; Phil. i. 27)—*i.e.*, let not your life shame your belief; let not your practice be inconsistent with your profession. And we must know that sins of infirmity, through God's mercy, may subsist with this worthiness. In this acception to "eat worthily" is to eat so fitted and prepared as may bear some resemblance and agreement to the solemnity of the work we go about. (3) The worthiness of acceptance, when God for Christ's sake is pleased to take our actions in good worth. That is well spoken which is well taken; and that man is worthy who by God is accepted so to be (Rev. iii. 4). 2. Two sorts of people, then, do eat and drink unworthily. (1) The unregenerate who (Heb. vi. 1) have not as yet "laid the foundation of repentance from dead works and faith." Without this foundation, the fair side-walls of a good nature, and the proud roof of all moral performances, will both totter and tumble to the ground. (2) The regenerate, but guilty of some sins unrepented of, who eat unworthily till they have sued out a special pardon out of the court of heaven. II. The sinfulness of the sin. "Shall be guilty of the body and blood of the Lord." As those that deface the stamp or abuse the seal of a king are traitors, so the unworthy receivers of these elements, which personate and represent Christ's body, sin against the body of Christ itself. Christ's person is out of the reach of your cruelty; as for His picture, it is with us in the sacraments; and unworthy receivers show to the shadow what they would do to the substance if it were in their power. Conclusion: Men generally hate Pilate and Judas, being more angry with them than David with the rich man that took away the poor man's ewe lamb; whereas in some sense it may be said of many of us, "Thou art the man." Yet, as for those which hitherto have not taken notice of the heinousness of this sin, let me say to them what St. Peter doth (Acts iii. 17). And let us all pray with David (Psa. li. 14). (*T. Fuller, D.D.*) *Worthy and unworthy communicating:*—Perhaps no words in all the Bible have given so much distress as these, yet they need not have given any distress at all. The sufferers have created clouds in their own sky. I want to

lift the cloud and to—I. RECALL THE CIRCUMSTANCES TO WHICH PAUL ADDRESSED HIMSELF. 1. In connection with other abuses there arose a peculiar method of celebrating the Lord's Supper. As it was originally instituted after a common meal with Christ and His disciples, people at Corinth said, "We must have a meal first." In conducting that the rich brought their viands and their rich wines, the poor what they could; and this love feast became a revel. The rich man held up his viands and mocked the poor man, and the poor looked with hungry eyes upon the rich man's banquet; and after they had been thus infuriated alike by passion and by drink, they proceeded to add to their intoxication by the very wine that was meant to symbolise the sacrificial blood. Now you see the exact purport of the apostle's words. He says, "Have ye not houses to eat and drink in?" &c. Take care, this is not for gluttons and drunkards. You do not come to it in a right spirit, you misconceive its meaning, and if you do not take it worthily you eat and drink damnation to your soul." 2. Now there is no church in England in which this practice is indulged. Your mistake has been in applying the word "worthily" to yourself instead of to the Supper. You must take it in a manner worthy of it, quietly, reverently, self-distrustingly, casting yourself with your sin upon the heart of the Saviour. That is to take the Lord's Supper worthily. How can I speak in terms strong enough against the rubbish about people making themselves fit to come to the Lord's Supper? Shame on the Pharisaism that gets itself ready to come, and blessings on the penitence that comes all tears and yearnings and self-distress, and says, "Other refuge have I none, hangs my helpless soul on Thee." Unfitness may arise from two opposite points: the man who thrusts forth a drunken hand to take this cup, and the man who takes it with a hand soaped and dried in the tub of his own morality. These two hands thrust a sharp cold arrow into the Lord's heart. I will presently sit there and say, "God be merciful to me, a sinner." II. WHAT IS THE TRUE AND PROPER IDEA, THEN, OF THE LORD'S SUPPER? 1. It is a memorial. (1) Christ did not say, "This do because ye are angels amongst men," but "This do in remembrance of Me." Is He worth remembering? He took just what was going on, and made it sacred by His touch and blessing. He did not go to far countries and bring rich luxuries which only wealth could supply. He never said anything about morally trimming ourselves up for the purpose of being fit for it. All the fitness He requires is to feel our need of Him. (2) Now, why should any of us go away from this sacred opportunity? Take the children away? Take the poor, broken-hearted sinner away? Take away the poor soul that loves Christ, but knows nothing about theological metaphysics? God forbid. Take away the man who thinks he is fit to sit here, the man who thinks he is conferring patronage upon the table. (3) Then is this feast to be taken without any self-examination? I think not. There must be self-examination, but beware, if you please, of vivisection. A man may lacerate himself, and he will find no worthiness in his own nature. I examine myself to find whether I am really penitent. 2. Being an act of memorial it is an act of love. Make a ceremony of it, and all the pathos is gone, all the deep, holy significance evaporates. 3. It is also an act of happy prospects. It goes back to the past, and it sets forth the Lord's death till He come. III. MANY ENDEAVOUR TO PERSUADE US THAT THE WORD "DAMNATION" OUGHT TO BE SOFTENED INTO CONDEMNATION. Let the word stand; only apply it properly. If we had been spending the last hour in eating and drinking, in gluttony and wine-bibbing, the word "damnation" would itself be too gentle a word to apply to our case. (*J. Parker, D.D.*) *Desecration of the Lord's Supper*:—The man who tramples on the flag of his country, insults his country; and he who treats with indignity the representative of a sovereign, thereby offends the sovereign himself. In like manner, he who treats the symbols of Christ's body and blood irreverently is guilty of irreverence towards Christ. (*C. Hodge, D.D.*) *The unworthy receiving of the Lord's Supper*:—I. WHAT UNWORTHY RECEIVING IS. 1. Something negatively. (1) Unworthy receiving is not proper only to a man in a natural state. The apostle chargeth here unworthy receiving, not only upon the professing, but the regenerate Corinthians. (2) Unworthy receiving is not to be measured by our sensible joy or comfort after receiving. Two men that have perfect health, have not equal stomachs, nor equal appetites, and consequently not the same joy in their meals, yet both in health. We should more consider how graces are acted, than how comforts are dispensed. God's dispensations are not equal to all; some have no tastes, others full draughts; so we may have more joy than strength, others more strength than joy. But—2. Positively that is an unworthy receiving. (1) When evil dispositions and beloved sins are not laid aside and for-

saken. (2) When, though beloved sins are discarded, yet there is not a due preparation suitable to the quality of the institution. (3) It is an unworthy receiving when we rest only in the ordinance, expecting from the work done what we should expect only from Christ in it. When we content ourselves with Elijah's mantle, without asking for the God of Elijah. (4) When there is a garishness and looseness of spirit in the time of our attendance. Not discerning the Lord's body, say some, not minding the Lord's body, but letting the thoughts run at rovers, which should be fixed upon Christ's dying. II. THE SINFULNESS OF THIS. It is a contracting the guilt of the body and blood of the Lord. He that doth despite to the image or arms of a prince, would do the same to his person were it as much in his power. 1. It is an implicit approbation of the Jews' act in crucifying Christ. If we are not affected with that state of Christ, we consent to, and approve of that act of His crucifiers; not positively, but privatively; not having that temper and affection of spirit which such an action doth call for from us. They were the authors of the first crime, and an unworthy receiver the abettor. 2. It exceeds the sin of the Jews in some circumstances, as well as that exceeded this in others. That was against His person, this against His propitiation. 3. In regard of the relation the ordinance hath to Christ. There is an analogy between the bread and the wine, and the body and blood of Christ. The nearer relation anything hath to God, the more heinous is the offence. It disparageth the whole covenant of grace. How base a disposition is it to sit down at the table of a man with an hostile mind against him, to stab the master of the feast at his own table while he is treating and entertaining us with dainties! 4. It is a great sin, as it is against the greatest testimony of His love. III. THE DANGER OF THIS SIN: he eats and drinks damnation to himself. That which is not melted by the sun grows into a greater hardness. Christ, as a sacrifice on the Cross, was pleasing to God; as the murdered Innocent a burden of guilt on the Jews: so as He is grateful food in the sacrament to a worthy receiver, He is the bane of an unworthy communicant, by reason of his unholiness. IV. THE USE. 1. The manner of duties must be regarded as well as the matter. The matter of this ordinance is participated by both the worthy and the unworthy receiver: the manner makes the difference. 2. The holiness of an ordinance will not excuse a miscarriage in it. Some are nourished by this ordinance, others pollute themselves. The fruit is not according to the holiness of the ordinance, but the disposition of the receiver. 3. The sins of those that draw nearest to God are the blackest. 4. The ground of our mischief is always in ourselves. It is not from the emptiness of the ordinance, that is a full cistern; nor from the shortness of God's grace, He is an overflowing fountain; but from want of those graces, or of exercising those graces which are the bucket to draw, and the mouth to drink. 5. We see here the base nature of sin. It changeth the brightest ordinances, makes the waters of the sanctuary bitter, turns food into poison, and a cup of salvation into one of damnation. 6. If an unworthy receiver be guilty of the body and blood of Christ, a worthy receiver hath a special interest in the body and blood of Christ. He hath as much advantage thereby as the other hath guilt. 7. Should not all of us, that have at any time of our lives been partakers of this ordinance, reflect upon ourselves, yea the best of us? 8. How then should we take heed, whenever we approach to the Lord's table, of any unworthy demeanour towards Him, whereby to contract such guilt, and incur such displeasure? (*Bp. Hacket.*)

Ver. 28. **But let a man examine himself** —*Self-examination*:—I. ITS NECESSITY. 1. At all times. 2. Especially when we draw near unto God. 3. Most of all before communion. II. ITS EXERCISE. Should be—1. Particular, including a review of our state, need, sins, temptations, &c. 2. Faithful, according to the Word of God and the light of His Spirit. 3. Frequent. 4. Earnest, with a sincere desire and purpose of amendment. III. ITS ADVANTAGES. 1. Security from sin. 2. Confidence before God. 3. Freedom from condemnation. (*J. Lyth, D.D.*) *Self-examination*:—The Lord's Supper a sacrament. Roman oath of soldier. At communion soldiers are at headquarters to report, be inspected, and receive fresh orders. Each should ask—I. HAVE I A RIGHT TO BE HERE? Am I enlisted? II. HAVE I THE QUALITIES OF A SOLDIER? 1. Am I obedient? 2. Is my obedience—(1) Unselfish? (2) Unquestioning? (3) Prompt? (4) Entire? (5) Cheerful? 3. Am I reliable? Wesley said that with three hundred reliable Christians he could shake the gates of hell and set God up in the world. Havelock's "saints" were known to be always ready. 4. Am I watchful? Our enemy is able, crafty, without honour. 5. Have I proper discipline? 6. Am I

diligent in knowing and doing my duty? III. AS A SOLDIER, WHAT HAVE I DONE? 1. Have I conquered myself? 2. Do I show signs of conflict and victory—the fruits of the Spirit? 3. Have I any captives for my Captain? IV. WHAT DO I WANT AT THE TABLE? 1. To eat and drink simply to get spiritually fat? Soldiers need sinew and muscle, not adipose tissue. 2. To appear well before men? They judge our lives, not our professions. 3. To get inspiration for better service? 4. To get strength, so as to continue faithful to the end? V. WE MUST BE OUR OWN EXAMINERS. 1. The world or our brethren cannot see our hearts. 2. God does not judge us here. He gives means and tests. 3. God will not even examine us at last. Our own open hearts will be our judges. (*Homiletic Monthly.*) *Self-examination*:—This advice is not peculiar to Christianity. It is an axiom which forms the groundwork of all social well-being. The words "Know thyself" were sculptured on all the noblest public buildings of Greece. Self-knowledge lies at the root of all true wisdom, and is the groundwork of religion. Until we know our sin, we shall not seek for forgiveness; until we know our weakness, we shall not crave for strength. A man's worldly affairs would soon plunge him in ruin if he did not exercise needful supervision, and our spiritual affairs will bring us far worse ruin if we do not give them requisite attention. Consider—I. THE DUTY ENJOINED. 1. To examine does not mean a mere passing glance, but a thorough searching. 2. Let a man examine *himself*. There is a universal spirit of curiosity, and, generally speaking, it is an agreeable business to enter into the concerns of others. But when it comes to self, it is irksome, for it is very painful to a man's vanity. He would like to feel rather better than other men. But if he dives down into his own inner nature, the result is a most humiliating disappointment. And so we would, like the ostriches who hide their heads in the sand, and thereby think that they are screening their whole bodies, rather not know the truth, because we justly surmise that that truth is unpalatable. II. THE SUBJECTS OF INQUIRY. 1. Our position as regards God—whether we are pardoned and reconciled. Our own hearts will give us the answer in a moment if once we ask the question. 2. The course of our daily conduct. Do we carry out into practice the faith we profess, and the love which ought to be our ruling principle? III. THE METHOD OF CARRYING OUT THE ACTION. There must be—1. Frequency and regularity. The act must not be an isolated one, performed occasionally, once a year or once a week—it must be the constant effort of our souls. 2. Prayerfulness. Of our own selves, we can never hope to be impartial, or persevering, or true. And we shall find out more and more every day how much depends upon Divine grace. (*W. H. Davison.*) *Self-examination*:—These words show how we should be prepared for a worthy receiving the blessed sacrament. Wherefore examine—I. YOUR KNOWLEDGE (ver. 29). We are to know—1. The Author: Christ, who was Author (ver. 23)—(1) Not as God; (2) Nor as man; (3) But as God-man, and Head of the Church. 2. The institution (vers. 23–25). Where observe—(1) What Christ did. (2) What He said. 3. The nature. (1) It is a sacrament, (2) Whereiu, under the outward signs of bread and wine, (3) Christ is signified to us (ver. 30). 4. The end. (1) To remember Christ's death (vers. 24–26). (2) To represent it. "This is My body." (3) To offer it (Matt. xi. 28; Isa. lv. 1). (4) To convey it. (5) To seal it (Rom. iv. 11). 5. The uses. (1) Examine whether ye know these things. (2) Endeavour to know them more and more (2 Pet. iii. 18). (3) Improve your knowledge to practice. II. YOUR REPENTANCE. 1. Wherein doth repentance consist? (1) In conviction of our sins (John xvi. 8, 9). (*a*) Of original sin (Psa. li. 5). (*b*) Actual (Psa. li. 3, 4). (*c*) Habitual (Rom. vii. 24). (2) Contrition for them. (*a*) Because they transgress so righteous a law (1 John iii. 4). (*b*) Displease so gracious a Father (Isa. vi. 5). (*c*) Defile so precious a soul (Titus i. 15; Isa. i. 6). (*d*) Deprive us of so great happiness and blessing (Isa. lix. 2). (*e*) As makes us obnoxious to eternal miseries (2 Thess. i. 8, 9). (3) Conversion from them (Ezek. xxxiii. 11). (*a*) Sincere (Joel ii. 13). (*b*) Universal (Ezek. xviii. 31). (*c*) Constant. 2. What necessity of repentance in the receiving of the sacrament? (1) No repentance, no faith (Mark i. 15). (2) Christ is there offered only to the penitent (Matt. xi. 28). (3) By repentance our hearts are prepared to receive Him there offered. 3. Uses. (1) Examine whether you have repented. (*a*) Are you sorry for your sins? (Psa. xxxviii. 18). (*b*) Are you out of love with them? (*c*) Are you resolved to forsake them? (Psa. xvii. 3; xxxix. 1). (2) Repent. Without repentance—(*a*) No pardon (Ezek. xviii. 21, 22). (*b*) No peace (Isa. xlviii. 22). (*c*) No duty accepted (Prov. xv. 8). (*d*) You must perish (Luke

xiii. 3). III. YOUR FAITH. 1. By the grounds of it: the testimony of God. 2. By the effects of it, as—(1) Love to God. (2) Thankfulness for Christ. (3) Humility in ourselves. (4) Compassion for the poor. (5) Charity to all. 3. Reasons. Without faith we cannot—(1) Discern the Lord's body (ver. 29). (2) Receive anything. (3) Improve what we receive. (*Bp. Beveridge.*) *Self-examination* is—I. A DUTY FOR ALL TIMES. 1. Examination is a duty of no quick dispatch; for it is to take a strict survey of all the passages of our life; to follow our thoughts, which have wings, and fly in and fly out; to number our actions, and weigh them all in the balance of the sanctuary; to anatomise our hearts, which are "deceitful above all things" (Jer. xvii. 9); to follow sin in all its labyrinths, to drive it out of the thicket of excuses, and by the light of Scripture to take a full view of ourselves. 2. The right performance of this duty requires great care and diligence, because we are our own greatest enemies, our own deceivers, parasites, and murderers. 3. Examination must not end in itself; but we must propose the true end, and draw all up to it; which is, to purge the conscience, to supply what is defective, to repair what is defaced, to beautify what is slurred, to complete what is imperfect; which is, to renew ourselves in the inward man. Therefore what is here to "examine," is in ver. 31 to "judge," ourselves. For what a vain work were it to examine a thief, if we do not judge him! We must try and examine our actions as the Levites did their sacrifices, and not offer them up if there be any blemish on them; that so we may "prove to ourselves what is that good, and acceptable, and perfect will of God" (Rom. xii. 2). Examination is but lost labour without amendment. A survey is the extremity of folly, if I see the faults in my spiritual building, and then let it fall to the ground. II. A DUTY ESPECIALLY WHEN WE APPROACH THE LORD'S TABLE. Here thou dost as it were renew thy covenant, and here thou must renew thy examination. 1. Examine your repentance, therefore, whether it be true and unfeigned, whether it be moved and carried on by a true spring—hatred of sin and love of Christ: whether it be constant and universal. 2. "Examine yourselves whether you be in the faith" or no; "prove yourselves, whether Christ be in you" (2 Cor. xiii. 5). Faith is the salt which seasoneth all our actions: nor will Christ admit us to His table without it, nor give Himself to those who do not believe in Him. Faith is the mouth of the soul, and with it we receive Christ. The faith, too, must be one which worketh by love, and that both towards God and towards our brethren. For these two are inseparable, and bear witness one to the other: my faith begetteth my charity, and my charity publisheth and declareth my faith. Let them therefore both meet and be united in our trial and preparation to this sacrament, which is a sacrament of union, not only of the Head with the members, but of the members one with another under one Head. 3. Let us "examine" ourselves, and "consider" Him that inviteth us (Heb. iii. 1). "Consider" Him—(1) As our High Priest. (2) As our Teacher. (3) As our King and Lord. Who hath most command over thee, the prince of this world, or this King? (*J. Farindon, B.D.*) *Self-examination*:—Some make this to be a bare permission, that if they will they may do it; others, a counsel that they should do it; others, a command that we must do it, which is the truest. I. THE NECESSITY OF SELF-EXAMINATION. The reasons are taken—1. From the majesty of Him whose presence we approach. What prodigious state did Ahasuerus, an earthly prince, stand upon! (Esther ii. 12). "Behold, a greater than" Ahasuerus "is here." 2. From the great profit which we receive thereby, if we come prepared. 3. From the grievousness of the punishments, if we are unworthy receivers. The sacrament is not like to those receipts which, if they do no good, do no harm. If it brings not profit and spiritual grace, it draws great punishments on us. II. ITS NATURE. 1. A Christian's eyes ought to be turned inward, chiefly on himself: yet how many are there whose home is to be always abroad! They say not with the soldiers, "What shall we do?" (Luke iii. 14); but with Peter, "What shall this man do?" (John xxi. 21). Yet a man's examining of himself excludes not his examination of those who are committed to his care, as pastors their flock and fathers their children. 2. In examining of the word, learned men run in three several streams. Some prosecute the metaphor of a goldsmith, searching the purity of his gold (1 Pet. i. 7). Others, because bread and wine to be taken in the sacrament are both food and physic, insist on the similitude of a physician, giving preparatives to his patient before he receives the physic. A third sort make "examine" here to be as magistrates question offenders. We will follow

the latter. 1. A man, in examining himself, must personate three, and act three several parts—the part of the offender, of the accuser, of the judge. The part of the accuser may be well performed by "conscience"; for, besides her office to be the register and recorder of the soul, it is also the attorney-general of the King of heaven in our hearts, to press the evidence against us after the indictment. As for our reason and judgment, that must supply the office of a judge, acquit or condemn us. 2. But here, it is to be feared, men will be partial to themselves in two respects. (1) In not giving their conscience fair play; what in whole they cannot silence they will in part interrupt. (2) It is to be feared our judgment will not be upright, but partial and favourable to us. Wherefore this is a sound and safe rule: let us account ourselves to be worse than upon examination we find ourselves to be (chap. iv. 4). 3. Seeing, then, that a man is to act three parts, we may observe that a Christian, though alone, may make company for himself (Psa. iv. 4; xliii. 5). Had men the art of these self-examinations and soliloquies, they need not, to put away melancholy and to avoid solitariness, repair to the schools of drunkenness, there to seek for bad company, that there they may drive away the time. III. THE INTERROGATORIES, WHEREUPON EVERY MAN IS TO BE EXAMINED, are these. 1. Whether thou dost repair to receive the sacrament with a competent measure of knowledge? 2. Whether dost thou come with unfeigned repentance for thy sins past? 3. Whether dost thou come with a lively faith, relying upon God in Christ for the pardon of thy sins? 4. Whether dost thou come with love undissembled, freely from thy heart to forgive all injuries committed against thee? 5. Whether dost thou come with an earnest desire and longing to be made partaker of these heavenly mysteries? 6. Whether dost thou come with thankfulness to the God of heaven for this His great blessing? (*T. Fuller, D.D.*) *Questions for self-examination*:—The three questions which the Rev. Philip Henry advised people to put to themselves in self-examination before the sacrament were—"What am I?" "What have I done?" and "What do I want?" *Self-examination, constant*:—One of the holiest of the Church's saints, St. Bernard, was in the habit of constantly warning himself by the solemn query, "*Bernarde, ad quid veniste?*"—"Bernard, for what purpose art thou here?" Self-examination could assume no more searching form. (*Archdeacon Farrar.*) *The duty of self-examination*:—I. IN GENERAL. 1. It is much neglected. 2. Exceedingly necessary. 3. Highly beneficial. II. IN PARTICULAR. Before the Lord's Supper it is requisite—1. To keep us from sin. 2. To secure it unspeakable benefits. III. RESPECTS ESPECIALLY—1. Our view of the ordinance. 2. The state of our souls. 3. The immediate frame and disposition of our minds. (*J. Lyth, D.D.*) *Examination before communion*:—1. The Lord's Supper is not for all men, but only for those who are able spiritually to discern the Lord's body. 2. It is not meant for the conversion of sinners, but for the edification of disciples. 3. Hence the need of examination, lest we intrude ourselves where we have no right to be. I. THE OBJECT OF THE EXAMINATION. 1. That the communicant may eat and drink. "So let him eat." He is not to examine in order to justify his stopping away. 2. That he may know that the responsibility rests with himself. The examination is not by priest or minister: he examines himself. 3. That he may communicate solemnly, and not as a matter of course. He is to make heart-searching inquiry, and so approach the table with self-humiliation. 4. That he may come to the table intelligently, knowing to what he comes, and why, and wherefore. 5. That he may do so with confidence and joy. After examination he will know his right to come, and feel at ease. Many good results would follow if this examination were universally practised. The examination should be as frequent as the eating of the bread. No man has reached a point at which he is beyond the need of further self-searching. II. THE MATTER OF THE EXAMINATION. Points of examination may be suggested by the following thoughts: 1. It is a feast. (1) Have I life? The dead sit not at banquets. (2) Have I appetite? Else how can I eat? (3) Have I a friendship toward the Lord who is the Host? (4) Have I put on the wedding garment? 2. Jesus bids us show forth His death. (1) Have I faith in His death? (2) Do I live by His death? 3. Jesus bids us do this by eating bread. (1) Is this eating a symbol of a fact, or is it a mere mockery? (2) Is Jesus really and truly the food of my soul? 4. Jesus bids each believer do this in union with others. (1) Am I truly one of His people, and one with them? (2) Am I dwelling in love with them all? 5. This cup is the New Covenant in Christ's blood. (1) Am I in covenant with God in Christ Jesus? (2) Do I rest in that

covenant for all my hopes? 6. Jesus calls His people to remember Him in this Supper. (1) Can I remember Christ? Or am I attempting a vain thing? (2) Do I know Him? How else can I remember Him? (3) Are my past dealings with Him such as I wish to remember? (4) Is He so loved by me that I wish to bear Him in my memory? Our profession, experience, conduct, hopes, and designs should all pass the test of this self-examination. III. THE DUTY AFTER EXAMINATION. 1. To eat of the bread. Not to neglect communion, or postpone it, or to go away trembling from the table; but to partake reverently. 2. To drink of the cup. This is specially commanded. 3. To eat and drink so as to discern the Lord's body. Having the mind awake to see Jesus symbolised in this ordinance. 4. To give thanks unto the Lord for so great a privilege. Twice did our Lord give thanks during the Supper, and at the close He sang. It is not a funeral, but a festival. Conclusion: 1. Ye who have come to this table heedlessly, repent of your wicked intrusion, and keep away till ye can come aright. 2. Ye who have never come at all, remember, if you are not fit for the communion below, you are not fit for heaven above. 3. All of you, bethink yourselves of Jesus, and having examined yourselves to your humbling, behold Him to your consolation. (*C. H. Spurgeon.*) *Self-examination in regard to the holy communion*:—I. WHAT NOTIONS DO I FORM OF THE HOLY COMMUNION? II. IN WHAT VIEWS DO I INTEND TO CELEBRATE THIS SOLEMN ACT? Are these views adequate to the nature of the subject and its design? Are they worthy of a rational worshipper of God, of a well-taught and reflecting Christian? What is it properly that I seek in the observance of this religious rite and expect from it? III. AM I NOW IN THAT FRAME OF MIND THAT IS SUITED TO THE CELEBRATION OF THIS SOLEMN ACT? Am I really actuated by Christian sentiments? Do I perceive, do I feel the high value of the objects the memorial whereof I am going to celebrate? Are they often present to my mind and always interesting to my heart? (*G. J. Zollikofer.*) *The advantages of self-examination*:—Self-examination is advantageous, as it—I. GIVES US A TRUE SENSE OF OUR CONDITION. II. INCLINES US TO BE FAVOURABLE AND TENDER IN OUR CENSURE OF OTHERS. III. RENDERS US CAUTIOUS LEST WE CONTINUE TO OFFEND. No man would make himself his own enemy by wilfully committing sin, were he fully aware, at the time, of the sentence of condemnation which he must afterwards pass on himself. IV. PREVENTS US FROM ENTERTAINING VAIN CONFIDENCE AND PRESUMPTION. (*J. Williamson.*) *The qualifications required in communicants*:—1. Among these may be reckoned faith. Faith presupposes knowledge. "For how shall men believe in Him of whom they have not heard?" It also implies such a firm persuasion of religious and moral obligation as produces obedience in its various branches. 2. But to faith communicants must add humility. 3. Reverence is another requisite in those who approach the holy table. The want of a serious frame of mind on such an occasion would betray an abandoned character and a corrupt heart. 4. Farther, repentance is required in all who show forth Christ's death in the sacrament of His Supper. "What," said one of the most enlightened philosophers of antiquity, "what must the gods think of the gifts of the profane, when a virtuous man would blush to receive presents from a villain?" 5. Farther still, grateful affection to God and our Redeemer is another qualification expected in every communicant. 6. Finally, it is required of them who would partake worthily of the Lord's Supper, that they examine themselves respecting their love to mankind. If you have any animosities, now dismiss them; exercise mutual forgiveness, and let former quarrels for ever cease. (*T. Laurie, D.D.*) *Examination required in every communicant*:—First, by the grievousness of the sin; such a person makes himself guilty of the body and blood of the Lord, as we see in ver. 27. Secondly, by the doleful consequence that follows upon it: "He eats and drinks damnation to himself," as we see in ver. 29. We must not rush upon the sacrament. There must somewhat be done before we can receive it. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The reasons of this are—First, because naturally we are not invited guests, we are not such as are invited to the Lord's Supper; we are children of wrath, and as long as we are in such an estate, we cannot come aright to the communion. First we must prove ourselves invited guests. A second reason is, though thou be invited, it may be thou art not disposed. Thirdly, suppose we were both invited and disposed, yet this is not enough; this is a solemn ordinance of God, and an ordinary disposition will not serve the turn. First, the matter of the duty commanded; that is to eat of that bread, and drink of that cup. Secondly, the manner of doing the duty; not only to eat of that bread, but so to eat; and not

only to drink of that cup, but so to drink. Thirdly, the rule of direction how to come in a right manner to partake of it, that is, by examining of ourselves, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Fourthly and lastly, the benefit following that direction. Now the reasons of this are—First, because the same Lord that commands the matter, commands the manner too. The Lord will have His service well done, as well as done. Secondly, another reason is, because circumstance overthrow actions, if they be not rightly and duly observed. A garment, though it be never so good, if the tailor handle it not well it is marred in the making, if he bring it not to a right form, and make it in a right manner, the man that is to have the garment is disappointed. So timber, though it be never so excellent, though it be all oak, or elm, or whatsoever tree, though it be never so fit for building, if the artificer deal not well in handling it, the inhabitant that comes there may curse the day that ever he came there. So it is in all the ordinances of God and the matters of religion, we must not only do them for matter, but for manner too; for that either makes or mars them. Thirdly, another reason is, because only the right manner of doing duties gets the blessing. Why do we do the duties if we do not do them so as we may get the blessing? Now except we observe the right manner of doing them, all is to no purpose. Fourthly, another reason is, the example of Jesus Christ: Christ hath given us an example that we should do as He did. Now He did not only do that which His Father bid Him do, for matter but for manner, both in all the words He spake, and in all the deeds that He performed. Fifthly and lastly, except we do it in a right manner, except as we come to the duty, so we come to the right manner, we can never glorify God. The glory of God lies in the manner of doing of things. "So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). Another use shall be, what may be the reasons why people are so willing generally to do duties for the matter, and care not to do them in a right manner. It shall not be amiss a little to show the mystery of this thing. The first is this, because the matter of the duty is easy, but the manner is difficult. Secondly, another reason is this, because the matter of duties may be done with a proud heart; there is no duty but a man may do it with a proud heart, and never be humble. Thirdly, another reason is, because the matter may stand with an unholy life. A man may do a duty for the matter of it, and yet be unholy. This is plain; how many thousands are there that pray, and yet are vain, and covetous, and carnal! The last reason is, because the matter of duties brings not the cross upon a man. Thirdly, if we ought to be careful to perform duties in a right manner, let us be exhorted in the fear of God to go and quicken all our duties, to bring a soul into so many bodies; we have bodies of praying, and bodies of hearing, and bodies of receiving the sacrament, and of good duties; let us get a soul into them, labour to do them in a right manner. The bare duty is like a carcass. Let us consider, first, we do not partake of any ordinance at all, except we do it in a right manner. I remember a fit place for this in Numb. xi. 14. It is said there, "The stranger shall eat the passover, and partake of it according to the ordinance, and the manner of it." Where the text puts in the ordinance of the passover, and the manner of it. For it is all one. Secondly, consider, it is nothing but hypocrisy, when a man prays and doth not pray in a right manner. Thirdly, consider, it makes the ordinance of God of no effect. "Thus they make the commandments of God of none effect" (Matt. xv. 6). Lastly, it cannot please God, it is only the right manner of doing duties that pleased God, as in 1 Thess. iv. 1. The third thing is the rule of direction, how we may come to the right manner of receiving the sacrament, that is, by preparing of a man's self; and the preparation is here set down by the specification of it, namely, in examining himself, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The general scope of the words, and the apostle's meaning in them, is this, that "Every man must prepare himself before he come to the Lord's table." The reasons of this are—First, because the sacrament is an ordinance of God. Now all the ordinances of God require preparation. Now man is naturally unprepared for it. First, a man must fell his wood, and then cut it, and hew it even, and carve it, and plane it fit, and prepare it, before he build. So a man must hew down his own heart, he must humble his own soul, and qualify all within him, and so be sanctified, before he be fit. Secondly, another reason is, because the Lord Christ hath made great preparations to provide the Lord's Supper; therefore we must be prepared to eat it. You know what a great deal ado there was before the Supper was made. Christ must be incarnate, and fulfil

all righteousness. Thirdly, another reason is, because the Lord Christ, when He administers Himself in this heavenly mystery, He offers to come into the soul, and He looks for good entertainment; and therefore of necessity there must be preparation for it. You see when a mortal man, an earthly prince, or a nobleman comes to another man's house, what a deal of preparation there is to provide for him! Lastly, because the sacrament of the Lord's Supper is a part of Christ's last will and testament. (*W. Fenner.*) *Self-examination*:—I. FOR THE DUTY, to examine ourselves; everything is valued to be of more or less worth, according to the usefulness and fitness it has to its end, peculiar to it, as it is such or such a thing. The goodness of a house does not consist in this, that it has a beautiful outside, or splendid rich furniture within; but that it affords convenience for habitation, to keep out the injuries of weather, and to be fitted for the use and comforts of life: for this is that which answers the true proper end of a house. That is a good ship, that is a good sailer, and so built as to endure storms, and live in a rough sea, and perform a voyage well; and if it be not so, though it should have all its cordage and shrouds of silk, and be all inlaid and gilt, that would not be enough to make it deserve that name. So not only in artificial things, we ourselves have devised, but in things natural too, when we apply them to our use we judge of their worth by their usefulness. A horse, let him be of never so fine a shape, and have never so gaudy trappings on, we do not value him for that; we may say he is a fine horse indeed; but if he be broken-winded, if he be also a heavy goer, he is no good horse for all his finery, as being unsuitable to that use we design a horse for. And thus is it to be in our making an estimate, and passing a judgment upon ourselves. He alone is a good man who answers that end for which man was created. And what is that? To act, and think, and discourse, and behave himself all over like a man, according to the rules of right reason. If a poor heathen philosopher were alive now to take the poll of men, and try them according to the bare standard of natural reason, how many hundreds of men would he throw aside as nulls and cyphers, things utterly insignificant to those names they are called by, for one that might pass for current coin? For when all covetous, ambitious, voluptuous, vicious, debauched persons are cast on one side, and all idle, formal, empty, slight, ignorant, pretending people put on the other side, there would be very few left in the middle road of virtue, very few that might fairly challenge the name of men. But then we have a further pitch to fly still, a more severe test to bring ourselves to our examination, as being by God's special favour designed for a higher end—to have communion and fellowship with Himself. It is not enough for us to be good men, but we must be good Christians too. And if good men are so scarce, that the cynic lighted a candle at noon, and carried his lanthorn about to find out an honest man, how scarce must good Christians needs be! Come, then, let us inquire into ourselves, and take the candle of the Lord, which He hath set up in each of our souls, our own conscience along with us, to help us to discover ourselves to ourselves; and if we do not find ourselves to be such as God requires and expects we should be, let us beg of Him earnestly, in the sense of our own wants, that He would make us such as He would have us to be. II. Examining is every one's duty, and THE SUBJECT IS HIMSELF. People are generally too forward in examining others, and are so taken up with impertinence and things that do not concern them, that they have no time to be acquainted with themselves; like idle travellers, that can tell you a world of stories concerning foreign countries, and are very strangers at home. Study of ourselves is the most useful knowledge, as that without which we can know neither God nor anything else aright, as we should know them. And it highly concerns us to know ourselves well; nor will our ignorance be pardonable, but prove an everlasting reproach; when poor ruined self shall curse negligent sinful self to all ages, and with direful imprecations upon that day and hour that first joined them together. Again, God has given man that advantage above all other creatures, that he can with reflex acts look back and pass judgment upon himself. Come, then, let us step aside awhile into ourselves, and taking every one his conscience along with him, examine and try what we can find there, and that according to this apostle's division of man (1 Thess. v. 23), into three parts, the spirit, soul, and body, which he makes to be the entire and complete man. 1. First, then, for thy spirit. Dost thou find a principle of life and light in it? dost thou feel the influences of God's Spirit upon it, illuminating thy understanding, and in bright characters imprinting on thy mind the resemblances of Divine nature, and writing His law in thy heart, and convincing thy reason of supernatural truths, and by this means fastening thee close to Himself, and making

thee one with God? Or is thy intellectual faculty still darkened and estranged from God? 2. In the next place, examine the inclinations of thy soul. Dost thou find thy will readily to give her assent to the convictions of thy understanding, and kindly to embrace that light which is conveyed into thee by the Spirit? How makes she her elections and choices, according to the dictates of the Spirit, or according to carnal suggestions? 3. In the last place, take thy body, thy flesh, into examination. Are thy carnal affections raised heavenward, and possessed with things above? Dost thou hate sin for sin's sake? and art thou heartily displeased with thyself after the commission of any sin, under the sole apprehension of God's displeasure? Dost thou find at thy devotions and meditations that thy heart burns within thee, being set on fire with celestial flames of zeal? On the contrary to all this, do thy desires stream forth in a full current to other objects, the profits and pleasures and preferments of this world, and take up with things here below? and art thou not led along with worldly vanities, the examples of the multitude, and the enticements of the flesh? In a word, has thy spirit been guided by the direction of God's Spirit, thy will inclined to a full compliance with His holy will, and thy outward man made conformable to thy inward man, being renewed with the renewing of the mind according to righteousness? If this great work be completed in thee, O happy thee! that hast got thy head above the clouds, and like Enoch, walkest with God, and hast thy conversation in heaven, filled with blessed assurances and foretastes of ensuing joys and glories, being steadfast in faith, joyful through hope, and rooted in charity. But if this spiritual life be but imperfectly begun in thee yet, and thou findest the willingness of thy spirit is clogged and retarded by the weakness of thy flesh, be of good courage, however, and apply that answer which was given to St. Paul to thyself, that God's grace is all-sufficient for thee; and make thy humble and constant addresses to God for the continual supplies thereof, which may assist thee to get the perfect victory over all thy corruptions. Thou hast been negligent and remiss in the duties of thy life, and hast not endeavoured to acquaint thyself with God, or with thyself in private. (*A. Littleton, D.D.*) *Examination before communion*:—The duty required for preventing the sin and danger of unworthy communicating is self-examination. It is a metaphor taken from goldsmiths, who try the truth of their gold by the touchstone, the purity of their gold by the fire, and the weight of it by the scale. We have here—I. THE PERSON EXAMINING: "Let a man examine." II. THE PERSON EXAMINED: it is "himself"; he is to call himself to the bar of conscience, and to put questions to himself. Concerning—1. His state, whether he has a right to come or not. 2. His sins and shortcomings. 3. His wants and necessities. 4. His ends and designs; whether it be to obey the charge of his dying Saviour, to show forth His death, renew and seal his covenant with God, get nearness and communion with Him, nourishment to his soul, and supply to his wants. 5. His graces and qualifications, particularly as to knowledge, faith, repentance, fear, love, thankfulness, holy desires, and new obedience. (*J. Willison.*) *Qualifications for communion*—suggested by its nature:—It is—I. A SIGN: qualification, knowledge. A knowledge not of any branches of learning, nor of theology in all its varied departments, but of the significance of the ordinance, "discerning the Lord's body." The Corinthians erred here. II. A SEAL: qualification, faith. It not only represents gospel blessings as a picture, but, rightly received, secures them as a seal. Its blessings depend—1. Not on the administrator. He has no power to confer nor to intercept the blessing. 2. Not on other communicants. They can neither direct nor divert the blessings. 3. But simply on the faith of the communicant himself. Faith is the hand that takes the proffered gifts of grace. Without faith it is no sacrament. With faith it becomes a sacramental seal. Worthiness is therefore not sinlessness, but the sinner's humble trust. III. A FEAST: qualification, hunger. "Let us keep the feast." The Corinthians sinned in regarding it a carnal feast. This feast is prepared by God's gracious bounty. He welcomes to it all who hunger for His blessings. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." IV. A MEMORIAL.: qualification, love. Memorials are heart-offerings. Enemies never erect memorials. Christ desires to be remembered. He has chosen His own memorial. Who shall build it? The heart that loves. A sacrilege for any other to approach. Worthiness is love. If the condition of approach is love, shall any one be content to stay away? (*Homiletic Monthly.*) *Hungering after Christ a qualification for communion*:—When the Lord spreads His table to feast His friends, He calleth not them who have no

appetite; and therefore thou must examine thyself whether thou hast a hungering after Christ. If a man have his victuals taken from him, he grows hungry and is discontented. How then cometh it to pass that our bodily hunger is so sensible, when yet our soul's hunger is not felt of us? He that is in this estate, a-starving, and feels it, is not that man ready to die? Before we come therefore to the Lord's table, let us labour to get an appetite, for, I say, God thinketh such precious meat as this ill bestowed upon them that have no appetite unto it. But it is not sufficient for a man to hunger, and never go about the work; but as a hungry man is eager to feed, nothing should keep him from it. A man that is ready to die for hunger will give all that he hath rather than he will go without meat. Even so the soul, when it is once pinched and hunger-bit, and seeth bread in heaven, it presenteth itself before God, beggeth as for life that God would bestow His Son for cure. So that I may truly say, "The kingdom of heaven suffers violence" (Matt. xi. 12), and nothing shall withhold the violent from taking it, when they come into the presence of God. (*R. Sibbes, D.D.*)

Ver. 29. **For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself.**—*Eating and drinking unworthily*:—I. EXPLICATION. 1. What is meant by eating and drinking? Not the body and blood of Christ, but sacramental bread and wine. 2. What by unworthily? Not according to Christ's institution. 3. What by damnation? Judgment. He sins, and so must expect punishment. II. DOCTRINE. It behoves every one to have a great care he doth not receive unworthily. Who are unworthy receivers? 1. The ignorant receivers. (1) Such as know not the fundamentals of religion, that is (Matt. xxviii. 19)—(*a*) God the Father (John xvii. 3). (*b*) God the Son. Who He was; what He became; what He suffered; what He did; what He is; for whom He undertook these things; what benefit we receive from them. (*c*) The Holy Ghost. (2) Such as know not the state of their own souls. (3) That know not the nature of the sacrament, even that it is an ordinance instituted by God, wherein, under the outward signs of bread and wine, Christ, with all the benefits of His death and passion, is represented, sealed, and conveyed to the worthy receiver. (4) Examine—(*a*) How may we know whether we know God? By our love to Him, trust on Him (Psa. ix. 10), desire for Him, joy in Him, fear of Him. (*b*) Ourselves. By our thoughts of ourselves, and our constant endeavour to get ourselves bettered. (*c*) The sacrament. By our desire of it, and preparation for it. 2. The impenitent (Acts ii. 33). (1) What is repentance? (*a*) To sorrow for the sins we have committed. (i.) Heartily (Joel ii. 13). (ii.) Sincerely. (iii.) Universally. (iv.) Constantly. (*b*) To turn from the sins for which we sorrowed —(i.) With full purpose of heart. (ii.) In obedience to God. (iii.) From all sin. (iv.) To a right end. (2) How appears it that the impenitent is unworthy? (*a*) They cannot discern the Lord's body. (*b*) They mock the ordinance by acting and living contrary to it, and provoke God. 3. Examine—(1) Your heart, thoughts, affections. (2) Your life, words, actions (Jer. ix. 17, 18). (*Bp. Beveridge.*) *Eating and drinking unworthily*:—I. THE SIN. Thoughtless, impenitent, irreverent participation of the holy communion. II. THE CAUSE. 1. Not discerning the Lord's body. 2. Through ignorance and unbelief. III. THE CONSEQUENCES. Not necessarily eternal damnation, but condemnation, entailing, it may be, temporal chastisement (ver. 30), yet with a merciful design. (*J. Lyth, D.D.*) *The danger of unworthy communicating*:—I. THE NECESSITY OF COMMUNICATING SUITABLY, AND IN A RIGHT MANNER. 1. God commands it (ver. 28). The matter and manner of all duties are linked together in the command of God. What God hath joined, let no man put asunder. 2. No duty is pleasing to God, unless it be done in a right manner. 3. Nothing is a work theologically good, but what is done in a right manner (Heb. xi. 6). There was a vast difference betwixt Cain and Abel's offering (Gen. iv. 4, 5; *cf.* Heb. xi. 4). Cloth may be good, and yet the coat base, if it be marred in the making. 4. Though the work be in itself good, yet if it be done not in a right manner, it provokes God to inflict heavy strokes on the doer (ver. 31). 5. Only the duty done in a right manner prospers and gets the blessing. Our meat can do us no good, and our clothes cannot warm us, if we do not use them in the right manner. 6. If we communicate not in a right manner, we do no more than hypocrites actually do, and pagans may do. 7. God gets no glory otherwise from us in our duty (Matt. v. 16). II. WHY IT IS, THAT THOUGH THE RIGHT MANNER OF COMMUNICATING BE THE MAIN THING, YET MANY CONTENT THEMSELVES WITH THE BARE DOING OF IT, NEGLECTING THE DOING OF IT SUITABLY, AND IN A RIGHT MANNER. 1.

Because to communicate is easy, but to communicate in a right manner is very difficult. 2. Because they obtain their end by the bare performance of the duty. As—(1) Peace of mind. Many consciences are not so far awakened as to give men no rest without doing duty in a right manner, yet they will not hold their peace should a man neglect duties altogether. (2) Credit in the world. It is no small matter to have a name, and to seem good. 3. Men may get duties done, and their lust kept too; they may go to a communion table, and to the table of devils too; but to do duties in the right manner is inconsistent with peace with our lusts (Psa. lxvi. 18). 4. Because men mostly have low and mean thoughts of God and His service (Mal. i. 6–8; *cf.* Heb. xii. 28, 29). 5. Because men mostly are acquainted with fellowship with God to be had in duties; they know not the necessity of it, nor the excellency of it. Hence they are not at pains about it. (*T. Boston, D.D.*) *Of the subjects of the Lord's Supper*:—1. A trial of grace, whether it be inherent or no. It is a showing the death of Christ: there must be therefore a search, whether those graces which suit the death of Christ, and answer to the ends of it, be in the subject. 2. A trial of the state wherein those graces are. Since the Supper is not worthily received but by an exercise of repentance, faith, and love, it is necessary to inquire into the state of those graces and their vigor or languor in the soul. By this are excluded from this ordinance—(1) All persons incapable of performing this antecedent duty. Either in regard of natural inability, as children, infants. And in regard of a negligent inability, as ignorant persons, who neglect the means of knowledge, or improve them not. (2) All persons who cannot find upon examination anything of a Divine stamp upon them in the lowest degree. This command of self-examination evidenceth to us—(*a*) That a Christian may come to the knowledge of his state in grace; otherwise it would be wholly fruitless to examine ourselves. (*b*) No necessity of auricular confession: to tell all the secrets of the life to a priest. So let a man eat of this bread and drink of this cup. So, not otherwise, it is a hedge planted against every intrusion, so not without examination, and a fitness upon it. For the first. All men outwardly professing Christianity are not in a capacity to come to the great ordinance of the Supper. If all men were capable, pre-examination were not then necessary. In prosecution of this doctrine we shall lay down some propositions. 1. Only regenerate men are fit to come to the Lord's Supper. No man in a natural state but must needs eat and drink unworthily, for he retains his enmity against God and Christ. Sanctified persons only are the proper guests. An unregenerate man cannot perform the duties necessary. It is bread belonging to children; unrenewed men are not yet in a state of sonship. (1) Faith is a necessary qualification, but unrenewed men have not faith. An unbeliever receives the elements, not the life and spirit of a sacrament. (2) An unrenewed man is not in covenant, and therefore no capable subject. (3) This sacrament is a sacrament of nourishment; unrenewed men therefore are not fit for it. They are dead (Eph. ii. 1), and what hath a dead man to do with a feast? Men must be alive before they be nourished. Dead branches receive no sap from the vine. (4) This sacrament is an ordinance of inward communion with Christ. But unrenewed men can have no inward communion with Him. They cannot have that joy which ought to be in a converse with Christ. Bosom communion belongs only to bosom friends: others are but intruders, and will receive no countenance from Christ. (5) This ordinance is to be received by true Christians only. But renewed men only are such. Christianity is an inward powerful work, not a paint, an image. The form of godliness doth not constitute a man a Christian, but the power of it (2 Tim. iii. 5). Freemen only have a right to the privileges of the city, and true Christians to the privileges of the Church. 2. Men guilty of a course of sin, though secret and unknown to others, are unfit for this ordinance. What sins debar a man from this ordinance? (1) Not such which are infirmities incident to human nature. Every sin doth not impede the operation of faith about the proper object. (2) But a course in wilful and frequent breaches of a known command debars a man. (3) Such cannot in that state perform the duties requisite in this ordinance. Faith is a necessary qualification; but a denial of subjection to Christ is an evidence of a gross infidelity. Practices are the clearest indexes of faith or unbelief, evil works deny God in His promises and precepts. (4) Such contemptuously undervalue the blood of Christ, and therefore are unfit for this heavenly ordinance. It is no better than a mocking of God to come to His table with a professed enmity in the heart against Him. (5) Such cannot receive any good from this ordinance. He can design no good to himself with a resolution to continue in his sin. Doctrine second: It is every man's duty solemnly

and seriously to examine himself about his interest in Christ, his habitual grace, his actual right and fitness for the Lord's Supper before his approach to it. Every ordinance hath a preparative: meditation is to usher in prayer, prayer is to sanctify the Word, the Word and prayer to sanctify other ordinances. This institution hath examination for its harbinger to prepare the way of its access to us, and our access to it. 1. This self-examination or preparation is necessary. God required it in all duties. Purification went before sacrificing. The preparation and examination of themselves as to ceremonial uncleanness was strict before the passover, which was inferior to this ordinance, as the legal state was to the evangelical. The mercy to be now remembered is greater, the duties of preparation and devotion ought not to be less. Sanctify yourselves, and come with me to the sacrifice, and eat of the part appointed for the feast (1 Sam. xvi. 5). (1) It is necessary to clear up a right. There is an outward acceptation of Christ and His laws without a true and inward change of heart. (2) It is necessary for the exciting of grace. That the soul may be excited before; that there may not be an ebb in our affections, when there is a flood of our Saviour's blood; that we may not have little thoughts in the presence of great and adorable objects. (3) It is necessary to prevent sin. The apostle's direction to them to examine themselves implies the want of it to be the cause of those miscarriages among them, which he taxeth in the preceding verses. 2. As it is necessary, so it is universal. Let a man examine himself. Not some men, but every man; the most substantial Christian, as well as the weakest. I shall only mention two things. (1) Let a man examine himself as to his sentiments concerning the nature of the institution. (2) Let a man examine himself what soil he hath contracted since the last time he was with God, whether the interest of God hath prevailed in our hearts above the interest of the flesh. Do we invite Christ into our souls, and shall we not examine every corner and search out the dirt and cobwebs which may be offensive to Him? The Spirit of Christ is a dove, and doves love clean places. But—3. We should inquire whether we have habitual grace or no; whether there be those uniting, gluing graces—faith and love. The second grace to examine ourselves about and to exercise at this ordinance is sorrow for sin. This is necessary to the Supper. The way to an heavenly repast, as well as the way to heavenly mansions, is through the valley of Baca. Since repentance is necessary, let us examine ourselves what of this grace there is in us. (1) What is the spring of our sorrow? (2) What is the subject of the sorrow? Is it the sin of nature? do we judge that the greatest sin, and not regard it, as the common people do the stars, imagining them no bigger than a candle, when they are of a vast bigness? (3) What are the adjuncts of the grief? Is it in some measure proportionable to our sin, proportionable not to the law, but to the gospel? The first cannot be attained by us, because the injury done to God is infinite. Is the league between sin and the soul broken? 4. Love to God is another grace we are to examine ourselves about. (1) Spiritual affections to God are required in all duties, much more in this. The highest representation of a loving Saviour suffering, ought to have a suitable return of affection. Now for the trial of this love. (*a*) Let us not judge ourselves by a general love. (*b*) Nor let us judge ourselves to be lovers of God because of our education. (*c*) Nor let us judge ourselves by any passionate fits of love which may sometimes stir in our souls. But let us examine—(1) The motives and object of our affection. (2) What is the nature of our love? (*a*) In regard to the prevalency of it. Do we love Christ solely? (*b*) In regard to the restlessness of it. Can nothing but Christ and the enjoyment of Him content us? (*c*) What are the effects and concomitants of our love? Are we careful to please Him, though with our own shame? 5. Another grace to be examined is love of God's people. This is the badge of a disciple (John xiii. 34, 35). (1) This is necessary in all duties. Would we pray, our hands must be lifted up without wrath and doubting (1 Tim. ii. 8). (2) But more necessary in this ordinance. (*a*) It represents the union of believers together. The bread being made up of several grains compacted together (1 Cor. x. 16). For we being many are one bread and one body. This ordinance was instituted to solder believers together. They have the same nourishment, and therefore should have the same affection. (*b*) No benefit of the ordinance without this grace. Let us examine ourselves as to this grace. And that we may not mistake, every difference in judgment is not a sign of the want of this grace. But this love is true—(1) When it is founded upon the grace of a person. (2) It must be a fervent love. With a pure heart fervently (1 Pet. i. 22), not in appearance and faintly. (3) A love manifested most in their persecutions. To be ashamed of believers in their

sufferings is, in Christ's interpretation, to be ashamed of Christ Himself. 6. Another grace to be examined and acted is desire, a holy appetite. (1) This is necessary in all duties. In hearing the Word the desire must be as insatiable as the infant's cry for milk (1 Pet. ii. 2). (2) But in this ordinary more necessary. (*a*) It is a feast, and appetite is proper to that. (*b*) The greater the longings, the greater the satisfaction. (*c*) This is the noblest affection we can bestow upon God. (*Bp. Hacket.*) *Mystical bread and wine*:—Like as if a rebellious subject should no more regard his king's seal than other common wax, it might rightly be said that he doth no more esteem him than other men; so when we come to the Lord's table, if we take irreverently the mystical bread and wine as common food, we make the Lord's body and life to be like the common body and life of humanity. (*Cawdray.*) *Unworthy communicating*:—It was a smart and piercing speech of St. Ambrose to Theodosius, offering himself to the table of the Lord, What, wilt thou reach forth those hands of thine, yet dropping with the blood of innocents, slaughtered at Thessalonica, and with them lay hold upon the most holy body of the Lord? Or wilt thou offer to put that precious blood in thy mouth? &c. The like may be said to many coming to the sacrament, that instead of washing their hands in innocency, they rinse them in the blood of innocents. What! will they reach forth those hands of theirs, defiled with blood, with the blood of oppression, those fingers of theirs defiled with iniquity and with those hands and fingers touch those holy mysteries? with those lips of theirs, that have drivelled out such a deal of filthy communication, with those mouths which have drunk of the cup of devils; with those mouths and lips, will they offer to drink the precious blood of Christ? is it not sin enough that with their sins they have already defiled their hands, fingers, lips, mouths, but that now also they will needs come and defile the Lord's table? and impudently crowd into the sacrament, when they come piping hot out of their sins and provocations? (*R. Skinner.*) *Worthy receiving*:—A man is not said to be worthy in regard of any worthiness in himself, but in respect of his affection and preparation, and in regard of his fit and seemly receiving. As we used to say the king received worthy entertainment in such a gentleman's house, not for that he was worthy to receive him, but because he omitted no compliments and service in his power fit to entertain him; even so I say, we are not worthy of Christ, that He should enter into our houses, that He should come under our roof. But, notwithstanding, we are said to be worthy when we do all things which are in our power fit for the entertainment of Him. If we come not in pride and in our rags, but with repentance, joy, comfort, and humility, then are we worthy. (*R. Sibbes, D.D.*) *The worthy receiving of the Lord's Supper*:—Consider—I. WHAT WORTHINESS TO PARTAKE IS. 1. What is meant by worthiness to partake. (1) Not a legal worthiness, as if we could deserve it at the hands of God (Luke xvii. 10). Those who are that way worthy in their own eyes, are altogether unworthy. (2) But it is a gospel-meetness and fitness (Matt. iii. 8). And much of that lies in coming with a deep sense of our vileness and emptiness (Isa. iv. 1). 2. Wherein does this worthiness to partake consist? (1) In habitual meetness for it, in respect of a gracious state. A dead man is not fit for a feast nor a dead soul for the Lord's table. (2) In actual meetness, in respect of a gracious frame. Not only life, but liveliness is requisite (Psa. lxxx. 18). A sleeping man is not fit for a feast; and therefore even a true believer may communicate unworthily, as some in Corinth did (vers. 30, 32). II. THE DUTY OF SELF-EXAMINATION NECESSARY FOR WORTHY RECEIVING OF THE LORD'S SUPPER. 1. The rule or touchstone by which we must examine. (1) Beware of false ones. (*a*) The common guise of the world. It is not enough that ye are like, aye, and better than many (Luke xviii. 11). (*b*) One's being better than sometime before (2 Cor. x. 12). (*c*) The letter of the law. The Pharisee (Luke xviii. 11); and Paul before his conversion (Rom. vii. 9). (*d*) The seen practice of the godly, which is an unsafe rule, because you cannot see the principle, motives, and ends of their actions. (2) The only true rule or touchstone in this case is the Word of God (Isa. viii. 20). God hath given us marks in the Word, by which one may know whether he be in Christ or not (2 Cor. v. 17); whether born of God or not (1 John iii. 9), and the like. 2. The matter about which we are to examine ourselves—the state of our souls before the Lord. (1) The reason is, this sacrament is not a converting, but a confirming ordinance. It is a seal of the covenant, and so supposes the covenant entered into before by the party. It is appointed for nourishment, which presupposes life. And if it were not so, what need of self-examination? (2) But more particularly, because there are some graces, namely, knowledge, faith, repentance, love, and new obedience, which in a particular manner are sacramental graces—these are to be

examined. III. THE NECESSITY OF SELF-EXAMINATION. 1. To prevent the sin of coming unworthily to the Lord's table. If we rush on this ordinance without previous examining ourselves, how can we miss of communicating unworthily? 2. To prevent the danger of coming so, which is eating and drinking damnation to one's self. The danger is great—(1) To the soul (ver. 29). (2) To the body (ver. 30). (*T. Boston, D.D.*) **Not discerning the Lord's body.**—*Discernment of the Lord's body:*—The Saviour is here making a spiritual feast for His people, presenting Himself to them under the form of bread and wine; you are, therefore, not to look on these as mere dumb signs, but as objects which speak most distinctly to your spiritual ear. It behoves every Church, that is, every company of believers—I. TO REALISE THE PRESENCE OF THE LORD AMONG THEM AS HIS GUESTS AND FRIENDS. At His table you are to meditate of His love—to sit down and commemorate His sufferings on your behalf; His object is to make you happy; He commands you to take this as a pledge of His friendship; you must not stop short at the mere symbol; this is, in effect, His body that was broken for you, and this is His blood which was poured out for you on the accursed tree. His hands, His feet were pierced for you—His side, too, was pierced, after He had given up the ghost: His sufferings were such as no tongue can tell, and such as cannot be known to mortal man. His affection for you was written in blood, and that blood was His own! That bread and that wine tell you that He died for you; and that in so doing He made "an end of sin, and brought in an everlasting righteousness." "He is now able to save unto the uttermost all that come unto God by Him." "Eat, then, oh! friends, and drink, oh! beloved," is His language. As He died for you, so He now lives for you: and at the close He will come again, and take you unto Himself, that you may be for ever with the Lord. II. TO RECIPROCATE THE FEELINGS OF THE LORD JESUS. The soul must and will speak to the praise of sovereign mercy. That we may properly discern the Lord's body, we must—1. Discern the evil of sin. Where is sin painted in colours so dreadful as here? 2. Discern the relation of man. What is the depraved creature man worth to his Maker? He is lost for all the ends which he ought to answer. Divine mercy could not reach him, apart from a proper Mediator and an atonement for sin. After this redemption he needed the exercise of Divine power to create him anew. The Cross, clearly seen, is death to human glorying. There is no room for it there! Go then, Christian, to His table, and take a fresh lesson from your Lord, who, with all His perfections, was made lowly in heart, since the more you share of this, the more abundantly will you possess rest to your own soul. 3. Discern the beauty of holiness and the necessity of cultivating it. Can you have a more impressive lesson on the evil of sin than the table of the Lord affords you? Will you prepare a second Cross for Christ, and with your own hands nail Him to it? Is there anything in the universe so full of beauty as holiness? Is it not the interest of every creature to press after a close resemblance to our Judge and our Creator? 4. Discern His sovereign and unutterable love. Were we not all enemies, full of selfishness, a god to ourselves, and a rule to ourselves, living without God, and having no hope in the world? Yet He came to die for these very enemies. (*The Christian Witness.*)

Vers. 30-32. **For this cause many are weak and sickly among you, and many sleep.**—*The punishment for unworthy partaking:*—I. THE PUNISHMENT. Here are three steps to the grave: weakness, sickness, temporal death. 1. Learn that God inflicteth not the same punishment for all, but hath variety of correction. And the reason is, because there are divers degrees of men's sins. God therefore doth not, like the unskilful empirics, prescribe the same for all, but wisely varieth His physic. 2. Let us, then, endeavour to amend, when God layeth His least judgment upon us. Let us humble ourselves under His hand when He layeth but His "little finger" upon us; for light punishments, neglected, will draw heavier upon us. 3. Let magistrates and men in authority mitigate or increase the punishment, according to the nature of the offence. For probable it is that those who were least offenders here were punished with weakness; the greater, with sickness; the greatest of all, with death temporal. II. THE CAUSE. 1. All sicknesses of the body proceed from the sin of the soul. I am not ignorant of second causes; but the fountain of all these fountains is sin. And not only the sins which we have lately committed, but those which we have committed long ago (Job xiii. 26). Job being grey was punished for Job being green; Job in his autumn smarts for what he hath done in his spring. Do we, then, desire to lead our old age in health,

I know of no better preservative than in our youth to keep our souls from sin. 2. But how came St. Paul to know that this sickness proceeded from the irreverent receiving of the sacrament, especially since they were guilty of four other grand sins? Since they were guilty of factious affecting of their ministers, going to law under pagan judges, suffering an incestuous person to live amongst them unpunished, denying of the resurrection of the body, why might not St. Paul think that any one or all of these might be the causes of this disease? (1) Because this sin was the sin paramount. The others were felony, robbing God of His glory; this was high treason against the person of Christ, and so against God Himself. Learn we, then, though God of His goodness may be pleased graciously to pardon sins of an inferior nature and meaner alloy, yet He will not let him escape unpunished who irreverently receive the body and blood of His Son. (2) Because the apostle perceived some resemblance betwixt the sin committed and the punishment inflicted. For, as a physician, when a disease puzzles all his rules of art to trace it to some natural cause, will be ready to put it down to poison, so St. Paul, seeing the Corinthians to be punished with a strange and unusual sickness, suspected that they had eaten some poisonous thing, and on inquiry he finds that it was the sacrament irreverently received: it being just with God to turn that which was appointed to be preservative for the soul, to prove poison to the body, being not received with due preparation. (*T. Fuller, D.D.*) *Judged, not condemned:*—I. "FOR THIS CAUSE MANY ARE WEAK AND SICKLY AMONG YOU, AND MANY SLEEP." 1. Just then there was a more than average prevalence of disease and mortality, and Paul had authority to trace it to its source. Our Lord has solemnly warned us against drawing such inferences arbitrarily (Luke xiii. 1–5). We are prone to this sort of presumption. But here St. Paul was speaking in the Spirit, and was authorised to knit together a particular sin and punishment. And I cannot read in this record the "thus far and no farther." I catch here the faint echo of the thought that God our Father has us all in His school, and is carrying on our education for a life beyond death by a direct providential dealing with us in the way of mental and bodily chastisement. "For this cause"—because of such and such a sin, with which the man would not deal for himself—"many are weak," &c. 2. To some minds the idea of punishment may be repulsive and daunting. To me it is a thought of hope: it speaks of a living and personal God, not willing that I should perish. The chastening hand, St. Paul tells us, stops not short sometimes of taking the very life itself. There are even deaths which condemn not but only chastise the sinner. 3. Read it in its simplicity, and what comfort is here for some comfortless mourners! Let the Christian mother hush her agony over the grave of some soldier or sailor son taken away in the very dawn of manhood, with immature piety, and believe that still, for all that, the young life was taken, not in wrath, but in chastisement; taken, perhaps, that it might expand in a purer and a higher companionship. II. Yet St. Paul goes on to teach us that even these judgments might be turned aside. "IF WE WOULD JUDGE OURSELVES, WE SHOULD NOT BE JUDGED." 1. So unwillingly does God afflict, that, if the same end, which is our good, could be otherwise reached, it would be. It is our refusal to judge ourselves which, as it were, compels God to judge. Do it upon yourselves, and the rod drops from His hand. 2. St. Paul carefully guards against the idea of any self-infliction of suffering, by varying the word when he speaks of our judging. To "judge" becomes then not to punish, but simply to discern. To "judge" ourselves is to look ourselves through and through, so as to distinguish between the precious and the vile. 3. Do not look upon this duty with repugnance. God and you are on one side in the matter. He bids you to do what is necessary for yourself in the way of judging, and so to answer the one purpose, which is that of your not being left in self-deceit. 4. Many shrink from this self-intuition from the dread of long and difficult processes. Will they just bethink themselves of that fountain opened for sin and uncleanness? III. The final cause of that judging which is chastening—"THAT WE SHOULD NOT BE CONDEMNED WITH THE WORLD." Weakness and sickness—even the last sleep itself—all have this merciful character within the Church of Jesus Christ. They are to prevent the everlasting "damnation." Nothing short of apostasy, the wilful and obstinate "standing away from the living God," can throw a man back out of the Church of the Divine chastisement into the Cosmos of the Divine condemnation. (*Dean Vaughan.*) *The punishment of unworthy receivers:*—Now, the verse that I have read to you is a part of that use of terror which the apostle makes against the unworthy receivers of the sacrament; and it contains God's severe

punishment against those that come unworthily: wherein note three things. First, the cause of their punishment, which is the unworthy eating of the communion: for this cause many are sick and weak among you, and many are fallen asleep. Secondly, the punishment inflicted for this sin—weakness, sickness, and mortality. Thirdly, there is the delinquents, which are you, Corinthians: many are sick and weak among you, and in them all others that come unpreparedly to the sacrament. Whence we may observe this point of instruction: that God doth most severely punish the unworthy receivers of the sacrament of the Lord's Supper. He punished the Corinthians here with sickness, weakness, fevers, pestilence, death temporal, and God knows how many with death eternal. Now the reason why the Lord doth so severely punish both with temporal judgments and with spiritual curses the unworthy receivers of the sacrament, is, in regard of the author of the sacrament, who is Christ; and that not only as He was man, but Christ as He was God did institute the same. When the Lord delivered the Law upon Mount Sinai, He commanded the people to sanctify themselves; yea, if a beast did but touch the mountain, he must die for the same, even be stoned to death, or thrust through with a dart (Heb. xii.). Much more, then, now, when the Lord doth deliver the gospel, especially the groundwork and masterpiece thereof, the Lord Jesus Christ, and that in the most blessed manner that ever God exhibited Himself unto man; how much more doth God require purity and holiness, that all such as come to receive the Lord Jesus Christ in the blessed sacrament should be sanctified, purging their hearts, and cleansing their souls from all their sin and uncleanness! The second reason is in regard of the matter of the sacrament, which is Christ also; who, as He was the efficient cause, so in regard of sacramental relation He is the matter of the communion (chap. x. 16). Now the better matter anything is of, the more heinous is the defilement of it. A master will not be so angry for casting his earthen vessels into the mire as he will be for casting his rich jewels. A third reason is in regard of the form of the sacrament, which is Christ too. If thou shouldest clip the king's coin, I will say that thou art a traitor. Oh, what a traitor art thou, then, yea, accursed traitor in the account of God and Christ, if thou clippest His holy communion, if thou clip it of thy examination and due preparation, and so come hand over head, not regarding so holy an ordinance: thou sinnest against the court of heaven. The last reason is in regard of the end of the sacrament, which is Christ also. Is it so, then, that the Lord doth so severely punish the unworthy receiver of the sacrament? Take notice, then, from whence cometh all sickness, weakness, and mortality, and the reason why the Lord doth send so many kind of sorrows, crosses, and miseries upon men; namely, because of the unworthy receiving of the Lord's Supper. And, beloved, we shall never see the Lord take away His judgments here from the earth until we betake ourselves to a more diligent and holy receiving of the sacrament. Many there be that expound these words in a spiritual sense; many are sick and weak, and many are fallen asleep, that is to say, many have their consciences seared, and their hearts hardened, &c.; and this is true also, that because men come unpreparedly, they have their hearts hardened, and their consciences seared, and their soul plagued with many spiritual plagues. But it is as true also in temporal judgments. King Belshazzar, that abused but the holy vessels of the temple, and the cups thereof, what a small plague befel him for it (Dan. v. 27, 28). Wherefore let us take heed of unprepared coming to the sacrament; for God will not hold such guiltless. And now to conclude: As the Cherubim stood before Paradise with a naked sword to keep Adam out, that he might not enter and so eat of the Tree of Life, so I bring with me the sword of God, to run it up to the hilt in the heart of every ungodly man, every rebellious and impenitent sinner that dares presume to rush upon this holy ordinance of God with a polluted heart. (*W. Fenner.*) **For if we would judge ourselves, we should not be judged.**—*Self-judgment:*—I. THERE IS IN US A CAPACITY OF JUDGING OURSELVES. We can overlook our own acts and feelings; we can pronounce sentence upon them. It would be no mercy, but a great degradation, if we were excused from this jurisdiction. II. THE LORD WILL NOT EXCUSE US FROM IT. He takes the office which we abdicate. He judges when we will not judge. III. THIS CAPACITY IS BLUNTED BY CENSORIOUSNESS. 1. The besetting sin of the Corinthians was that of judging others. They were ever determining that this man was not so wise or so spiritual as themselves. And on this very account they could not judge themselves; the faculty lost its edge; it exhausted itself in unprofitable, unlawful efforts. It was ever busy looking outward for motes; the consciousness of the

beam within became continually less alive. 2. Most of us are agreed that we live in a critical rather than in a creative age. Politicians, artists, religious men, all alike are critics; some censors of their predecessors as well as of their contemporaries. And just as it was with the Corinthians, we have lost to a very great degree the power of judging ourselves. IV. How IT MAY BE RESTORED (ver. 32). 1. Much is said in pulpits about the blessed effects of God's discipline upon men. Some of the very best are constrained to say, "Suffering has brought forth an amount of evil in us which we did not know there was in us before." And thanks be to God it did! Now you know Him and yourselves a little better than you did before. For it is this revelation of what is dark in us which drives us to His Light. God's judgments are not mere punishments, but are meant to awaken in us that slumbering faculty without which we are not truly men, because we are not truly showing forth the image of God. He comes amongst us that our criticism may be turned to a more practical and glorious service, that we may not "be condemned with the world." 2. What is the condemnation from which this judgment rescues us? The world, considered as apart from God, is condemned to a very hopeless kind of darkness. Its members cannot see any light which should guide their own footsteps, for they confess no light but what proceeds from themselves. All God's chastisements, therefore, are to purge the Church of its worldly elements, not by making it censorious and exclusive (for there are essentially worldly elements), but by making each man see in himself all the evil which he has detected in his brother. (*F. D. Maurice, M.A.*) *God's judgment and our judgment*:—I. THE PURPOSE OF GOD'S JUDGMENTS. Paul's words imply two great propositions. 1. God's chastisements are judgments. A most strange assertion, on the ordinary acceptation of judgments as special interferences of Providence to punish some special evil! But if the word means to discern between good and evil, then this strange assertion becomes merely a statement of the result which afflictions ever produce in the heart and conscience of a Christian: they make us discern the good and the evil, the fleshly and the spiritual in our own selves, as we never saw them before. Many a man in the quiet days of sickness and pain has found a light searching him, and separating the true from the false. It is ever in the whirlwind and darkness of adversity that we learn to say with him of old, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself in dust and ashes." 2. The design of God's judgment is to save us from condemnation. The spirit of the world is the choice of darkness rather than light, therefore to be condemned with the world is to be left in ever-deepening blindness to all the light and glory of God. That doom of being given up to one's self, and being ruined by the secret idolatries and evils of self, is the doom into which every one of us would fall if God's chastisements, which are judgments, did not deliver us from its peril. (1) Sometimes He breaks the concealed idol of the heart. We did not know it was an idol until it had gone. (2) Sometimes He permits us to have our own way, and allows us to discover its vanity. (3) Sometimes He prevents man's will from ever being fulfilled. This is the meaning of the chastening judgments of God. Let us accept it heartily and broadly, even when we cannot trace it. Let us not limit it to individuals. It is true of nations, and has been true of this England of ours again and again. It is true of Churches; hence the meaning of chastenings as the response to the most earnest prayers: it is God's method of revealing the hindrances to their growth, of manifesting the impediments to their spiritual power. II. THE NECESSITY OF SELF-JUDGMENT. Two questions meet us here—1. If God be judging us why are we bound to judge ourselves? Because—(1) Every chastening is a voice of mercy calling us to exercise the faculty of judgment which God has given us. (2) Past sorrow and disappointment revealed the secrecy of the heart's life, and the necessity for guarding that life. (3) If we let our wonderful inner life go unwatched, we shall need continued and repeated chastisements. 2. How is this work to be accomplished? Paul implies that we have the faculty of judgment, but dare not use it; God chastens thus that He may awaken it. In trust on His education let us judge ourselves. (1) Let us bring our spirits into His light by prayer—one flash of that light may reveal to us the meaning of our lives. (2) Guard the springs of action—the beginnings of sin. Let a man slothfully allow himself to move in a path that is dubious, and which he fears to examine, and God will hedge in his way with thorns, and send him deep, desolate sorrow, that he may not be "condemned with the world." III. THE BLESSINGS WHICH SELF-JUDGMENT WOULD BRING. 1. Confidence. But does not self-searching create doubt, and wither the energy of action? Not

when exercised in the trust that God will reveal us to ourselves. "Keep thy heart with all diligence, for out of it are the issues of life." 2. Insight into God's truth and love (ver. 28). (1) Those Corinthians are asleep because they did not judge themselves—asleep to all the beauty of the Christian sacrament. If we let our spirits go unwatched the beauty and power of sacraments will fade. (2) Let us believe that God is testing us; that Christ's light is dwelling in us; and in that belief guide our spirits and guard them; then, all God's works will become a sacrament of love and glory! (*E. L. Hull, B.A.*) *Self-scrutiny*:—Let us consider the difficulty, the advantages, and the means of forming a correct estimate of ourselves. I. THE DIFFICULTY. The portions of our character, which it most concerns us to understand aright, are, the extent of our powers, and the motives of our conduct. But on these subjects everything conspires to deceive us. 1. No man, in the first place, can come to the examination of himself with perfect impartiality. His wishes are all necessarily engaged on his own side. 2. We can always find excuses for ourselves, which no other person can suspect. Frivolous as the apology may be, it appears satisfactory, because, while no one knows its existence, no one can dispute its value. 3. Few men venture to inform us of our real character. We are flattered, even from our cradles. 4. We fondly imagine that no one can know us as well as we know ourselves, and that every man is interested to depreciate, even when he knows, the worth of another. Hence, when reproved, it is much more easy to conclude that we have been misrepresented by envy, or misunderstood by prejudice, than to believe in our ignorance, incapacity, or guilt. Nothing, also, more directly tends to swell into extravagance a man's opinion of his moral or intellectual worth, than to find that his innocence has, in any instance, been falsely accused, or his powers inadequately estimated. II. THE ADVANTAGES. 1. An intimate knowledge of ourselves is absolutely necessary to the security and improvement of our virtue and holiness. 2. The knowledge of ourselves would preserve us from much of the calumny, the censure, and the contempt of others. 3. A man who knows himself will know more of others, than one who boasts of studying mankind by mixing with all their follies and vices. 4. Self-knowledge will preserve us from being deceived by flattery, or overborne by unmerited censure. 5. He who examines himself will learn to profit by instruction. 6. If we will judge ourselves, we shall not be judged, at least, by the Judge of heaven and earth; that is, we shall not be unprepared for the judgment-seat of Christ. III. THE MEANS by which this knowledge may be attained. 1. Suspect yourselves. Do not be afraid of doing yourselves injustice. When you suspect, watch your conduct; and detect, if you can, your predominant motives. Depend upon it, you will struggle hard to deceive yourselves. Compare yourselves, then, with the Word of God, and with one another. 2. But, above all, look up to the Father of lights, lay yourself open to the eye of almighty mercy, and cry, "Lord, who can understand his errors? cleanse Thou me from secret faults." (*J. S. Buckminster.*) *The judge within*:—If the question be asked, How can a presumed criminal be his own judge? the answer lies in the constitution of the human soul. Every man has within him a faculty which discharges by turns all the offices of a court of justice. Conscience is the counsel for the prosecution; it collects the evidences of guilt, sets them out, weighs their value, marshals them in their separate and collective strength, urges the conclusion to which they point. But conscience is also the counsel for the defence. Although outside the court, it stands by no means alone. It is assisted, often to its great embarrassment, by three uninvited and very importunate junior counsel, who are very nearly related to each other—self-love, and self-conceit, and self-assertion. But yet, even on the side of the defence, conscience may sometimes have something honest and substantial to urge against the *prima facie* aspect of the case for the prosecution. And then, having concluded the case for the prosecution and the case for the defendant, conscience weighs out and balances the conflicting statements by a debate within itself after the fashion of a jury, as though it had many voices, but a single mind. And, once more, conscience, being thus warder, and counsel on both sides, and jury, clothes itself at last in the higher majesty of justice, ascends the seat of judgment, and pronounces the sentence of the Divine law; and when that sentence is a sentence of condemnation, and has been clearly uttered within the soul, the soul knows no peace until it has sought and found some certificate of pardon from the supreme Authority which conscience represents. Self-judgment in the sense recommended by the apostle is not as easy a process as might at first appear. It has several

obstacles, several enemies to encounter who have long made themselves at home in human nature, who are certain to do their best against it. And of these the first is a want of entire sincerity, and this involves a charge, the justice of which will be always disputed, but especially when it is made against the temper and disposition of men of our own time; for, probably, there is one thing on which we pride ourselves as characterising us more than the generations who have preceded us—it is that we are the devotees of truth. It might seem that we had taken as our own the old Homeric motto, "Let us have light, even if we perish in it," so strong is this passion for truth, so seemingly noble, so far-reaching, so actively at work in all directions, whether of public or of private life, around us! But is our passion for truth equally ardent in all directions?—is there not one quarter in which we shrink from indulging it? Is it not often the case that while we are eager to know everything, even the worst, about public affairs and the affairs of our neighbours, about persons high in state, and about our humblest acquaintances, there is one state of affairs, and there is one person about which the great majority of us is often content to be very ignorant indeed? A second enemy to a true self-judgment is moral cowardice. Observe, I say moral cowardice—a very different thing from physical. The man who could head a storming party without a minute's hesitation is not always willing to meet his true self. If the truth is to be told, are not a great many of us like those country folk who are afraid of crossing a churchyard path after nightfall, lest they should see a ghost behind a tombstone? Our consciences are but cemeteries, in which dead memories are buried close to or upon each other in forgotten confusion. Some of you may have noticed an account of the conduct of a distinguished and learned Englishman who nearly lost his life in Egypt a short time ago. He was travelling in order to prosecute his favourite studies, and was returning to his boat on the Nile, after examining some antiquities in the neighbourhood, when he trod by chance on a cerastes—a snake of the species one of which, nineteen centuries ago, ended the life of the fallen Cleopatra. When he felt that he had been bitten, and a moment's glance had shown him the deadly reptile, he lost not a moment in making his way to the boat, which was, happily, only a few yards distant. He called for a hot iron, and then, with his own hands, he applied it to the wound, holding it there until he had burnt out the poisoned flesh down to the very bone. "Had you acted with less decision," so said a distinguished physician to him on his return to Cairo, "your life must have been forfeited." With matters of conscience we, it seems, are less capable of heroism, though a great deal more is really at stake. A third enemy to a true self-judgment is the lack of perseverance. As we are constantly being tempted, and often yielding more or less to temptation, we should be constantly bringing ourselves to the bar of conscience, which is the bar of God. Unless we take care, the determination to persevere, to be true to ourselves, is likely to become weaker and more intermittent as our natural faculties decay with the progress of time. Much will take place within which will never have been reviewed on this side the grave. There have been sovereigns of earthly realms—such as the Roman Emperor Hadrian, and the Caliph Haroun Alraschid—whose senses of the responsibility of empire have been such as to compel them to do more than official duty would prescribe, to inspect their dominions and to visit their subjects as far as they could personally, perhaps in disguise, and so to relieve distress and to encourage meritorious efforts, and to correct injustice, and to promote well-being and prosperity, and thus to strengthen the defences of the Empire, and remove the motives to insurrection and disorder. And if a man, as a Christian, should be absolute ruler within and over his own body, if his conscience is true, he best self-governs as well as reigns if it does not hold its office merely at the good pleasure of a democracy of passions, each of which is playing for its own hand, and which collectively may proclaim a republic in the soul to-morrow morning, and send their present ruler about his business—no doubt with a pension. If, I say, a triumph of all the forces of moral disorder is not to take place within the human soul, its ruler must be constantly inspecting it, constantly judging it, that he may finish his royal course with joy, and arrest the stern judgment that must else await him by thus constantly anticipating it. The motive for this self-judgment follows—"We should not be judged if we would judge ourselves." Does this mean that a man who deals truly and severely with himself may always expect to escape human criticism? This is only very partially true. It is true, no doubt, that so far as we judge ourselves in matters which affect our intercourse with others, endeavouring to bring that intercourse into

strict accord with the principles and the terms of the law of Christ, we shall diminish the opportunities for hostile criticism on this score. In this sense self-judgment brings with it in this world its own reward. In whatever degree we cultivate self-discipline—the sincere, pure, humble, kindly, patient temper which is prescribed by the teaching of our Lord Jesus Christ—in that degree we diminish the friction with our brother men in the struggle of our own common life, and so we escape the judgments which such friction provokes. But it does not follow that those who judge themselves severely are thereby always excepted from the unfavourable judgments of other men, for a very large number of men not only pass judgments upon the words and acts of others of which they can take some sort of cognisance, but also, and, strange to say, with equal confidence, upon the motive and secret characters of others, of which, from the nature of the case, they can have no real knowledge whatever. Added to which the great majority of men resent, perhaps almost unconsciously, a higher standard of life and conduct than their own. When one of the greatest of the heathen set himself to consider what would happen if a really perfect man were to appear upon the earth, his decision was an unconscious prophecy. "Men," he said, "would put such a man to death." Men who are not themselves holy are impatient of holiness, and pass hard judgments, if they can do nothing more, on those who aim at it; and thus it has happened that all the great servants of God, although judging themselves severely, have been again and again judged by their fellow-men with much greater severity. So it has been with nearly all the finest characters in the Church of Christ. They have passed their lives constantly under a storm of calumny and insult, and only when they have left the world have they been recognised as having been what they were. Nor is this wonderful in the case of those who at their very best only approached perfection, if it was also true in His case who alone was perfect. A man, then, who judges himself severely cannot on that account expect to disarm human judgments; but he may do much more: he may anticipate, and by anticipating he may arrest, the judgments of God, for the judgments of God light not on all sinners, but only on unrepentant sinners; and self-judgment is the effect and expression of penitence—it is the effort of the soul to be true to the highest law of its own being, which is also the law of its Creator. Self-judgment shows us what we are. It does not of itself enable us to become other than we are; it does not of itself confer pardon for the past or strength to do better in the time to come. It bids us look out of and beyond ourselves to a Divine compassion which is also a Divine justice, which, if we will, we can, by that complete and whole-hearted adhesion of the soul to truth, which the Bible calls faith, make in reality and for ever our own. It makes a man pray at once more intelligently and more earnestly—more intelligently because when he has had himself up for a strict judicial investigation at the bar of his conscience he knows what he needs, not in a vague way, but in detail, and precisely instead of complaining to God in general terms of the corruption of his fallen nature—a complaint which makes him in his own estimate not worse than any of his neighbours—he lays his finger upon certain acts of evil which he, and he only, so far as he knows, has committed. He prays as for his life, and when his prayer is crowned with victory he understands what he owes to having judged himself honestly, and how, having judged himself, he will not, through God's mercy, be judged as an unrepentant sinner at the last. (*Canon Liddon.*)

Vers. 33, 34. **When ye come together to eat, tarry one for another.**—"*Tarry one for another*":—1. These words glance at a state of things of which happily we can form little idea from any existing analogy. No one thinks now of bringing or sending food to satisfy his hunger. No one thinks of making distinctions between rich and poor, nor of beginning, in violation of the principle of fellowship, to eat and drink before the rest. We all tarry one for another. 2. But are not these words full of meaning and value even to us? You sometimes picture to yourselves the Church lifted high above the world, with aspects and motions to the world above. But innumerable ties bind her also to the earth. She looks on to victory and rest, but also far around, to see who are coming to share in it. She makes no tarrying, and yet she tarries for all who need her help. Tarry—I. For THE YOUNG. You cannot look for the steady tread of those who have long been in the way in the case of those who are just coming into it. Joseph and Mary went a day's journey homeward before they missed their Son. So I seem to see the Church of manhood and womanhood more than a day's journey ahead, with

no yearning desire after the Church of adolescence. But when they found the young Jesus He was in the temple about His Father's business. Reverence the children—the Church of the future. It is not given to fathers and mothers to divine all that their children may yet be and achieve. Tarry for them. Help the struggling thought; throw gentle airs and warm sunshine around the budding affections. Say "well done" when it has been well done. And when ye come up to the chief festival of life, do not seem as if you could comfortably come alone. Say to them, "Come with us," until they respond, "We will go with you, for we perceive that God is with you." II. FOR THE WEAK. 1. There never was an army without the sick and lame. But they are cared for as true soldiers. There never was a family of many children that had not some weaker than the rest. Where the law of love prevails, they are cared for in proportion to their weakness. Have you heard how in a band of workmen there are weak men; and when the others see their weakness, they will edge in a little help on each side, so as to keep that part of the work square with the rest, that the weak may claim full wage at the week's end? 2. "We, then, that are strong ought to bear the infirmities of the weak." The tender spirit of the New Testament in regard to weakness and the weak is everywhere. It had its source in the heart of our blessed Lord, who had compassion on the multitudes when He saw them. It filled the hearts, and it pervades the writings of His apostles. It is one of the notes of the true Church. It is her law which I now enforce. Some are fainting; but when they have rested awhile they will come. Some are hungry; when they are fed they will be stronger. Some have been sick; nothing can recruit them but time and gracious weather and kindly nourishment. Tarry one for another, and the weak shall be as David, and David as the angel of the Lord. III. FOR THE DOUBTING. Not for the captious and the insincere, but for those who are honestly seeking for light. 1. A company of people, travelling through a forest, come to a place where many paths meet. Most of them are in no doubt which path to take. But some are in doubt. How, then, should they be treated by those from whom they part? Are we to cry, "Farewell; we shall see you no more. Go your ways into famine and death"? Are we not rather to say, "We shall tarry for you; not indeed by staying our own progress, but by calling to you, by lighting our camp-fires at night, that you may see where we halt? You will not go far without seeing that you are wrong, and then take the path that leads right into ours. We shall be waiting for you." 2. There are many wanderers that are to be waited for. There are honest doubts, only to be resolved by time and light. IV. FOR THE STRICKEN. They are perhaps out of sight; for they are apt to fall out of the company. As the great Sufferer, now the great Conqueror, waits for us all, let us wait for one another. V. FOR THE WHOLE WORLD. Enemies as they are now, in the future they are to be friends. Let none doubt how the long conflict is to end. The Church can never submit herself to the world; but the world shall ground its weapons, and hold out the hand of friendship to the Church, and the conciliation shall be perfect. Conclusion: But to those of whom we have been speaking, for whom we have asked all patience and consideration, I would say, Be sure that you do not wait. Make haste; others are tarrying for you. (*A. Raleigh, D.D.*) *One missing*:—Sir Michael Costa was having a rehearsal with a great number of singers and musicians. When the mighty chorus pealed forth with the strains of the organ, the beating of drums, and the clashing of cymbals, one man who played the piccolo (a small kind of flute with very high notes) thought he was not needed and ceased to play. The conductor suddenly stopped, threw up his hands, and when all was quiet, cried, "Where is the piccolo?" The keen ear of the master missed it, and he felt that the chorus was incomplete. How many are missed by the great Master of assemblies, when He gathers His friends into His banqueting house!

CHAPTER XII.

VERS. 1-31. **Now concerning spiritual gifts, brethren, I would not have you ignorant.**—*Spiritual gifts*:—The particular gifts to which St. Paul was referring were not exactly as a whole like anything that is to be witnessed in the Church now. They produced effects which challenged the attention of the eye and the ear, and were calculated to fire the imagination. St. Paul mentions nine of these gifts. Of

these the word of knowledge, the word of wisdom and prophecy, were such as might be found on no inconsiderable scale at the present day diffused in the Church of Christ. The word of wisdom would seem to be an eminent power of apprehending revealed truth in its relations towards the general field of human thought and human knowledge—as we should say, of apprehending it philosophically. The word of knowledge implies an insight into the several departments of revealed truth, and into their mutual relations towards each other; while prophecy means not simply prediction of the future, but especially the power of stating truth and duty clearly and forcibly to others. And the gift of faith here mentioned would be probably something distinct from the faith of ordinary believers—an extraordinary illumination of the believing soul, making God and the world unseen so vividly present to it that all obstacles to duty seem for the time straightway to vanish. This, too, is to be found in some gifted Christians in all ages of the Church. The five other gifts are at least less ordinary. There were Christians at Corinth who had the gift of healings, and others a more extended gift of working miracles; cases, these, plainly, in which the fire of the Holy Ghost, possessing, enlightening, warming the believing soul, made itself felt through the soul and body of the believer upon surrounding nature, and produced effects for which no natural causes that were known would account. Others, again, had the gift of discerning spirits—something deeper, that is, than any insight into character, although analogous to this great and uncommon gift. A power they had of seeing in other souls the exact endowment with which the Holy Ghost had furnished them—what in them was really the work of grace—what only the counterfeit of nature. Others, again, spoke with tongues—probably, as at Pentecost, in foreign languages, sometimes with a view to missionary work among the strangers who were to be found about the port and in the streets of Corinth; probably also, and more frequently still, in a mystic language to which no known human tongue corresponded, yet in which an entranced and illuminated soul might at times alone be able to express itself. Others, again, had the gift of interpreting tongues—probably the mystic language of devotion, which, but for the gifted interpreter, would have died away upon the ear of the audience without leaving even an idea behind. It was natural that the exercise of such endowments as these should have led to a great deal of discussion at Corinth, where the subject was continually and practically brought before the eyes and ears of Christians. Questions were eagerly asked; they were often hastily and erroneously answered. They were at last referred to the apostle. St. Paul answers these questions, and in doing so he lays down principles of permanent and vital importance. First, every single gift, he says, even the very least, is important, because all come from a single source—the Divine and eternal Spirit living and working in the Church of Christ. Secondly, he rules that the gifts do differ in importance, and that their importance is to be measured by their practical value to the soul and to the Church of Christ. On this account he decides that the gift of tongues which excited such extraordinary enthusiasm at Corinth is really a less important gift than the relatively quiet and tame gift of teaching or prophecy, simply because the latter is of greater service to others—of greater service to the Church. Thirdly, he will not allow that the possession of any gift whatever ought to make the possessor an object of jealousy. Being a gift it implies no sort of merit in the possessor at all, but only in the giver. It is given, too, not for the advantage, not for the credit of the possessor of it, but simply for the good of the Church at large. No gift, accordingly, could be possessed by the heathen outside the Church who cursed the blessed name of Jesus; and no gift rendered its possessor independent of others in the holy body, or could be wholly monopolised for the advantage of the possessor. The eye could not possibly say to the foot, "I have no need of thee." And, lastly, all these gifts were inferior to those which were shared by all Christians, even the very humblest in a state of grace—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, especially the graces of faith, of hope, of charity. Especially were they inferior to the last and greatest of these, the grace of charity—the love of God for His own blessed sake because He is what He is; the love of man in and for God. The importance of this knowledge to us at the present day appears to me to be undeniable, for we live at a time when men are disposed to ignore the very existence of the spiritual world—the presence and action of the Holy Comforter upon the souls of men. This is, perhaps, partly a reaction from some fanatical ideas about His work which were to be found here and there in a past generation; but it is much more largely due, I apprehend, to the immense place which the material

universe holds in the thoughts and especially in the imaginations of the present generation. We have explored the realm of matter; we have subjugated it; we have made it at once our friend and our slave in ways undreamt of by our forefathers. Beneath all material splendour, even the greatest, there is at bottom an aching void, because man was made for something higher and nobler than matter —because he cannot find his real satisfaction in matter. He was made for God, and all that reminds man of his real destiny—yes, I will say it, of his true nobility —has a claim upon his ear and upon his heart that cannot be permanently ignored. And when the apostle cries, "Concerning spiritual gifts, brethren, I would not have you ignorant," he touches a chord to which man sooner or later responds, because in his deepest self man is, and knows himself to be, a spirit. His real self is a deeper and more central thing than can be touched by these merely outward surroundings; and therefore man cannot permanently, even in this very metropolis of the world's material civilisation, forget that higher gifts than any which matter can furnish him are really within his reach, and that he does not well to be ignorant of them. But then some who know that something higher than matter is their true aim and portion do not always fix their eye upon the really spiritual. They mistake intellect for spirit. But man's reason and thought is but an instrument of his deepest self—of his indestructible personal being. Spiritual gifts are higher, far, than merely intellectual gifts. The latter imply nothing as to the moral excellence of the inmost being itself. Voltaire's brilliancy was undeniable, but who would exchange solid peace of soul for a power of making the epigrams which delighted Paris, but which could not bring one hour of true rest or happiness to their gifted author? Do I say that material or intellectual gifts are worthless? God forbid! They have, too, come from Him. His gifts to the old heathen world, its astonishing cultivation of reason, of fancy, of language, its vast and varied efforts in the way of constructive enterprise, its burning passion, its abundant genius for art, its vigorous talent for administration and for government, were and are still worthy as coming from Him. Even although these gifts were frequently, or, rather, almost as a matter of course, misused, debased, by the pervading presence of sin, they were in themselves admirable, and we do well to honour and admire them if only because of their Author. And all that He has given in addition to the modern world, outside the kingdom of His Son, and independently of it—our material and intellectual progress in all its departments—is matter not for depreciation, still less for secret fear, but for thankful and generous acknowledgment, if only we remember that there are higher gifts beyond; that, when our architects, our merchants, our engineers, our historians, our poets, our metaphysicians, have done their best, there still remains a sublimer sphere from which an apostle whispers, "Concerning spiritual gifts, brethren, I would not have you ignorant." Doubtless we here touch, as so often in the kingdom of Jesus Christ, upon mystery—that is to say, upon a truth of the reality of which we are convinced, but the full account and reason of which is, in our present state of being and knowledge, beyond us. Who shall attempt to picture, much less to describe, the process whereby He, the Eternal, the Uncreated, overshadows, enwraps, penetrates, moulds, changes, burns, our finite and created spirits, bathing them, if we will, through and through with His light and with His warmth, endowing them with powers which, according to the original terms of their natural structure, are altogether strange to them, fitting them by anticipation here, amid the scenes of sense and time, for a higher and a better world? Who indeed shall say, since who knows enough of the nature and intrinsic capacities of spirit to attempt the description? From age to age the gifts of the Spirit may vary in their form; substantially they are the same to the very end of time; and, next to the atoning death of Jesus Christ and the power of His blood to cleanse our sins, there is no fact of equal practical importance to human beings who are living and must die. In conclusion, one or two practical considerations. Now these words furnish us with a guide to the true idea of education, with a test and criterion of some current educational theories. When I hear of schemes of education which are only schemes for packing the mind full of facts, and which include among those facts almost everything except what bears upon that one subject which it is of most importance for a human being to know, a voice from above sounds in my ears, "Concerning spiritual gifts, brethren of this generation, I would not have you ignorant." What will it profit to have measured and weighed out the whole realm of matter—to have explored and studied all the achievements of human thought; if, after all, God's gifts to the soul—His gifts of a new birth, of a real

redemption, of a new insight into truth, of a robe wherein one day the soul may appear even before Him in His sanctity and in His justice without trembling and without confusion—if these are altogether ignored? So, too, in the sentence of the apostle I see a rule for forming friendship. Perhaps before the idea of a universal brotherhood in Christ had dawned upon the conscience of the world, a single sincere attachment between two human beings had a significance which we to-day can with difficulty appreciate. But, at any rate, the ancients were right in estimating very highly the moral importance of friendship; for a friend—and there is scarcely a truth which a young man ought more carefully to lay to heart—a friend at once reflects and moulds character. His influence penetrates in a thousand ways into the recesses of thought and of feeling. He leaves his mark there, most assuredly. He is a help or a hindrance; he is a blessing or a curse, as the case may be. What is his real character? What are the qualities of his heart? What, properly speaking, are his spiritual endowments? What is his amount of faith in the unseen—of hope in an eternal future—of love of God and of man? And, lastly, here is a rule for all steady and systematic efforts at self-improvement. Let us make the most of the means of grace, as they are termed, while we may. Of the certificated channels through which these gifts must reach us—of prayer, first of all, of the Divine Scriptures, of the holy sacraments—life is too short, my brethren, to allow any man to know or to do everything. There is much of which we may safely, and even profitably, be ignorant; but as immortal beings we dare not ignore, we dare not neglect, the gifts which the eternal Spirit bestows upon us here that hereafter they may robe us in a happy immortality. (*Canon Liddon.*) *Concerning spiritual gifts:*—1. This Epistle is well fitted to disabuse our minds of the idea that the primitive Church was in all respects superior to the Church of our own day. We turn page after page and find little but contention, errors, immorality, &c. 2. At this point, however, the primitive Church is differentiated from our own, and it would have been surprising had the revolution which Christianity introduced not been accompanied by abnormal manifestation. The new Divine life, suddenly poured into human nature, stirred it to unusual power. People who yesterday could only condole with their sick friends, found to-day that they could impart to them vital energy. Men brought up in idolatry and ignorance suddenly found their minds filled with new and stimulating ideas which they felt impelled to impart. 3. The Spirit of Christ does not produce these manifestations now because—(1) They are no longer required. When you sow a plot you stick twigs round it that the unseen plant may not be trodden down, but when the plants have become as tall as the twigs, then these are useless. So miracles helped the young Church's growth; but she has now become sufficiently visible and understood to need them no more. (2) The disturbances produced by the first impact of these new Christian forces could not be expected to continue. New political or social ideas suddenly possessing a people, as at the French Revolution, inspire with an energy which cannot be normal. 4. Nothing could be more natural than that these gifts should be overrated. They came to be prized for their own sake, and, as usual, what was useful could not compete with what was surprising. 5. Paul now explains the object of these gifts and the principle of their distribution. (1) He reminds them that their previous history sufficiently explained their need of instruction (vers. 1, 2). The first thing needed to guide them, therefore, was a criterion by which they could judge whether so-called manifestations of the Spirit are genuine or spurious (ver. 3). Very early men were found in the Church who could not reconcile themselves to the accursed death of Christ. They believed in His gospel, miracles, kingdom, but the Crucifixion was a stumbling-block. And so they held that the Divine Logos descended upon Jesus at His baptism, but abandoned Him before the Crucifixion. This degradation of Jesus was not to be tolerated, and to own His lordship was the test of a man's Christianity. And this is the only sure test to-day. No wonderful works he may accomplish prove his possession of Christ's Spirit (Matt. vii. 22, 23). (2) And as to the gifts themselves, they should be no cause of discord, for they have everything in common: they have their source in God; they are for Christ's service; they are forms of the same Spirit (vers. 4–6). (3) The new life assumed various forms and sufficed for all man's needs. As the sun in spring develops each seed according to its own special character, so with this new spiritual force. Christian influence does not clip all men after one pattern like trees in an avenue, but causes each to grow according to his own individuality, one with the rugged irregularity of the oak, another with the orderly richness of the plane. 6. That society is an organism similar to the

human body, is not an exclusively Christian idea. It was a common Stoic doctrine, and in the earliest days of Rome Menenius Agrippa uttered his fable which Shakespeare has helped to make famous. But although this comparison is not new, it is now being more seriously and scieutifically examined and pushed to its legitimate conclusion. Paul suggests—I. THAT THE UNITY OF CHRISTIANS IS A VITAL UNITY (ver. 13). This unity is not a mechanical unity, as of shot in a bag; nor a forced unity, as of wild beasts in a menagerie; nor a unity of mere accidental juxtaposition, as of passengers in a train. But as the life of the human body maintains all the various members and nourishes them to a well-proportioned and harmonious growth, so is it in the body of Christ. II. THAT THE EFFICIENCY OF THE BODY DEPENDS UPON THE MULTIPLICITY AND VARIETY OF ITS MEMBERS (vers. 17, 19). The lowest forms of life have either no distinct organs or very few; but the higher we ascend the more numerous and distinctly differentiated are the organs. The same law holds good of society. Among uncivilised tribes each man is his own farmer or huntsman, and his own priest, butcher, cook, and clothier. But as men become civilised the various wants of society are supplied by different individuals, and every function is specialised. The same law necessarily holds true of the body of Christ. In a society in which Christianity is just beginning to take root, it may fall to one man to do the work of the whole Christian body, &c. But as it advances towards a perfect condition its functions and organs become as multifarious and distinct as the organs of the human body. Every member therefore has something to contribute to its good and to the work it does. And it is for him to discover what his Christian instincts lead him to. The eye does not need to be told it is for seeing, or the hand that it is for grasping. And where there is true Christian life, it matters not what the member of Christ's body be, it will find its function, even though that function is new in the Church's experience. III. THAT AS THERE IS TO BE NO SLOTHFUL SELF-DISPARAGEMENT IN THE BODY OF CHRIST, SO MUST THERE BE NO DEPRECIATION OF OTHER PEOPLE (ver. 21). When zealous people discover new methods, they forthwith despise the normal ecclesiastical system that has stood the test and is stamped with the approval of centuries. One method cannot regenerate and Christianise the world any more than one member can do the whole work of the body. Paul goes even further, and reminds us that the "feeble" parts of the body are "the more necessary"; the heart, the brain, the lungs, &c., are more necessary than the hand or the foot, the loss of which no doubt cripples, but does not kill. So in the Church it is the hidden souls who, by their prayers and domestic godliness, maintain the whole body in health and enable more conspicuously gifted members to do their part. Contempt for any member of the body of Christ is most unseemly and sinful. IV. THAT "THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL," and not for the glorification of the individual. However beautiful any feature of a face may be, it is hideous apart from its position; so is the Christian who attracts attention to himself and does not subordinate his gift to the advantage of the whole body of Christ. If in the human body any member is not subservient to the one central will, that is recognised as disease: St. Vitus' dance. If any member ceases to obey the central will, paralysis is indicated. And equally so is disease indicated wherever a Christian seeks his own ends or his own glorification, and not the advantage of the whole body. (*M. Dods, D.D.*) *Of spiritual gifts*:—1. The ancient prophets had clearly predicted that the Messianic period should be attended by a remarkable effusion of the Holy Spirit. Our Lord, before His crucifixion, promised to send the Holy Ghost (John xiv., &c.), and after His resurrection He said, "These signs shall follow them that believe," &c. (Mark xvi. 17, 18; *cf.* Acts i. 5). On the day of Pentecost these promises and prophecies were literally fulfilled. 2. The peculiarity of the new dispensation consisted—(1) In the general diffusion of these gifts. They were extended to all classes—(2) In their wonderful diversity. 3. Under circumstances so extraordinary it was unavoidable that many disorders should arise. (1) Some claimed to be the organs of the Spirit, who were deluded or impostors. (2) Some were dissatisfied with their gifts, and envied those whom they regarded as more highly favoured. (3) Others were inflated, and made an ostentatious display of their powers. (4) Many persons were desirous to exercise their gifts at the same time. 4. To the correction of these evils the apostle now devotes himself. Note—I. THE CRITERION BY WHICH THEY MIGHT DECIDE WHETHER THOSE WHO PRETENDED TO BE THE ORGANS OF THE SPIRIT WERE REALLY UNDER HIS INFLUENCE. Do they blaspheme Christ or do they worship Him? If they recognise Jesus as Lord, then they are under the influence of the Holy Ghost (vers. 1-3). II. THESE GIFTS, whether viewed as graces of the Spirit, or as forms

of ministering to Christ, or the effects of God's power, ARE BUT DIFFERENT MANIFESTATIONS OF THE HOLY GHOST, AND ARE ALL INTENDED FOR THE EDIFICATION OF THE CHURCH (vers. 4–7). III. THEIR ARRANGEMENT. 1. The word of wisdom and the word of knowledge. 2. Faith, the gift of healing, the power of working miracles, prophesying, and the discerning of spirits. 3. The gift of tongues and their interpretation (vers. 8–10). IV. THEY ARE NOT ONLY THE FRUITS OF THE SPIRIT, BUT ARE DISTRIBUTED ACCORDING TO HIS SOVEREIGN WILL (ver. 11). V. THERE IS IN THIS MATTER A STRIKING ANALOGY BETWEEN THE CHURCH AND THE HUMAN BODY. For—1. As the body is one because animated by one spirit, so the Church is one because of the indwelling of the Holy Ghost. 2. As the unity of life in the body is manifested in a diversity of organs and members, so is the indwelling of the Spirit by a diversity of gifts and offices. 3. As the very idea of the body as an organisation supposes this diversity in unity, the same is true in regard to the Church. 4. As in the body the members are mutually dependent, and no one exists for itself alone, so also in the Church. 5. As in the body the position and function of each member are determined by God, so also these gifts are distributed according to the good pleasure of their Author. 6. In the body the least attractive parts are those which are indispensable to its existence, and so in the Church it is not the most attractive gifts which are the most useful. VI. INFERENCES FROM THIS ANALOGY. 1. Every one should be contented with the gift which he has received just as the hand and the foot are contented with their position and office in the body. 2. There should be no exaltation of one member of the Church because of his gifts. 3. There must be mutual sympathy between the members of the Church, as there is between the members of the body. One cannot suffer without all the others suffering with it. No one lives, or acts, or feels for itself alone, but each in all the rest (vers. 12–27). Conclusion: What the apostle had said with regard to these spiritual gifts, applies in all its force to the various offices of the Church, which are the organs through which the gifts of the Spirit are exercised (vers. 28–31). (*C. Hodge, D.D.*) *Spiritual gifts*:—I. THE DISTRIBUTION OF SPIRITUAL GIFTS. 1. The distribution is as varied as that of bodily and earthly gifts. (1) One penetrates into the depths of the wisdom of God in nature, history, human life, and in the plan of salvation. (2) Another communicates the sum of human knowledge in books or by speech. (3) To another there is given a special spiritual power which is able to sustain him under the most trying circumstances. (4) Or there are gifts of miracles, prophecy, discerning of spirits, tongues. Our own time is not wanting in spiritual gifts. Think of the spirit of investigation, and of the multitude of singers, preachers, leaders, and praying men. No village is too small in which may not be found a trace of spiritual gifts. 2. There are gifts enough, but no one person possesses them all. Hence all man-worship is entirely out of place. No self-exaltation is permissible. Every one has his limitations, which he cannot transcend without paying the penalty. And hence all discontent at our time and art is also out of order. 3. Every one has some kind of a gift. Often there creeps over us a feeling of gloom in view of more glorious gifts and greater successes on the part of others. But in God's sight humility and fidelity are of more avail than glory and splendour. Employ, then, thine own gifts without envy and without hindrance. He that cannot construct a magnificent park can plant roses in his little family garden. II. THE RIGHT USE OF SPIRITUAL GIFTS. 1. "There are diversities of gifts," but what is the Spirit whence they come and which they serve? The greater the gifts the greater the responsibility; a Saul becomes a Paul, but how many have reversed this course! 2. "There are differences of administrations." 3. There are diversities of operations. 4. But the manifestation of the Spirit is given to every man to profit withal. (*K. Gerok, D.D.*) *Spiritual gifts and inspiration*:—I. THE APOSTLE LAYS DOWN A BROAD GENERAL PRINCIPLE RESPECTING SPIRITUAL INSPIRATION (ver. 3). 1. This made the broad separation between the Church and the world, and is far above all distinctions as to gifts. It is far more important to ascertain that a man is a Christian than what sort of Christian he is (vers. 4–6). In what we differ from the world and not in what we differ from other Christians consists our distinction in the sight of God. Does baptism teach of a difference between Christians (ver. 13)? There are varieties, but they are all of "the selfsame Spirit." 2. Let us bring this home personally. What is it that waked up the energies of these Corinthians most? Was it that which stimulated the apostle at Athens (Acts xvii. 16)? or was it rather the difference between party and party? What is it that wakes up the polemical energies of this day? Is it opposition to evil, or is it opposition to some doctrine held by other Christians? Were half

the energy spent in trampling down sin which is spent in religious controversy, the kingdom of God will soon be established in this world; but "if ye bite and devour one another, take heed that ye be not consumed one of another." II. THE PLACE AND VALUE ASSIGNED BY ST. PAUL TO DIFFERENCES OF SPIRITUAL GIFTS. 1. These differences are the very conditions of Christian unity. The distinction between a society and an association is that artificial association binds man to man on the principle of similarity, while natural society binds men together in diversity. The idea of the Church presented in the Bible is that of a family which is not a union of similarity, for the father differs from the mother, &c., and yet together they form a most blessed type of unity. 2. St. Paul carries on this principle, and draws out of it special personal duties; he says that gifts are granted to individuals for the sake of the whole Church. After this he applies the principle to—(1) Those possessed of inferior gifts. These are—(*a*) Not to envy. Observe here the difference between the Christian doctrine of unity and equality, and the world's doctrine of levelling all to one standard. The intention of God is not that the rude hand should have the delicacy of the eye, or the foot power of the brain, but to proclaim the real equality of each in mutual sympathy and love. (*b*) Not to despond. There are few temptations more common to ardent spirits than to repine at their lot, believing that in some other situation they could serve God better. St. Paul says that it is the duty of every such man to try to be himself, to do his own duty; for here in this world we are nothing apart from its strange and curious clockwork; and if each man had the spirit of the Cross it would not matter to him whether he were doing the work of the mainspring or of one of the inferior parts. (2) Those gifted with higher powers. These duties were—(*a*) Humility. They were not to despise those who were inferior. As with the natural body the rudest parts are the most useful, and the delicate parts require most care, so is it with the body politic; the meanest trades are those with which we can least dispense. (*b*) Sympathy (ver. 26). How little, during eighteen hundred years, have the hearts of men been got to beat together! Nor can we say that this is the fault of the capitalists and the masters only, it is the fault of the servants and dependents also. (*F. W. Robertson, M.A.*) *The work of the Spirit in modern life:*—What the apostle saw the Divine Spirit doing on the limited area of the early Church, we can see Him doing at large in modern civilised society. Wherever the minds of men are kindled into activity, redeeming them from the thraldom of merely animal existence, there the inspiration of the Divine Spirit is at work. Of this the grandest forms are—I. THE SATISFACTION OF THE PASSIONATE DESIRE FILLING SO MANY HEARTS, EAGERLY ASKING, WHAT IS TRUE? For that is equivalent to, What is Divine? What is it that really represents to us God's thought and way of working? 1. This gift of the Spirit of truth is condemned by the worldly-minded, because it leads men to question what seems settled. 2. Men under the inspiration of this Spirit are not all impelled into the same departments of inquiry. (1) One man goes off upon the scientific track and wants to know the truth about the outward universe. (2) Others again, feeling that mountains and rivers and animals can tell them little about the most entrancing matter, turn to ask, What is the nature of God and His relation to man? That which inspires this question is the voice of the great Father saying within us, "Seek ye My face." II. THE REVELATION OF BEAUTY. 1. The faculty which perceives the beautiful, wrought on by the Divine Spirit, was never so generally active as at the present day. (1) One of the most remarkable developments of the human mind is its recent awaking to the beauty and poetry of the external nature. The elder poets and painters did not go to nature for the inspiration of their masterpieces, but to man and to mythology. People travel in thousands over seas and continents to see a grand waterfall, or a sublime range of mountains. (2) Musical thought and feeling again has never attained to such wonderful expression, and in the whole history of the world we have never heard such bursts of glorious song as we have heard from Bach, Handel, &c. 2. I know that neither poetry, nor painting, nor music, will of themselves renew a man's moral nature; but if you can inspire along with the love of truth and goodness a love of the grand and the beautiful, you have done a great deal to assist the more direct religious influences. 3. The day will come when religion shall be more closely associated with its natural friends of culture and art, and in combination shall consecrate the family life and drive out the demon of intemperance. III. THE GIFT OF GOODNESS OR BENEFICENCE. 1. Gifts of healing were among the spiritual gifts, and we must surely reckon them amongst the most precious gifts vouchsafed to modern days. Human life is besieged by a whole army of diseases and dangers, both of mind and body, so that he who gives

his whole mind and energy to prevent, or to heal them, is a gift of God to the sufferer. When every medical man shall become a deep student of his art, seeking for all the new light which God sends, untrammelled by the traditions merely of his profession, he will become a faithful minister of that Spirit who has called him to His Divine work, and an unspeakable blessing to society. 2. "Government" is another item. This, whether local or imperial, must be regarded as one of the greatest of modern boons. Any one who helps to govern a city well, to promote the health and security of its inhabitants, even though he may get scant gratitude for his services, is as clearly a minister of God as he who preaches the gospel. And any man who helps to govern a nation well, who seeks to lead a people on by just laws and wise policy, stands in the front rank among God's eminent servants. The prosperity of a whole nation depends upon such men being at the helm of the national ship. 3. Gifts of speech have become ours in a far more wonderful way than those of the Apostolic Church. The universe has become vocal, and the distant sun and planets are full of speech, telling us something of their own tale. The buried monuments of extinct empires have arisen to tell us the story of their history. Languages which were spoken in the grey dawn of the world speak to us again through the labours of scholars who have wrought at ill-requited work. Nearly all the speech and dialects now spoken in the wide world have been mastered and made intelligible to us. The eastern world speaks to the western as easily as two persons conversing in the same room, and the telegraph girdles the globe with fiery thought and flashing speech. And consider how the channels of communication from mind to mind are multiplied in all civilised communities. There is the greatest of all modern miracles—the daily newspaper, and it would be endless to speak of the books and periodicals that are printed in all departments of inquiry or imagination. And then consider how God has gifted some men with the powers of speech as orators. Think what this modern English tongue becomes in their use of it—flexible, rich, majestic, for the expression of every variety of thought and feeling. (*C. Short, M.A.*) *The unity of the Christian Church is its diversity*:—1. There are various believers, but one faith (vers. 1–3). 2. There are various ordinances, but one Ordainer (vers. 4–6). 3. There are various operations, but one work (vers. 7–11). (*Pastor Pfeiffer.*) *The Christly assembly*:—Every member of this community—I. HAS PASSED THROUGH A RADICAL CHANGE (vers. 1–2). 1. This is a change from the spirit of the Gentiles or the world to the Spirit of Christ—the most radical change that can take place in a man. 2. This is described—(1) Negatively. No man who has experienced it has anything irreverent or profane in his spirit towards Christ (ver. 3). (2) Positively (ver. 3). "Can say," not of course merely the words, for all could easily do that, but with the heart and life. 3. This is the production of the Holy Ghost. No man is a member of the true Church who has not come under the control of the Spirit of Christ. There are such who are found in no Church, and there may be Churches where no such are found. All such, however, wherever found, belong to the Church of the "first-born written in heaven." II. HAS RECEIVED SPECIAL ENDOWMENTS FROM GOD (vers. 4–12). 1. These may be divided into—(1) Those of intellect. "Wisdom," "knowledge," &c. (2) Those of "faith," operating faith in words, deeds, and "discernment." (3) Those of language. "Tongues," speaking and interpreting. 2. Now all responsible men have—(1) Intellect of some kind and amount. (2) Faith of some sort. Man has an instinctive tendency to believe, hence his credulity is proverbial. And he is necessitated to believe; he could not carry on the business of life without faith. (3) A language of some kind or other. 3. The man who has come into possession of the Christly Spirit and purpose, and is thus a member of the genuine Church, will receive—(1) A new force and elevation of intellect. (2) A new object and energy of faith. (3) A new style and emphasis of expression, a new tongue. 4. This great variety of endowments reveals—(1) The sovereignty of the Spirit. Why did He bestow any at all? Still more, why so different to different men? The only answer is because it pleased Him so to do. "He worked all things after the counsel of His own will." (2) His affluence. He is the inexhaustible Fountain, not only of all life, but of all spiritual endowments. (3) His benevolence. All these varied endowments are for "profit." 5. Since all our endowments are the free gifts of God, there is no reason for those of the humblest to be dissatisfied, nor for those who have the most splendid to be exultant. III. SHOULD REGARD THESE ENDOWMENTS AS PARTS OF A VITAL WHOLE, *i.e.*, of the "body of Christ." As the soul resides in, directs, and reveals itself in the body, so Christ in the true Church (ver. 12, &c.). Great is the variety in the various faculties, organs,

and parts of the human body. Some are larger and more comely than others, but each, even the most insignificant and uncomely, are equally essential (ver. 22, &c.). How preposterous would it be for one part of the body to contend with another for importance and supremacy! Yet not more absurd than for one member of a Church to contend with another. (*D. Thomas, D.D.*)

Ver. 2. **Ye know that ye were Gentiles, carried away unto these dumb idols.**—*The great change and its obligations*:—Observe—I. THE CONDITION OF THE HEATHEN. 1. Worshippers of dumb idols. 2. Carried away by their lusts. 3. Led by the devil and his agents. II. THIS CONDITION WAS YOURS. 1. Literally in past times. 2. Spiritually in your own former experience. III. THE CHANGE IN YOU HAS BEEN EFFECTED BY GOD'S GRACE. 1. Through the gospel. 2. By the agency of others. 3. Hence your obligation to send it to the world. *Christianity and heathenism*:—Two things are here expressed—I. THE DEAD SILENCE OF THE STATE OF HEATHENISM—the idols standing voiceless, with neither mouths to speak, nor ears to hear—silent amongst their silent worshippers. "The oracles are dumb." This is contrasted with the music and speech of Christianity, "the sound of a mighty, rushing wind," "the voice of many waters, which resounded through the whole Church in the diffusion of the gifts, especially of prophesying and tongues. II. THE UNCONSCIOUS IRRATIONAL STATE OF HEATHENISM, in which the worshippers were blindly hurried away by some overruling power of fate, or evil spirit of divination, or priestly caste, without any will or reason of their own to worship at the shrine of inanimate idols. This is contrasted with the consciousness of an indwelling Spirit, moving in harmony with their spirits, and controlled by a sense of order and wisdom. Possibly there is the further intention of impressing the superiority of the conscious over the unconscious gifts of the Spirit. (*Dean Stanley.*) **No man speaking by the Spirit of God calleth Jesus accursed: and . . . no man can say that Jesus is the Lord but by the Holy Ghost.**—*Jesus anathema*:—The first thing needed by a Church so inexperienced was to know what was the true character of the Divine influence. The apostle says every utterance, be it prophecy, tongue, or doctrine, which amounts to saying "Jesus is accursed," is not Divinely inspired. But to whom can we attribute this language? To the Jews or unbelieving Gentiles who treated Jesus as an impostor, and saw in His ignominious and cruel death a token of the Divine curse (chap. i. 23)? No; for how could Christians be tempted to esteem such as inspired? Besides, we have here to do with discourses uttered in church; and how would anti-Christians have been allowed to speak there? Does, then, Paul admit the possibility of discourses from Christians to this effect? Remember the powerful fermentation of religious ideas then called forth by the gospel. In 2 Cor. xi. 3, 4, the apostle speaks of teachers newly arrived in Corinth, who preached another Jesus and raised a different spirit to that which the Church had received. It was therefore not only another doctrine, but another breath, a new principle of inspiration, which these people brought with them. In chap. xvi. 22 he devotes to anathema certain persons who love not Jesus when the Lord shall come, which would be very severe if it were not a return for the anathema which they threw in His face. How was this possible in a Christian Church? We must observe the term "Jesus," denoting the historical and earthly person of our Lord, and bear in mind that from the earliest times there were people who, offended at the idea of the ignominious punishment of the Cross, and the unheard abasement of the Son of God, thought they must set up a distinction between the man Jesus and the true Christ. The first had been, according to them, a pious Jew. A heavenly Being, the true Christ, had chosen Him to serve as His organ while He acted below as the Saviour of humanity. But this Christ from above had parted from Jesus before the Passion, and left the latter to suffer and die alone. It is easy to see how, from this point of view, one might curse the Crucified One who appeared to have been cursed of God on the Cross, and that without thinking he was cursing the true Saviour, and while remaining without scruple a member of the Church. Cerinthus taught this doctrine, and Epiphanius affirms that this Epistle was written against him. The Ophites, or serpent worshippers, too, who existed before the end of the first century, asked those who wished to enter their churches to curse Jesus. In stating this first negative criterion, the apostle therefore means: However ecstatic in form or profound in matter may be a spiritual manifestation, if it tends to degrade Jesus, to make Him an impostor or a man worthy of the Divine wrath, if it does violence in any way to His holiness, you may be sure the inspiring breath of such a discourse is not that of God's Spirit. Such is the decisive standard which

the prophets, *e.g.*, are summoned to use when they sit in judgment on one another (chap. xiv. 29). (*Prof. Godet.*) *The denial of Christ*:—I. ITS FORMS. 1. Infidelity makes Him an impostor. 2. Socinianism robs Him of His Divinity. 3. Impenitence and unbelief resist His claims and authority. 4. All by denying practically declare Him accursed. II. ITS CAUSE. The want of the Spirit. Hence a man is governed in his views and conduct either by a depraved reason or corrupt natural sense. III. ITS CONSEQUENCES. 1. Delusion. 2. Misery. 3. Ruin. (*J. Lyth, D.D.*) *The confession of Christ*:—I. WHAT IT IMPLIES. 1. A full conviction of His supreme authority as Lord and Christ. 2. A believing trust in Him. 3. A willing submission to His authority. II. HOW IS IT ELICITED? By the Holy Ghost, who—1. Enlightens. 2. Convinces. 3. Assures. 4. Sanctifies—him that believeth. (*Ibid.*) *The confession that Jesus is Lord by the Holy Ghost*:—Note—I. THE GENERAL IMPOTENCY OF MAN IN SPIRITUAL DUTIES. Here we see—1. The universality of our loss in Adam. No one hath any power to do this. Which notes their blasphemy that exempt any man from the infection of sin. 2. Where this impotency lies—in man. "No man." Which notes their blasphemy that say man may be saved by his natural faculties as he is man. 3. By just occasion of that word "can," is able, we see also the laziness of man who, though he can do nothing effectually and primarily, yet does not do so much as he might do. II. WHAT THIS SPIRITUAL DUTY IS WHEREIN WE ARE ALL SO IMPOTENT. 1. An outward act, a profession; not that the outward act is enough, but that the inward affection alone is not enough neither. To think it, to believe it, is not sufficient; we must say it, profess it. 2. And what? (1) That Jesus is: not only assent to the history, and matter of fact that Jesus was, and did all that is recorded of Him, but that He is still that which He pretended to be. Cæsar is not Cæsar still, nor is Alexander, Alexander; but Jesus is Jesus still, and shall be for ever. (2) That He is the Lord. He was not sent hither as the greatest of the prophets, nor as the greatest of the priests; His work consists not only in having preached to us, nor in having sacrificed Himself, thereby to be an example to us; but He is Lord. He purchased a dominion with His blood. He is the Lord, not only the Lord paramount, but the only Lord, no other hath a lordship in our souls and no other any part in saving them but He. III. THIS CANNOT BE DONE BUT BY THE HOLY GHOST. 1. All means but one are excluded, and therefore that one must necessarily be hard to be compassed. The knowledge and discerning of the Holy Ghost is a difficult thing. 2. As all other means are excluded, so this one is included as necessary. Nothing can effect it but having the Holy Ghost, and therefore the Holy Ghost may be had. (*J. Donne, D.D.*) *Jesus the Lord*:—I. THE TRUTH THAT JESUS IS THE LORD. The man Jesus for thirty-three years acted as a man in connection with men, and at last died. This man is the Lord. The word he uses is almost invariably the translation of Jehovah in the LXX., a version in common use among the apostles. Now if Paul, as a Jew, called Jesus Jehovah, he must have demanded for Him all those attributes which his nation was wont to associate with that name; and that he did claim these attributes for Jesus no candid and qualified reader of his sermons and epistles can doubt. II. THIS TREMENDOUS TRUTH IS SO TRANSCENDENT THAT IT CANNOT BE ACCEPTED WITHOUT DIVINE HELP. No man of himself can affirm it—can state it as the natural conviction of his judgment. When you tell me that Jesus was born, lived, taught, and died, I understand you; for you have narrated a natural event; but when you tell me that Jesus is the great God, you transport me from the sphere of intelligible statement and testimony into wonderland. I do not mean that the Godhead of Christ is naturally inconceivable, but simply that the doctrine is above me. I cannot say that Jesus is God unless you add some other power to my mind, or stimulate to an unnatural intensity the powers I have. St. Paul affirms that no man can: and if St. Paul had not affirmed it we should have found it out. The history of controversy has repeated it in every age. Modern philosophers maintain this in a spirit of boasting, ill concealed beneath an affectation of scientific certainty; as if it had been left for them to discover; whereas Paul asserted it from the first. And he has described this temper of mind with as much candour and accuracy as if he had been a philosopher himself! "The natural man receiveth not the things of the Spirit of God," &c.; neither can he know them. The natural men have been unconsciously repeating Paul's words from his day to ours. Now there is a portion of this wonderful truth which is historic—the works and the resurrection of Jesus. These were visible facts, and might be supposed to lie within the realm of observation and testimony. But see how the natural men treat them—as they dare not treat any other history. They first say that Jesus cannot

be God, and then they read the gospels to explain away New Testament facts. I do not blame these men because they are unable to say that Jesus is the Lord, any more than I would rate a blind man for not knowing the sun; but I should censure the blind man if he declared there was no sun because he could not see it. III. THE EVIDENCE BY WHICH THIS GRAND TRUTH CAN BE AFFIRMED. The internal persuasion of the Holy Ghost. This leads us at once into the region of the supernatural. Here we part company with the wise, and the scribe, and the disputer of this world. Here we speak in parables to them that are without. The Spirit is the author of the expression or manifestation of the Christian religion. The lips of prophets were touched, and the pens of scribes were moved, by Him; the holy child Jesus was conceived by Him; the dispensing of the glad tidings, that that child was a light to lighten the Gentiles, was entrusted to Him. Now, the first step towards the confession of the Godhead of Christ is the conviction of sin by the Holy Ghost. The misery following such a conviction of sin will make a man strive against it, and learn by bitter failures his helplessness. When I preach Jesus to a man in this state, with his self-despair and his eager cries for help, he not only sees no difficulty in accepting the Godhead of Christ, but he grasps it as the only truth that can give him comfort. He wants a God-mediator because he has sinned against God. He must take his forgiveness from Him against whom he has sinned; and, being pardoned, he must render Him the full and loyal service of his heart and life. That which makes Jesus our final resting-place is His Godhead: that which gives an omnipotent potency to His blood is His equality with the Father. How easy for those whom the Holy Ghost has convinced of sin, and who have imagined under the tyranny of its power what a counter-power that must be which could redeem us from it—how easy for such to admit that Jesus is God! (*E. E. Jenkins, D.D.*) *The impossibility of truly believing and savingly confessing Christ, but by the Holy Ghost*:—I. THE STATEMENT IN THE TEXT NEEDS EXPLANATION. It does not mean that a person cannot repeat the words, "Jesus is the Lord," but by the Holy Ghost. What, then, is the true meaning of the text? It is that none can without the Holy Spirit make this confession—1. With a firm belief of its truth. 2. With a firm reliance on Him for salvation. In order to our relying on Jesus Christ for salvation two things are necessary. (1) We must feel our need of such a salvation. (2) We must believe that there is such a provision made for our salvation in Christ Jesus, neither of which we can do without the influence of the Holy Spirit. 3. With a full purpose of living to His glory. II. WE ARE HERE INSTRUCTED—1. In the nature of true religion. Faith in the Lord Jesus Christ lies at the foundation of all true religion. That glorious truth, "Jesus is the Lord," that He who died upon the Cross for our sins is "the Lord," this truth is the great turning point of salvation, and whoever truly believes it is brought into a state of salvation. By the belief of this glorious truth he is also prepared for God's service, to confess Him before men, and to maintain a conduct, according to His will, in the face of all difficulties from within and from without. 2. In the need of the Holy Spirit. We cannot know and believe that "Jesus is the Lord" so as to have our hearts savingly affected by it, so as to depend on Jesus as our Saviour, so as to be renewed thereby after His image in righteousness and true holiness. To attain this faith the special operation of the Holy Ghost is needful. 3. The peculiar office of the Holy Ghost. How He works, and by what means. (*G. Maxwell, B.A.*) *The work of the Holy Ghost necessary to man*:—I. THE NEED OF THE SPIRIT'S WORK. It is a matter of needful preliminary consideration, that we dwell upon the guiltiness of our own nature. And no man wants more evidence than that which he finds concurrently upon the page of the Bible and in the volume of his own heart; he has only to look into the former to see what is holy and right and good; he has only to look into the latter in order to see how utterly we have departed therefrom. And this condition is not to be changed by any power which we can set in motion. It is not to be changed by the force of education. It is true that we may train and discipline our children to a certain outward course; we may bind upon them the necessity of maintaining a certain line of conduct, but this has nothing to do with the heart. It is not even by the ordinances of God's appointment that we can ensure the conversion of souls. II. THE MODE OF THE SPIRIT'S OPERATIONS. It is a marvellous work which is wrought upon the soul of every man who passes from a state of nature into a state of grace. It is a change of desires, hopes, purposes, objects—a new birth. We can trace it by its results; we cannot always trace it by its accomplishment. "The wind bloweth where it listeth," &c. But we are certain that if the effect be really and truly wrought upon any man the

results will be manifest. "The fruit of the Spirit is love, joy, peace," &c. When the evil has been removed, when the hardness has been subdued, when the door of the understanding has been opened to admit the truth of Christianity, and when the door of the heart has been unclosed to all its blessed influences, the man comes to pursue earnestly and diligently those things for which he had once no esteem. (*S. Robins.*) *Faith a gift of the Spirit*:—Perhaps there is no one habit which Scripture attributes more often, either explicitly or implicitly, to the agency of the Holy Spirit than a sound and lively faith; and there is none, therefore, which the soul will more carefully seek and cherish. Faith, in the sense in which we are here concerned with it, is the belief of a professed revelation of God to man, on the authority of God who made it, and a lively faith is such a conviction of its truth as causes it to operate as a motive on our affections and lives. It is itself, then, a habit of the intellect, and appears, so far, to become moral only at the point where it influences, rather than is influenced by, the will. And in this light, as a moral motive, coupled too, as it often is in Scripture, with those effects which it should produce on the will, there seems no greater difficulty in viewing faith as a work of the Spirit than in so regarding repentance, love, or obedience. But in the prior intellectual process—the conviction of the understanding by the force of proof—there is a difficulty which has been felt probably by most minds. There appears, as far as can be seen, no more reason to seek or expect Divine interposition to correct or prevent a logical error, than to stay the effects of any physical power which we ourselves have set in motion. Either would be a miracle which God *may* work, but which we have no authority to suppose He will. We can no more refuse to believe what is proved, or believe what is destitute of apparent proof, than the eye can reject or change the forms and colours thrown by external objects on the retina. How then can the reception of a doctrine by the reason be affected by the operations of Divine grace? If it is proved, must it not be believed? This difficulty, however, such as it is, is not peculiar to Scripture, or religious truth, or the question of the Holy Spirit's influence. It belongs equally to the acknowledged fact that, on almost every subject, men, apparently of equivalent power of intellect, with precisely the same evidence before them, arrive at widely different conclusions. Thus it is every day in history, in politics, in much that is called science, in the judgment we form of each other's characters and conduct, and even in the credit that is given to alleged events almost within the sphere of our own observation. Whether it be that a partial and temporal blindness of the judgment is superinduced by the force of passion and the tension of the will; or whether, as seems more probable, attention, the optic glass, or rather the eye of the mind, is directed by the prevailing emotion excited by the subject in question, with more intensity on a certain class of considerations bearing upon it, while others it glances over slightly, or entirely disregards—even as the bodily eye gazing fixedly on one object is as blind for the time to all the rest as if they were not—so that from all the topics which should have been considered in due weight and measure, it culls those only which lead to the desired conclusion, or gives them such undue prominence in the field of vision that the judgment, deceived and misled, arrives at a partial, though acceptable, decision—these are questions which may be left to the metaphysician to solve. It is enough for us that the fact is admitted, that everywhere, but in the necessary truths of demonstrative reasoning, the conclusions of reason are actually modified by the wishes, interests, or prejudices of the reasoner; so that belief is not merely the result of intellect, but is, in perhaps a large majority of cases, the mixed product of the moral and intellectual faculties combined. And if this be true where the feelings and passions are only remotely affected, and should not be so at all, how much more will it have place when the subject-matter is religion, which must touch the tenderest part of our moral nature; which strikes on hopes and fears; which bears directly on every affection, passion, motive, habit, and act; which, if admitted to be true, requires a complete revolution in the whole inner man and in great part of the outward conduct. The choice of arrangement of the materials with which reason is to work is much in the power of the will; and the will is prejudiced, and cannot, or will not, honestly do its part. It is not, then, surprising that our Lord should have attributed unbelief always to moral, never to purely intellectual causes (see John iii. 18–20; v. 40–44; vii. 17). It will follow, too—which is the point more immediately before us—not only that in the formation of a sound and living faith there is room for the agency of the Holy Spirit, but that without His aid such faith cannot exist. For if the character of our belief depends not merely on the correctness of the reasoning

process, but much more on prior operations of the will, by which the antecedents and materials of reason are selected and arranged, and if our moral nature is in our unregenerate state warped and impaired so as to have a disinclination to what is good and a bias to what is evil, it is evident that the gospel, placed before such a tribunal, must be tried by a prejudiced and incapable judge; that, being wished false, and admitting of objections capable of being magnified and coloured into refutations, it is certain to be found false; and that nothing can rectify the balance of judgment, and place truth on an equal footing with falsehood, but the same external and Divine power which changes and renews the will of man, and enables it to love right instead of wrong, and to desire in all things to know and to do God's will. Let us now, in further illustration of what has been said, endeavour to trace in one or two instances the process by which moral causes, acting on the intellect, may lead to avowed or practical belief. 1. In a certain class of minds infidelity and heresy alike seem to owe their origin to intellectual pride. To believe is to adopt the same opinions which have been the creed of multitudes before, and to be confounded in the mass of unreasoning minds which have received implicitly the same traditionary tenets. Objections, on the other hand, have an air of novelty. There is at least the appearance of power in striking out difficulties. It is an intoxicating pleasure to feel different from other men—that is, in our own judgment, superior to them—and the brain often reels under it. Besides this, there is a prejudice against the gospel from the mere circumstance of its being old. In every science new discoveries are making daily. In history, in politics, in science, men have been long mistaken, why not in religion also? With such feelings and prepossessions the mind catches up objections to Christianity, or to some of its doctrines, as just what it was expecting to find. It dwells on them; it magnifies them by the exclusion of other presumptions, till they fill the field of mental vision and leave no room for truth. Humility and faith are kindred gifts of the same Spirit. 2. Another source of unbelief is even more evidently moral. It arises when the soul would hide from God after displeasing Him by wilful sin. Some, for example, smother accusing thoughts in worldly amusements and the dissipation of frivolous gaiety. But many—far more, probably, than can be known till the secrets of all hearts are disclosed—take refuge in a kind of partial unbelief. There are difficulties in revelation, and in some of its doctrines—light as a feather, indeed, when weighed impartially in the balance against the accumulated evidences of truth, but not of course without weight when poised and pondered over by themselves. Such the writhing soul is glad to seize. Suppose the gospel should not be true? his obligations are imaginary, and his guilt and ingratitude are unreal. (*Bp. Jackson.*) *The necessity of Divine influence in the study and use of Holy Scripture:*—I. WHAT PROGRESS MAY BE MADE IN THE STUDY AND USE OF SCRIPTURE WITHOUT THE SPECIAL INFLUENCE OF THE HOLY SPIRIT. 1. It is obvious that, without such special influence of the Spirit of God, it is possible to arrive at a merely speculative belief in the truth of Scripture. Men of keen faculties in other pursuits do not forfeit them on approaching the Word of God. 2. It is possible for an individual, without the special influence of the Holy Spirit, to obtain a general acquaintance with the contents of the sacred volume. The strongest eye will make the largest discoveries. 3. It is possible, without the special influence of the Holy Spirit, to feel the highest admiration for parts of the sacred volume. 4. Such an individual may proceed clearly and strikingly to display the contents of the sacred volume to others. He may be a man of lively imagination, and conjure up the most attractive images for the illustration of the truth. He may be a master in composition and therefore able to describe forcibly what he sees distinctly. But, nevertheless, all these powers and faculties may be called into action without the operation of any principle of piety, and therefore without the sanctifying influences of the Holy Spirit on the soul. II. WHAT IS THAT KNOWLEDGE AND USE OF SCRIPTURE OF WHICH THE HOLY GHOST MUST BE CONSIDERED AS THE EXCLUSIVE AUTHOR. 1. It is by the Holy Spirit we are led to make a personal application of the holy Scripture to our own case. 2. It is the Spirit of God alone who endears the promises of Scripture to the heart. They nominally called Christ "Lord" before, but they now use the expression in a higher and more appropriate sense. They are entirely His. They "yield their members as instruments of righteousness" to Him. 3. It is the Holy Spirit alone who brings the Word of God effectually to bear upon the temper and conduct. As soon as this new influence is felt on the soul our chains begin to drop from us. Conclusions: 1. Let the text teach us not to confound the results of our natural powers with the fruits

of the Spirit. 2. Let the text teach us the transcendent importance of seeking habitually and devoutly the presence and influence of the Spirit of God. 3. If He does not lead us to "say that Jesus is the Lord"—to acknowledge Him, practically and spiritually, as our Redeemer, our Saviour, our Teacher, our Example—the whole of Scripture is as to us a dead letter, and we have "received the grace of God in vain." (*J. W. Cunningham.*) *The Lordship of Jesus the ground of unity:*—I. There are reasons for believing that the expression, "JESUS IS LORD," WAS THE PRIMITIVE FORM OF CHRISTIAN CREED, out of which all other more elaborate forms have grown (Phil. ii. 11). 1. This simple formula contains in germ the whole faith, both objectively and subjectively. We cannot heartily accept this without accepting with it the truths of His incarnation, atonement, resurrection, reign. It includes also all that we need for our own spiritual welfare. If He is Lord, we are His, He is ours. 2. So full and so mighty is this confession of faith that we cannot heartily make it save by the power of the Holy Ghost (*cf.* St. Matt. xvi. 16, 17). To make it on the authority of others, or because our reasoning faculties have been convinced of its truth, is not sufficient. It is real only when the Holy Spirit has convinced our spirit that it is a living truth. II. From the above considerations we can gain SOME GUIDANCE IN THE SEARCH AFTER UNITY AMONG CHRISTIANS. If the essential primitive creed that "Jesus is the Lord" be held spiritually—1. It may be permitted us to differ as to the exact methods in which He works upon our spiritual being. St. Paul allows that there are diversities of gifts, differences of administration, differences of operation. 2. We shall learn not to contradict the spiritual experiences of others because they have been gained by methods differing from our own. Our creed is a creed of affirmations, not of denials. The spiritual education of St. Peter differed from that of St. John, and both differed from that of St. Paul or St. James, yet they are united in their belief in the one Lord. (*Canon Vernon Hutton.*) *The teaching of the Spirit of God*:—I. THE LESSON WE ARE TO LEARN, to say, "Jesus is the Lord." 1. It is but short, but it is the whole gospel. Here is Jesus, "a Saviour" and "the Lord," and as they are joined together in one Christ, no man must put them asunder. If we will have Christ our Saviour, we must make Him our Lord: and if we make Him our Lord, He will then be our Saviour. Had He not been the Lord, the world had been a chaos, the Church a body without a head, a family without a father, an army without a captain, a ship without a pilot, and a kingdom without a king. 2. What it is to say it. It is soon said: it is but three words. The devils themselves did say it (Matt. viii. 29). And if the heretic will not confess it, saith Hilary, "what more fit to convince him than the cry of the devils themselves?" The "vagabond Jews" thought to work miracles with these words (Acts xix. 13). To say it taketh in the tongue, the heart, the hand, *i.e.*, an outward profession, an inward persuasion, a constant practice answerable to them both. (1) We are bound to say it (Rom. x. 9; 1 John iv. 15). (*a*) But if to say it were sufficient, there needed no Holy Ghost to teach it. We might learn to say it as the parrot did to salute Cæsar. And indeed, if we take a survey of the conversation of most Christians, we shall find that our confession is much after the fashion of birds. (*b*) Some dare not but say it for very shame, lest those they live with should confute them. Yet the voice may be for Jesus and the heart for Mammon. "It is a voice, and no more." Thus they may name Him who never name Him but in their execrations. (2) As there is "a word floating on the tongue," so there is the word of the heart, when by due examination we are well persuaded that Jesus is the Lord. We call it "faith," which as a fire will not be concealed (Jer. xx. 9; Psa. xxxix. 3; Psa. cxvi. 10). Sometimes we read of its valour (Heb. xi. 33); its policy (2 Cor. ii. 11); its strength; but that faith should be idle, or speechless, or dead, is contrary to its nature. Now there are many who maintain the truth, but by those ways which are contrary to the truth (2 Tim. iii. 5); crying, "Jesus is the Lord," but scourging Him with their blasphemies, and fighting against Him with their lusts. Therefore—(3) That we may truly say it, we must speak it to God as God speaketh to us; who, if "He saith it, will make it good" (Numb. xxiii. 19). And as He speaketh to us by His benefits, so must we speak to Him by our obedience. For if He be indeed our Lord, then shall we be under His command. II. THE TEACHER. As the lesson is difficult, we must have a skilful master. 1. Good reason that the Holy Ghost should be our teacher. For as the lesson is, such should the master be. The lesson is spiritual; the teacher a Spirit. The lecture is a lecture of piety; and the Spirit is a Holy Spirit. It is not sharpness of wit, or quickness of apprehension, or force of eloquence, that can raise us to this truth. 2. "Christ dwelleth in us

by His Spirit" (Rom. viii. 11). Who teaches us—(1) By sanctifying our knowledge of Christ; by showing us the riches of His gospel, and the majesty of His kingdom, with that evidence that we are forced to fall down and worship. (2) By quickening, enlivening, and even actuating our faith. For this Spirit "dwelleth in our hearts by faith," maketh us to be "rooted and grounded in love," enableth us to believe with efficacy (Eph. iii. 17). 3. A teacher then He is. But great care is to be taken that we mistake Him not, or take some other spirit for Him. And it doth not follow, because some men mistake and abuse the Spirit, that no man is taught by Him. Because I will not learn, doth not the Spirit therefore teach? And if some men take dreams for revelations, must the Holy Ghost needs lose His office? 4. But you will say perhaps that "the Holy Ghost was a teacher in the apostles' times, but doth He still keep open school?" Yes, certainly. Though we be no apostles, yet we are Christians; and the same Spirit teacheth both. And by His light we avoid all by-paths of dangerous error, and discern, though not all truth, yet all that is necessary. III. His PREROGATIVE. He is our "sole instructor." 1. "There are diversities of gifts, but the same Spirit." And there are diversities of teachers, but the same Spirit. (1) The Church is "the house of learning," and "the pillar of the truth." (2) The Word is a teacher: and Christ by open proclamation hath commanded us to have recourse unto it. (3) We are taught also by Christ's discipline. 2. All these are teachers; but their authority and efficacy is from the Spirit. The Church, if not directed by the Spirit, were but a rout or conventicle; the Word, if not quickened by the Spirit, "a dead letter"; and His discipline a rod of iron, first to harden us, and then break us to pieces. But the Spirit bloweth upon His garden the Church, and the spices thereof flow (Cant. iv. 16); He sitteth upon the seed of the Word, and hatcheth a new creature, a subject to this Lord; He moveth upon these waters of bitterness, and then they make us "fruitful to every good work." Conclusion: Wilt thou know how to speak this language truly, that "Jesus is the Lord," and assure thyself that the Spirit teacheth thee so to speak? Mark well then those symptoms of His presence. Remember—1. That He is a Spirit, and the Spirit of God, and so is contrary to the flesh, and teacheth nothing that may flatter or countenance it, or let it loose to insult over the spirit. 2. That He is "a right Spirit" (Psa. li. 10); not now glancing on heaven, and having an eye fixed and buried in the earth. 3. That He is a Spirit of truth. And it is the property of truth to be always like unto itself, to change neither shape nor voice. (*A. Farindon, B.D.*) *Who have, and who have not, the Spirit*:—I. WHO DO NOT SPEAK BY THE SPIRIT OF GOD, AND HAVE NOT HIS INFLUENCES. "They that call Jesus accursed" (Lev. xxvii. 21, 28). 1. The test put on Christians by their persecutors was, that they should revile and blaspheme Christ. Pliny, writing to Trajan, says, "When they" (the Christians) "could be induced to call on the gods . . . and, moreover, to revile Christ, to none of which things it is said that those who are in reality Christians can be compelled, I thought they ought to be released." And the Jews not only uttered blasphemies against Christ themselves, but extorted them, if possible, from those they apprehended to be His disciples (Acts xxvi. 11). The apostle, therefore, here signifies that those who reviled Christ had not the Spirit. This is applicable to those who in any way detract from the glory of Christ, or that do not acknowledge Him to be Lord. 2. It includes—(1) All that blaspheme Him, or account Him, an impostor; as all infidels, heathens, Jews, Mohammedans, and whoever does not acknowledge Jesus to be the Messiah (John viii. 24; 1 John iv. 3). (2) All that reject Him (Acts iv. 11). (*a*) As a Teacher, not receiving the whole of His doctrine as infallibly true. (*b*) As a Mediator, not making His atonement or intercession the ground of their justification (Rom. ix. 31; x. 3). (*c*) As a Saviour from sin and its consequences. (*d*) As a King, by disobeying His laws. For, as the chief end for which the Holy Spirit is given to us is to glorify Christ, if we neglect, or be indifferent about, Him, it is certain we are not inspired by that Spirit. II. WHO HAVE THE HOLY SPIRIT? All that "say that Jesus is the Lord." 1. What is implied in saying this? To say so is—(1) To believe and confess that, although He was despised and persecuted, yet He was the Lord Christ promised to the patriarchs, foretold by the prophets (Mal. iii. 1; Psa. cx. 1; 1 John iv. 2; Matt. xvi. 16); anointed and qualified to be our Teacher, our Redeemer (Isa. lix. 20, 21; Heb. ii. 14), our Saviour, our Owner, our King (Phil. ii. 11), our Lord and Master (Rom. xiv. 7–9), our Judge (Rom. xiv. 9–12). (2) To believe and confess Him to be the Son of God, in a sense that no other being is His Son (1 John iv. 15; Matt. xvi. 16; Heb. i. 3, &c.); therefore, to be the "heir" and "lord of all"—to

be "Immanuel, God with us" (Rom. ix. 5). It is impossible He should sustain His offices, or be our Lord, if He be not God. 2. The importance of it. (1) It is the end of His life, death, and resurrection, that He should be acknowledged such (Phil. ii. 6–11). (2) It is necessary to our salvation, and certainly connected with it (Rom. x. 8–10; 1 John iv. 13–15). (3) It tends to the glory of God, and the salvation of others. 3. It can only be said "by the Holy Ghost." It must be said—(1) In the mind believingly and sincerely; therefore, it must proceed from knowledge which we cannot have but by the Spirit (Matt. xi. 27; 1 Cor. ii. 10, 12; John xvi. 13–15; Eph. i. 17; 2 Cor. iv. 6). (2) In the heart, affectionately (Rom. x. 10; and 1 Cor. xvi. 22; 1 Pet. ii. 7, 8); but this love we cannot have but by the Spirit (Rom. v. 5). (3) With lips, openly, whatever it may cost (Rom. x. 9; 2 Tim. ii. 8–14; Matt. x. 25, 28, 32, 33–39), which we cannot do of ourselves, or without faith and a new birth (1 John v. 4, 5), and, therefore, without the Spirit. (4) By the life, consistently. (*J. Benson.*) *Spiritual discernment*:—I. WHAT DOES THIS STATEMENT MEAN? The Holy Ghost must—1. Convince us of its truth. 2. Reveal to us its importance. 3. Inspire us to trust in it. II. UPON WHAT IS IT BASED? It is—1. Necessarily a matter of revelation. 2. Contrary to the carnal mind. 3. Superior to human reason. (*W. W. Wythe.*) *Divine grace necessary to the right appreciation of revealed truth*:—It seems a very simple thing to say that Jesus is the Christ, and yet the apostle declares that no man can do this but by the Holy Ghost. This is cutting down human power to a very low point indeed; and if that be so, then must the whole of Revelation be a sealed book to us, unless laid open by the Spirit of God. I. THE TEXT DOES NOT ASSERT THE INCOMPETENCY OF THE HUMAN UNDERSTANDING IN MATTERS OF RELIGION. Though the understanding was greatly injured by the fall, nevertheless in the main it still faithfully executes its part. But it can only judge of things according to the representations laid before it; and if those representations be incorrect, it may deliver a wrong judgment, and yet be no ways in fault. *E.g.*, we lay a case before a lawyer; he delivers a favourable opinion; nevertheless, when we go into court, the verdict is against us. Now, it is possible enough that the lawyer may have been to blame, but the case may not have been fairly submitted to him; a colouring may have been thrown over certain facts, which has distorted them. Then surely the lawyer is not in fault. II. THE UNDERSTANDING MAY BE DECEIVED. 1. By the senses. Let us suppose a man born with impaired senses, but with a clear understanding. Suppose that his eye distorts everything, or is unable to discriminate colours; suppose his touch imperfect, or his ear faulty. Now what will the powers of the man's understanding avail him when such senses make their report? Would he not himself require to be made the subject of a rectifying process ere he could frame any true and fitting conceptions of the world in which he is placed? 2. By the affections. There are in all of us faculties by which we love and by which we hate certain things; the former is in right order if it fix on nothing but what is worthy of our love, and the latter if it fix on nothing but what is worthy of our hatred. But if, like the diseased eye or ear, they misrepresent objects, what will the understanding be able to do, seeing that the impression transmitted to it of evil may make it seem good, and of good may make it seem evil? And is not man in his natural state a being with depraved affections, though he may not be a being with vitiated senses? By nature he regards as worthy of his best love what God would have him despise, and gives his aversion to that which God would have him value; he seeks happiness where God asserts that it cannot be found, and denies that it exists where alone God would place it. The task demanded from the understanding by religion is, that it determine that in God is man's chief good, and that in obedience to God is also true happiness. But whilst the affections in their natural state give preference to some finite good and shrink from God's service, how can the understanding deliver the verdict required by religion any more than it could form a correct notion of a tree, if the senses represent it as lying on the ground in place of springing from it? III. THE HOLY SPIRIT IS REQUIRED TO WORK ON THAT BY WHICH THE UNDERSTANDING IS DECEIVED, *i.e.*, in the heart; removing the corrupt bias from the affections, and purifying them so that they shall find their chief good in God, ere the head can apprehend the great truths of the gospel, confess their force, and bow to their authority. Men often profess to count it very strange that we should make them out incapable of understanding spiritual things, when they have confessedly so much power in other departments of knowledge. The proper answer is, that the affections are to spiritual things what the senses are to natural things. If, then, the affections

misrepresent the objects of which they have to give impressions to the understanding, the result will be of the same kind as if the work were done by the senses. The Holy Ghost did not come to give a new understanding, for there was strength enough in the head; He came to set in order those faculties through which the understanding is necessarily influenced. And it follows indubitably, from such passages as our text, that until a man has submitted himself to the influences of the Spirit, he cannot enter into the meaning of the Bible, and yield himself to the duties of religion. (*H. Melvill, B.D.*) *Real submission to Christ the effect of Divine influence*:—I. THE MANNER IN WHICH A TRUE CHRISTIAN IS HERE DESCRIBED. 1. He says "Jesus is the Lord." The term "Lord" is here used to signify Christ's Messiahship, including His authority and dominion. "He is Lord of all." Christ has authority—(1) To teach, to prescribe the faith of His followers, to enact laws for His Church, to direct and command in all things pertaining to our present duty, and our hopes for the future. (2) To rule. As Lord of all, He is the head of that mediatorial government which extends over the world, for the sake of His Church which is in the world. His reign is a reign of grace. His throne is in the hearts of the faithful, who are made willing in the day of His power, and find their pleasure in their obedience. (3) To pardon and save. When on earth He had power to forgive sins; and He is now "exalted to be a Prince and a Saviour, to give remission of sins." We are required to look unto Him, that we might be saved. (4) He will hereafter come in the clouds of heaven with all authority to judge. 2. But what is meant by saying that Jesus is the Lord? (1) That to say it aright you must cordially receive Christ, and trust in Him as your Redeemer and Saviour (John i. 12, 13). (2) With this is connected a spirit of submission, and a practical acknowledgment of His lordship over us. To say He is the Lord, and yet to refuse to obey Him, is to mock Him with vain words. (3) To this must be joined those exercises of the mind which are the proper workings of faith, the fruits of the Spirit of grace. II. THE WORK OF THE HOLY SPIRIT IN PRODUCING A CORDIAL SUBJECTION TO CHRIST THE LORD. 1. The human mind shows a reluctance to that spiritual reception of the gospel which is meant by saying that Jesus is the Lord. 2. It is not to be expected that the heart, under this wrong bias, will cure itself. Nor can so desirable a change be effected, except by our heavenly Father's gracious assumption of this work to Himself (Ezek. xxxvi. 26). The scriptures connect the sanctification of the Spirit with the belief of the truth. What occasions the rejection of the authority of Jesus the Lord? Is it not ignorance and unbelief? And how shall these be removed but by instruction and evidence? These are to be obtained from the Word of God, and it is by means of His own truth as there revealed that souls are renewed and reconciled. His Spirit helpeth our infirmities, and "worketh in us both to will and to do of His good pleasure" (1 Thess. ii. 13). Conclusion: 1. Let us infer, for our improvement, the great importance of the work of the Holy Spirit in the concerns of our salvation. 2. Let us all carefully use the means whereby our souls may be quickened to all holy obedience. (*Essex Congregational Remembrancer.*)

Vers. 4–6. **Now there are diversities of gifts, but the same Spirit.**—*Diversities of gifts*:—1. The glory of the Apostolic Church was not merely in her faith, zeal, conversions, or martyrdoms; but above all, and as their source—in the possession of the Holy Spirit. 2. Her miraculous gifts have been long laid aside; but the Holy Spirit is still the glory of the Church, endowing her with even nobler gifts; and of them the text is still true. There is variety in unity. I. IN SPIRITUAL ENDOWMENTS. 1. There is the greatest diversity—(1) In the natural order. (*a*) Take a family. One has more ability than another, and the abilities run in such different lines as make the same treatment or destination impossible. (*b*) Take the little world of school. Each boy has his own capacity, one seemingly promising, another the opposite according to our artificial standard—a standard to be reversed in after life. (*c*) Take the greater world. What diversities here—the orator, and the man of no utterance, but a man of deeds; the poet and the stern man of facts, &c. And all these diversities are for the well-being of man, and we are not to despise any of them. (2) Now granting that religion is the work of the same God, should we not anticipate a kindred diversity in His spiritual gifts? All Christians have their spiritual talents, some five, some two, &c., but every man according to several ability. All God's children—(*a*) Are taught of the Lord by a Divine illumination. But how great the diversity between the apostle soaring in

inspired vision and the unlettered Christian who simply knows her Bible true—her Saviour sufficient. (*b*) Are, in common, partakers of like precious faith; but here there are diversities between the faith that staggers not at promised impossibilities, and the faith that can only say, "Lord, I believe, help Thou mine unbelief." (*c*) Love Christ. But what striking diversities between the love that rejoices to surrender all for Him, and the love that can but keep the garments unspotted and is ever ready to wax cold! From this diversity, then, it follows that some will become more remarkable for faith, some for love. Some have the grander, sterner qualities predominating; others have the softer, more gentle. 2. Over all these diversities there is a pervading unity of the one Spirit that creates and sustains them. As all the diverse works of nature prove the unity of the Creator, so all the gifts of grace bear the broad arrow of His hand. Some are like great rivers diffusing fertility through an empire, sustaining a mighty population on their banks, and bearing great navies on their bosom; others are as little rills, which serve only to gladden the eyes of a household or two, and then disperse into the great waters; yet all of them are channels, filled with the same living water; each has its own flow from the one mountain range, each is of the like quality, each has its own separate beauty. (1) The humblest gifts of grace have a use and a value, surpassing all gifts of genius and wealth, and are not to be despised. True science finds its field not merely in scanning the firmament, but in studying the flowers. (2) Nay, the more lowly and obscure these graces are, the more they are like Him whose chief glory shines in His condescension. The humblest gifts are the Divinest, for they do not inflate the heart with the sense of its own greatness. And in a higher world, may it not be found that these humble ones were the highest in God's esteem, because the least mixed up with self? II. IN SPIRITUAL MINISTRY. "Property has its rights, it has also its duties"—so have natural gifts. And the greater a man's powers, the more sacredly is he bound to minister to the welfare of humanity. And all gracious powers are held by the like condition. The Church is like a great palace where every man has his post, and the humblest ministry is as necessary as the most distinguished. In a great steamship, it is not enough that there be the master to issue instructions, the pilot to steer, the engineer to control its mighty powers; but there must be those who perform the meanest services, else all the skill and power of the others will be useless. So in the Church. What lives of power and productiveness were those of Paul, Luther, Knox, &c. How insufficient seem other ministries in comparison; yet the faithful steward of a few things is as useful in his way and as honourable as the faithful occupant of the most splendid office. There is a ministry of— 1. Parental instruction. You cannot transfer this to another hand, even were you anxious to do so to the wisest and best. You alone can travel the pathway to the affections and confidence of the youthful heart. For your children's sake and for your own soul's sake, renounce not this ministry. It is your noblest blessedness and theirs to have these children made yours by the double tie of nature and of grace. 2. Sympathy. This brings us into immediate communion with the Spirit of Jesus, who has consecrated all the sorrows of humanity by His own. In the Primitive Church this office was heralded by gifts of healing. These are gone, but we can sympathise with distress, and by that chord touch the heart, and gain a hearing for Christ. "Mercy is twice blessed," &c. 3. Liberality. What a magnificent power of blessing to the Church is a rich man who, with a heart delivered from selfishness, is willing to use his Master's stores in his Master's service! 4. Prayer. The Church is mightiest on her knees. III. IN SPIRITUAL OPERATIONS. Nothing could be more infinitely varied than the operations of God in nature and in providence. There is the tempest, as well as the soft west wind; the gentle breath of spring, and the summer heat. And there are corresponding diversities in God's dealings with the sinner. 1. In the act of preparation for, or in the want of it. In the sunrise in our own land the darkness of night gradually passes into the pale grey of dawn, the grey into the saffron, and the saffron into the ruddy tints of morning, and how these in their turn melt away in the bright light they herald. Whereas, in tropical lands the sun rises at once. And is it not the same with the dawn of new life on the soul? I have stood on the sea-shore, and for a considerable time could not tell whether the tide was coming in or going out. Again, I have stood beside it when its mass of waters was tossed by the fierce tempest, and when it swept all before it, as it rolled its mighty waves to the shore. And in these different aspects of the ocean we have a picture of the diverse experiences of the soul in passing through the great change. Take the case, *e.g.*,

of Lydia and the gaoler, John and Paul. 2. In the after experience of the Christian life. Some advance with uninterrupted progress. There are others whose course is like that of Israel of old in the wilderness. With some, the course is all among the deep shady valleys; others are walking on the high ground, always in the sun. The one class go on their way with joy and singing, the other advance with timid step, going, and weeping as they go. But however opposite the experiences of God's children, and however diverse their paths, they are all led by the right way, by the one Spirit to the one home. (*J. Riddell.*) *Diversities of gifts*:—God hath distributed variety of gifts and graces in different degrees amongst His people. Every man hath his proper gift of God, and the gifts and graces of all are this way made useful and beneficial. Job was exemplary for plainness and patience; Moses for faithfulness and meekness; Josiah for tenderness. Athanasius was prudent and active; Basil heavenly and of a sweet spirit; Chrysostom laborious and without affectation; Ambrose reserved and grave. One hath quickness of parts, but not so solid a judgment; another is solid, but not so ready and quick. One hath a good wit, another a better memory, a third excels them both in utterance. One is zealous, but ungrounded, another well principled, but timorous. One is wary and prudent, another open and plain-hearted. One is trembling, another cheerful. Now, the end and use of Church-fellowship is to make a rich improvement of all by a regular use and exercise of the gifts and graces found in every one. One must impart his light, and another his warmth. The eye, viz., the knowing man, cannot say to the hand, viz., the active man, I have no need of thee. Unspeakable are the benefits resulting from spiritual and orderly communion; but they are all cut off by dissentions; for as faith is the grace by which we receive all from God, so love is the grace by which we share the comfort of all among ourselves. (*J. Flavel.*) *Diversity of nature*:—Break off an elm bough three feet long, in full leaf, and lay it on the table before you, and try to draw it, leaf for leaf. It is ten to one if in the whole bough (provided you do not twist it about as you work) you find one form of a leaf exactly like another; perhaps you will not even have one complete. Every leaf will be oblique, or foreshortened, or curled, or crossed by another, or shaded by another, or have something or other the matter with it; and though the whole bough will look graceful and symmetrical, you will scarcely be able to tell how or why it does so, since there is not one line of it like another. (*J. Ruskin.*) *Unity in diversity*:—I. INTELLECTUAL PROGRESS CONSISTS IN DISCOVERING THE UNITY WHICH UNDERLIES ALL DIVERSITY. In early ages everything appeared to be totally different from everything else. "God's many and lords many" found in the material universe a convenient playground for their manifold caprices. The history of science is a record of the discovery in this primeval chaos of the unifying principal of law. Phenomena that seemed altogether dissimilar have turned out to be merely different operations of the same force. The apple which falls to the ground once seemed to have nothing in common with the moon which does not so fall; but now we know that both are equally under the control of gravity. Shooting stars may even yet appear to many to be extreme examples of *lusus naturæ;* but investigation has proved that these eccentric objects contain animal remains which shows that in the most distant parts of the universe the same biological forces were ages ago at work which are in operation here and now. II. THIS UNITY IN THE MIDST OF DIVERSITY IS TO BE FOUND, ALSO, IN THE SPIRITUAL SPHERE. 1. There are "diversities of gifts, but the same Spirit." These gifts may be roughly divided into the secular class, which includes gifts of teaching, healing, and government; and the religious class, which includes those of prophecy and of tongues. What the gift of tongues precisely was I do not know; but the unholy emulation to possess it St. Paul shows was foolish and wrong. In comparison with charity or enthusiasm of man for men it was nothing worth. The crucial test by which spiritual gifts may be known, and their relative value determined, was "profit." Even a secular endowment, such as the power of healing, becomes a gift of the Spirit to him who uses it for the welfare of his fellow-man. Such a desire is an inspiration that can only come from above, and this inspiration transforms what would otherwise be a mere natural endowment into a gift of the Spirit. The mistake of the Corinthians was similar to one not uncommon in the present day. It is sometimes imagined that a clergyman, as such, is in a unique degree under the guidance of the Spirit. In spiritual matters there is no exclusive prerogative. I pity the clergyman who has never been ministered unto when he went to minister. Profitableness is the test of spiritual gifts. He is the most highly gifted man who does the most good. 2.

Not only do different gifts proceed from the same Spirit, but there are different developments of the same gift. The office of the Spirit is not to provide us with an infallible set of doctrines, or with an immaculate set of actions; but to give us powers, instincts, emotions, and sentiments, which will be differently developed in different individuals and according to different circumstances. "God fulfils Himself in many ways, lest one good custom should corrupt the world." Barren uniformity is death. Our spiritual life consists in our co-operation with God, and the co-operation of different individuals under different circumstances leads of necessity to a diversity of opinions and practices. The same desire to honour God may manifest itself in the most diverse ways. Some think it incumbent to go through an elaborate ritual, while to others a bold simplicity will seem more in harmony with worship. Some will feel that music draws them heavenwards; others that it ties them down to earth. Some will find that they can hardly pray without a form of words; others that they can hardly pray with it. There are diversities of working, yet it is the same God who worketh. What we have to look for in the spiritual as in the physical spheres is not uniformity but unity—the unity manifested through diversity. 3. This is a lesson which many find it very hard to learn. Some time ago the author of "Religious Denominations" was told that in the North of Scotland there was a sect nearly dying out, the members of which were peculiarly sure that they alone were in the way of salvation. He went to the house of the chief representative of this expiring sect. The man was away, but the wife admitted that they had lost member after member from unsoundness of views, until at last, as she pathetically put it, "There is only just myself and my husband left, and I am not so very sure of him." Now, we may smile at this foolish old woman, yet she is only an extreme specimen of many who seem to find supreme comfort in the assurance that God's Spirit is working only in the very select few who agree in doctrine and practice with themselves. 4. In heaven, if not on earth, men will discover that their differences were much less, and their agreement much greater than at the time appeared. All honest seekers after God are in heart united, whether they know it or not; though distinct as the billows, they are one as the sea; though distinct as the colours of the rainbow, they are as the pure white light which those colours compose. The mount of truth has many paths; those who are ascending it by different ways look too often upon each other with suspicion and contempt; but they will all be led onwards and upwards by the Holy Ghost, till eventually they find themselves standing side by side before the throne of the Eternal. (*Prof. Momerie.*) *Unity with diversity*:—"Hear, O Israel, the Lord our God is one Lord," but there are distinctions in the Divine nature: in the Old Testament He is called Elohim, plural noun joined to singular verb; and in the New He is spoken of as Father, Son, and Holy Ghost. Again, the moral law is also one summed up, like the Divine character, in love; but it has a diversity of applications. There is unity with variety in—I. THE WORKS OF GOD. 1. In the matter of the universe. Matter is the same in all time and in all space. Chemistry and geology both prove this. But in what a diversity of modes does it appear: in earth, water, air, and fire; in the trunks, branches, fruits, &c., of plants; in the bones, muscles, &c., of animals. 2. In the forces of the universe. The sum of force is always one and the same. If you consume it in one form it appears in another. A large portion of it coming from the sun is taken up by the plant, which is eaten by the animal, and becomes in us the power which we use to serve our purposes. But in what a diversity of modes does this force appear; in matter attracting matter, and holding atoms and worlds together; in elements combining according to their affinities; driving our steam engines, heating our homes, quivering in the magnetic needle, blowing in the breeze, smiling in the sunshine, striking in the lightning, and living in every organ of the body; ever changing and yet never changing; imparting unceasing activity, and yet securing an undisturbed stability. 3. In the orderly arrangement of the matter and forces of the universe. He who created the elements and their properties has so disposed them that they fall in order like the stones in a large building, or soldiers in companies, every one with a duty to discharge. The issue is—(1) Beneficent and highly complex laws, such as the revolution of the seasons. What a number of agencies, *e.g.*, are involved in the periodical return of spring. (2) The adaptation of law to law, so as to bring about individual events. This is what constitutes providence. This providence is general, reaching over the whole, because it is particular providing for every being, and for all wants. 4. In our mental talents and tastes. The mind is suited to the position in which it is placed in the world, and the world is

adapted to the minds which are to observe and use it. Man's intellect, formed after the image of God, delights in unity with variety, and nature presents these everywhere. II. IN THE WORD OF GOD. This was written at very different times by different men in different styles and about different topics; but there is unity from beginning to end. It is one creed in regard to God, Christ, man, this world and the world to come. This arises—1. From the circumstance that there is one God inspiring the writers. As "the Lord our God is one Lord," so the Word He has inspired is also one. While "all Scripture is given by the inspiration of God," it "is "profitable" for a variety of purposes. 2. From the whole being a development of the one plan of redemption. There is a universal harmony in nature, but somehow a discordant element has been introduced. Looking within, we find conscience indicating that man is not at peace with God nor with himself. Looking without, we see wars, bloodshed, disease, disappointment, and death. All these things can be traced directly or indirectly to sin. Now the Word of God reveals a way by which this discordance is removed. In its evolution the plan assumes various forms, the patriarchal, the Jewish, the Christian. But it is substantially the same along the whole line. God appears everywhere as a holy God, saving sinners through the suffering of His Son. Except in the degree of development there is no difference between God as revealed in Eden, on Sinai, and on Calvary. The first book of Scripture discloses to us a worshipper offering a lamb in sacrifice, and the last shows a lamb as it had been slain in the midst of the Throne. In heaven they "sing the song of Moses the servant of God and of the Lamb." 3. From the unity with variety in the experience of believers. In essential points the experience of all is alike, and has been so from the beginning; but because the Spirit works in a certain way in the breast of one believer, this is no reason why He should work in the same way in the heart of every other. He suits His manifestations to the difference of their state and character. III. THERE IS AN ACCORDANCE BETWEEN THE WORKS AND WORD OF GOD AND YET THERE IS A DIFFERENCE. 1. Both come from God and therefore reflect His character, but in a somewhat different light. The works manifest His power and His wisdom; the Word His holiness on the one hand and His mercy on the other. 2. There are times when science and Scripture seem to contradict each other; but only as one branch of science may seem to be inconsistent with another. Geology, *e.g.*, requires long ages to explain its phenomena, whereas astronomy seems to say, that so long time has not elapsed since the earth was formed by the rotation of nebulous matter, every one believes that sooner or later the seeming inconsistencies will be cleared up. Account for it as we may, there is a general correspondence between Genesis and geology, and with such correspondences we may leave the apparent irreconcilabilities to be explained by future investigation. At times it is not easy to reconcile profane history with Scripture; but ever and anon the monuments of Egypt, Nineveh, and Moab, tell us that the Old Testament gives us a correct picture of the state of the nations in ancient times. 3. I might dwell on the numerous analogies between nature and revelation. Both give the same expanded views of the greatness of God; the one by showing His workmanship, the other by its descriptions. "The heavens declare," &c. Both show that there is only one God; the works, which are bound in one concatenated system, and the Word when it declares that "the Lord our God is one Lord." Note—Two points brought into prominence by recent science. (1) The operation of evolution. It is not proved, as some would aver, that there is nothing but development. For there cannot be development without some previous seed. We see a like operation in the kingdom of grace. The Jewish economy is developed out of the Patriarchal, the Christian out of the Jewish; and the seed planted eighteen hundred years ago has become a wide-spread tree. (2) The state of things in which we are placed. The frivolous may feel as if the Scriptures have drawn too dark a picture of our world; but all who have had large experience of human life acknowledge that the account is a correct one. How much of history is occupied with the narrative of desolating wars. We boast of our splendid cities, but in every one of them you will find crime and misery fermenting. There are warring elements in every human bosom, and in every society. Any one seeking to remove the causes of discord will be sure to irritate and to meet with determined opposition. The greatest men have been martyrs, who, in order to pull down the evil, have had themselves to perish. And science gives the same picture. What mean these discoveries of worlds being formed out of warring elements? What means the "struggle for existence"? Science, as well as

Scripture, shows that the whole creation groaneth and travaileth in pain together until now." The two are thus seen to be in curious correspondence; but they differ in this, that while both speak of a troubled day, the latter and more comforting revelation assures us that "at evening time there shall be light." (*J. McCosh, D.D.*) *Allegorical time-keepers*:—On the face of a watch are three workers, and an ignorant man would conclude that the second hand was the most important. But you might remove that, and even the minute hand, and yet be able to tell the time if the steady hour hand were left. So there are diversities of operations in the Church, and we are liable to form wrong conclusions as to their relative value. We have little fussy men, who can turn round sixty times before another man will turn round once, but they are not always the most reliable as to spiritual time, nor are they the most important workers in the Church. What we want is men and women of steady, reliable character, on the dial of whose conduct the true time is always registered. I once went into a clockmaker's at noon, and the clocks were striking the hour. There were "diversities of operations," but "the same spirit" actuated them all, viz., to tell everybody that it was twelve o'clock. It was amusing to hear little clocks tip off the whole twelve before larger ones had got more than nicely begun. But each did its own work, according to its own promptings, and found no fault with others because they had different methods of doing the same thing. The effect of a quarrel would have been loss of time and damage. I learn from this—1. That all Christians should be busy at their great life-work. 2. That Christian activity must be prompted and controlled from within. 3. That uniformity of method is impossible, and therefore that each should work in his own way, and find no fault with those whose methods may differ. 4. That method is quite secondary. What is the quality of the work done? Let me describe the clocks I saw. I. THE CLOCK THAT DID NOT STRIKE. A fine-looking clock, which only told the time to the eye, whereas others told it to the ear as well. Now, as a rule, all true Christians are made to strike, but now and then you will come across one who appears to lack the striking weight or the bell; but, in many cases, if you look on the dial of their conduct you will find it unvarying as the sun. I have often lain awake at night wondering what time it was, when suddenly the faithful clock struck off the answer. It is a great blessing to the world, in the midst of its moral darkness, that there are so many Christians who fearlessly publish the time. II. THE CLOCK THAT MADE ONLY A BUZZING NOISE. It went through all the motions of striking without making one the wiser as to what it was trying to tell. So some well-meaning people go through all the motions of bearing witness for the Master, but no one can understand them. This, however, is in very many instances the result of habit or inconsistency. I knew a most powerful political speaker who, in relating his Christian experience, seemed to be afraid of everybody present; and I know good sisters, whose voices can ring all over the place, who can only mumble their Christian experience. III. THE CLOCK THAT STRUCK TOO MUCH. There was a clock that appeared to like to hear itself strike, and was little short of a nuisance: yet the bending of a little wire, about the eighth of an inch, would have made it as orderly as any in the room. So those who pray and speak too long in our churches only require a gentle, brotherly suggestion, and the trouble in many cases would be at an end, yet not in all. For, when very highly tempered, the wire sometimes breaks in bending, and then I have known them to sink themselves in ill-natured silence, and scarcely as much as tick in public afterwards. Some of these great talkers are very poor time-keepers. I have heard them strike off "Twelve o'clock, spiritual noonday here," when the hands on the dial of their conduct scarcely indicated spiritual sunrise. IV. THE CLOCK THAT NEEDED STARTING. I thought perhaps it was out of gear or not wound up, but the gentleman told me that it was in going order, but that he had forgotten to start it. So there are persons who just need the gentle touch of Christian encouragement to start them in the path of righteousness. And in the Church there are many who would pray in the prayer-meeting, labour in the Sunday-school, or give liberally if they once got started. V. THE CLOCK THAT WAS NOT PLUMB—which was just in the act of stopping. There was something under it. How many church members are swayed all to one side by things that are inconsistent with the Christian character. While in such an attitude you may ask, but you can receive no spiritual blessings. VI. THE ONE FEATURE THE CLOCKS ALL HAD IN COMMON. I noticed amid all the "diversities" of size, mechanism, and "operations," that all these clocks had a tendency to run down. So with all Christians. You may be as punctual at church, and as exemplary in your deport-

ment as usual, and be running down all the time. The pendulum of profession may continue to wag when the mechanism is clogged with the dust of worldliness or forbidden pleasures. No Christian can run on time, if left to himself, for a single hour. What, then, must be the condition of those who live loose from God six days out of seven. Some clocks are so made that they can run for weeks and keep good time; but I never knew a Christian that could do it, and I have known many who gave it a fair trial. Conclusion: I well remember my first watch. Sometimes it would rattle off an hour in fifteen minutes, while at other times it could not make an hour in twenty-four. I spent a good deal of time in finding out the time and giving it to my watch, by turning the hands into proper position. My father at length, to save time I presume, took it to the watchmaker, and I thought my watch was ruined as the man took it to pieces, but when the job was done, it could keep its own hands to the true time without any help from mine. Many in our churches act towards themselves as I did towards that old watch. Their inner mechanism is clogged and deranged by the dust and defilement of sin. When they perform any Christian duties it is all mechanical and outside work with them. You cannot keep time from the outside. You must come under God's cleansing and regulating hand before you can run the way of His commandments. (*T. Kelly.*) *The dispensation of the Spirit*:—The ages of the world are divisible into three dispensations. 1. Of the Father when God was known as a Creator; creation manifested His eternal power and Godhead. 2. Of the Son when God manifested Himself through man; the Eternal Word spoke through the inspired and gifted of the race. Its climax was the advent of the Redeemer. 3. Of the Spirit in which God has communicated Himself by the highest revelation, as a Spirit mingling with a spirit. There is a twofold way in which the operations of the Spirit may be considered. I. SPIRITUAL GIFTS CONFERRED ON INDIVIDUALS. In ver. 28 these are divided into two classes; the first are those capacities which are originally found in human nature, elevated and enlarged by the gift of the Spirit; the second are those which were called into existence by the sudden approach of the same influence. Just as if the temperature of this northern hemisphere were raised suddenly, and a mighty tropical river were to pour its fertilising inundation over the country, the result would be impartation of a vigorous and gigantic growth to the vegetation already in existence, and at the same time the development of life in seeds and germs which had long lain latent in the soil, incapable of vegetation in the unkindly climate of their birth. Consider—(1) The natural gifts. (*a*) Teaching is a gift, natural or acquired. To know is one thing; to have the capacity of imparting knowledge is another. (*b*) Healing is no supernatural mystery; long and careful study of physical laws capacitate the physician for his task. (*c*) Government, again, may be learned, but there are some who never could so acquire it. Some men seem born to command. Now the doctrine of the apostle was, that all these are transformed by the Spirit so as to become almost new powers. (2) Supernatural gifts. Of these we find two pre-eminent gifts. (*a*) The gift of tongues was not merely the imparted faculty of speaking foreign languages; it would rather seem that the Spirit of God, mingling with the soul of man, so glorified its conceptions, that the ordinary forms of speech were found inadequate for their expression. In a far lower department, when a man becomes possessed of great ideas, his language becomes broken. But it often happens that when perfect sympathy exists, incoherent utterances—a word—a syllable—is quite as efficient as elaborate sentences. On the day of Pentecost all who were in the same state of spiritual emotion as those who spoke understood the speakers; to those who were sceptically watching, the effects appeared like those of intoxication. A similar account is given in chap. xiv. (*b*) The gift of prophecy seems to have been a state of communion with the mind of God, more under the guidance of reason than the gift of tongues. 2. Upon these gifts we make two observations. (1) Even the highest were not accompanied with spiritual faultlessness. Disorder and vanity might accompany these gifts, and the prophetic utterance itself might be degraded to mere brawling, therefore St. Paul declared the need of subjection and rule over spiritual gifts; the spirits of the prophets were to be subject to the prophets; if those endowed with tongues were unable to interpret what they meant, they were to hold their peace. There is nothing precisely identical in our own day with these gifts, but there are those which stand in a somewhat analogous relation. The flights of genius appear like maniac ravings to minds not elevated to the same level, and are perfectly compatible with moral disorder. The most gifted of our countrymen was "the greatest, wisest, meanest of mankind." The most glorious

gift of poetic insight is too often associated with degraded life. (2) The gifts, which were higher in one sense, were lower in another; as supernatural gifts they would rank thus—tongues—prophecy—teaching; but as blessings to be desired, this order is reversed. The principle upon which that was tried was that of a utility whose measure was love (chap. xiv. 19). Our estimate is almost the reverse of this: we value a gift in proportion to its rarity. One of our countrymen has achieved for himself extraordinary scientific renown, but the same man applied his rare intellect to the construction of that simple lamp which had been the guardian of the miner's life. The most trifling act which is useful is nobler in God's sight than the most brilliant accomplishment of genius. II. THE SPIRITUAL UNITY OF THE CHURCH—"the same Spirit." There are two ideas of unity: sameness of form and identity of spirit. Some have fondly hoped to realise an unity for the Church of Christ which should be manifested by uniform expressions in everything. There are others who have thrown aside entirely this idea as chimerical; and who, perceiving that the law of the universal system is manifoldness in unity, have ceased to expect any other oneness for the Church of Christ than that of a sameness of spirit, showing itself through diversities of gifts. Among these was Paul. 1. All real unity is manifold. Feelings in themselves identical find countless forms of expression. In the world as God has made it one law shows itself under diverse, even opposite manifestations. 2. All living unity is spiritual, not formal. You may have a unity shown in identity of form; but it is a lifeless unity. The illustration given by the apostle is that of the human body. Uniformity here would have been irreparable loss—the loss of every part that was merged into one. The body's unity is the unity of a living consciousness which animates every separate atom of the frame, and reduces each to the performance of a function fitted to the welfare of the whole. 3. None but a spiritual unity can preserve the rights both of the individual and the Church. Some have claimed the right of private judgment in such a way that every individual opinion becomes truth, and every utterance of private conscience right; thus the Church is sacrificed to the individual; and the universal conscience, the common faith, becomes as nothing. Again, there are others who, like the Church of Rome, would surrender the conscience of each man to the conscience of the Church. Spiritual unity saves the right of both in God's system. It respects the sanctity of—(1) The individual conscience. "Let every man be fully persuaded in his own mind." The belief of the whole world cannot make that thing true to me which to me seems false. (2) The individual character. Out of the millions of the race, a few features diversify themselves into so many forms of countenance, that scarcely two could be mistaken for each other. There are no two leaves on the same tree alike; nor two sides of the same leaf, unless you cut and kill it. Each man born into this world is a fresh new soul intended by his Maker to develop himself in a new fresh way. (*F. W. Robertson, M.A.*) *The gifts of Christianity*:—Christianity claims to be, and is, in the belief of all its truest sons, a universal religion. And consider what that means. It means that it is a religion for all peoples, whatever their land, whatever their character; for the emotional races of the south as well as for the sterner and harder dwellers in the north, for the subtle and dreamy oriental as for the strong and practical inhabitant of the west. It means that it is a religion for all ages; that it can adapt itself to changing times. It means that it is a religion for all classes; that it can appeal to the rich as to the poor, to the cultivated intellect of the few as to the untrained reason of the many, to woman as to man, to the child as well as to the old. It means that it is a religion for all temperaments. Let us see what right Christianity has to claim to be and to do all this. Through what agencies does it work? Are they fitted to make it accomplish the end of its being? Let us never forget, in the first place, that the one great agency to which it must look, nay the one which is its very life and inspiration, is the Holy Spirit of God. Without Him there can be no religion, no Christianity; without His work and influence no soul of man can be born again unto the kingdom of heaven. And if there is one attribute of His working which is dwelt upon more than another in the Bible it is its diversity. You cannot set limits to it; you cannot assign reasons for it. It can seize hold of a self-seeking Balaam or a narrow-souled Saul and make them its mouthpieces as easily as it can rest upon an Elijah, or a John the Baptist, or a St. Paul. It is on this boundless power, this power to change and to exalt, this power to fire the various capacities of men, to give them new strange gifts, that the apostle dwells so eloquently in this passage in the Corinthian epistle. And

then pass on to another agency, which is in one sense not another, but the same; I mean the Book which the Spirit of God has inspired and which the Church of Christ bears in her hand for the teaching of the nations. What is the character of it? Not, as might have been expected, a short and logical and exact book of reference. The Bible is a book of what marvellous variety! Truly a book of marvellous diversity and yet of no less marvellous unity, for the golden thread of God's purpose of salvation in Christ runs through it and binds it in one from its beginning to its end. There is yet another agency which Christianity must use, and that is the Church. St. Paul, in the passage on which I am dwelling, makes it clear that here too, in his view, is to be the same diversity in unity. The Church is to be one, to know but the "one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all": and yet it is to find place and play for all manner of minds and characters, as the body finds work for all its differing members. "God fulfils Himself in many ways"; there is room in the church for all temperaments, and characters, and minds; her true aim as a Church is to follow up the work of the Spirit, not to attempt to manufacture Christians after a single exemplar, but rather to take what is strongest and best in the character of each, and to make it do service to God; not to crush the enthusiasm out of a St. Paul, or the independent thought out of an Augustine, or the artistic power out of a Fra Angelico, or the poetry out of a Milton, or the scientific spirit out of a Livingstone, but to turn their special gifts to God's ends and consecrate them to all holy purposes. There are diversities of gifts, but the same Spirit, differences of ministries, but the same Lord, diversities of operations, but the same God which worketh all in all. And yet, in spite of this universality of which we have been boasting, it is useless to shut our eyes to the fact that there is much failure to mourn over, much success that is only partial at best, in the progress of Christianity. Are there no Christians who have faith without charity, whose belief in Christ is a belief of the mind, whose religion is dogma without love, bigotry without humility? We may well ask, if Christianity is what it claims to be, whence come these failures? And when we set ourselves to answer that question, the first thing we find is that one failure is due to another. If the religion of Christ has failed in this or that part of the world, it is because it has not got thoroughly hold of the nation which preaches it. Yes, if we want to find the explanation of the comparative failure of Christianity among the races of the world, or among the labourers of our own land, we must seek it in this, that we are only one-sided Christians ourselves. But then we carry our inquiries a step further back. Why is it that there is so much of this one-sided Christianity? And the answer to that is that men do not entirely realise the ideal which is set before them. For that ideal is this—that every part, and power, and capacity, and tendency within them must be illuminated and inspired by the Spirit of God, given over to His supremacy and to His government, subordinated and made obedient to His will. Man is a many-sided being; and it is not enough, it is not the whole of the religion of Christ, if the intellect is convinced but the conscience silenced, if the emotions are kindled and the life untouched. The surrender, if surrender it is to be called where surrender means victory, must be complete; the service of the heart to God, if service it be where service is perfect freedom, must be unreserved and unqualified. But I shall be told very likely that I am contradicting myself; that a surrender, a service, a uniformity, a harmony so complete is practically just that dead level, that absence of diversity, which just now I disclaimed. But that is not so. God asks you for all your powers, but He does not ask you to exert them all in equal measure; He does not demand the same interest, the same fruit from your mind and heart if one is by nature greater than the other. He leaves you free. Thus with one man religion is the consecration of his intellect to God. The truth of Christ's message and mission has come upon him like a revelation; it fills his thoughts; the conviction that has seized him bears him on like a flood; it is life to him now to learn more and more of the knowledge of God. Or, again, with another, religion is the consecration of the will and the affections; the salt which saves him from moral corruption and decay. The strength of his life, the flower of his service to God, is not intellectual, but moral and spiritual. His part in the great warfare is less an active one than one of stedfastness and rest. In quietness is His strength. And yet once more: the religious life may be the consecration of the energies. We are familiar all of us with men who have neither exceptional ability nor any singular power of self-restraint; but whatever they do they do it with their might, seeing but one thing

in front of them and making for that with every power and capacity that they possess. Theirs is no ambition to be in the vanguard of the march, but to save the stragglers and strengthen the weary and the weak as they falter and fail. Well for you if God's Spirit takes your intellect and makes it His own; well for you if He uplifts you to a life of holiness lived in the very presence of God; but if neither of these lots may be yours, then pray Him to make you one of His workers, wherever your field may lie. (*H. A. James, B.D.*) *Diversities of gifts in the Church:*—The work of God, the life of His Church—how strange, confused, and mixed, and accidental it looks, as we pass our eyes over the surface! And St. Paul, here, in my text, is looking on at his Church at Corinth; and he is hard pressed by accidents of circumstance, and by local details. Disordered as it may all look in its crude outward scene, to him, looking below, it is all under the control of a single principle, it is all the evidence of a single Supreme Agent. There is no accident and no chance, but everywhere one determining Force, and that Force is the Spirit of God, the Holy Ghost. He it is who is the spring of all these eddying motions. Wherever men believe, it is He who makes faith possible; and all varieties of human character, all the distinctions of personal peculiarities, do but display His solitary activity. Wherever and however, and so far as, men, through whatever means, loyally confess that the Man Jesus is the Christ of God, there we are to recognise, and to reverence, the prompting of the Holy Spirit. The Spirit has no higher task than that which is set for it, and circumscribed for it, by the body of Christ. Wherever it speaks or works, it will be perfectly certain to make Jesus, the Man, prominent and emphatic. It will testify to His authority; it will make yet more precious His bodily appearance; it will magnify His historical position. Nothing that lowers the importance of Jesus, or dissolves His supremacy, or makes light of His unique value, can come from the Spirit. "No man, speaking with the Spirit of God, calleth Jesus accursed." The Incarnation, then, operates upon the world of man with perfect regularity of law through the one Agent. He is the Worker, this Spirit of God; what, then, is His work? how does He apply the Incarnation of Jesus Christ to men? He does so in two modes, that to the outsider might seem contradictory, but which are but the effects of this one cause. First, the effect of the Spirit's stirring is seen in the outburst of spiritual gifts. Each soul is quickened by a new impulse; it thrills with a sense of fresh-born vitality; and new powers spring forth, and gifts break out from it. St. Paul watched the Spirit at work in that new church of his at Corinth; and how strong was that new wine, and how fiery the flame—how loud and full the prophecy! Each soul, made alive in Jesus, is brimming with the glory of its new endowment, the stress and storm of the Spirit are shocking these souls into ecstasy. Here it was intellectual insight, there it was prophetic vision; here it was spiritual passion, there it was administrative capacity. That was the outcome of the Spirit, the outbreak of individual freedom from experience. And then St. Paul looked, and there was another vision and another sight altogether. There he saw arising a stately and orderly fabric, the Church of God, the body of Christ. There he watched it, laying limb to limb, until the body came together, by joints and sinews, compacted together and bonded. There was the double vision: on the one side, an inner inspiration of individual souls exalted, varied, and ecstatic; on the other side, an outer assertion of visible order, administrative, complete, whole, and harmonious. And yet here was this point: contradictory as these effects might look, they are the symptoms, the outcome of one and the same Spirit. If the Spirit that quickens the individual gifts be the same that builds up the corporate Church, then, on the one hand, the inner and private experiences of souls need not view with suspicion and dislike the discipline of ecclesiastical rule or theological formulæ; neither, on the other hand, ought the ecclesiastical system to condemn or distrust the freedom of individual spiritual experiences. Let us take the first point. These individual spiritual experiences, however manifold and varied, in being required to harmonise themselves with the Church order and with the formulated creed, are not asked to yield to some arbitrary restraint, to submit their claims to some general convenience not their own, to conform to a conventional expedient, necessary, perhaps, but still a bondage. Every corporate rule springs out of the same source as the individual experience. The Spirit that gives inner special personal experience is the same Spirit that builds the Church. In asserting their own peculiarities, no one gift can attribute a value to itself which it must not by the same necessity attribute to all the rest, for its one value comes to it from the Spirit in which they equally share. What-

ever prerogative one gift possesses, that same advantage must all the other gifts possess. That purpose with which He allots the gift to this man must be the same with which He allots that other gift to that other. He who authorises the gift authorises the end, and if that ultimate purpose have no valid right, neither has the gift. And what is that purpose?—edification—the building of the body of Christ, the edification of all separate individual capacities to the enrichment of the corporate Church. If the Spirit who fills and frames the ecclesiastical fabric is still and always the Spirit that stirs into action all the manifold variety of individual gifts, then the Church, the system, ought not to have to condemn or dislike these inner spiritual experiences. Yet there is a very natural repugnance here. To us, loving the sweet calmness of the Spirit's orderly working, there cannot but be a shock as we face the turmoil and confusion which often beset the outbursts of His work in individual souls. Surely here is something repellent, something out of harmony with God's mind, something out of kinship with Christ's ancient heritage! So many instinctively feel, and, when they feel, so let them remember that the Spirit always has its double manifestation, remember that the same Spirit which shapes the sweet fabric which they love so dearly is the same Spirit who, as He stirs in the individual soul, shapes it into those passionate outbursts; those upheavals, they are His proper material, out of which He delights to build; not another spirit enkindles them, but He Himself. And, as He raises them, so He will not confront them as a foe, but will approach them as One who is at home with them, who is aware of their inner significance, who can greet them as a friend. True, He may have many a great lesson yet in store for these experiences. He does not for a moment desire that they should remain as they are in their present temporary disorder. But, for all that, He will not come to them as that which is to Him alien, shocking, or distressing. He will know the secret that is alive in all this stormy outpouring? As it bends down, then, in gracious seemliness, it will be in fullest sympathy. "Come to Me," it will be saying to all souls made alive in the Spirit, "come under My discipline, conform to My rule, not because you are bad, or dangerous, or human, or erring, not because you need some arbitrary external repression, but come to Me and obey My gift. You are already My own, of My making, My inspiration. I awoke you because I needed you; I have a place for you in the work; for Me and by Me you were made; find, then, in Me your peace." And for ourselves we will remember, finally, that there is but one rule laid down by St. Paul to govern all our treatment of gifts and spiritual experiences, whether in ourselves or others—the rule of love, of edification. Love, first in relation to gifts not our own. Love will rejoice to recognise by how many paths men are brought to Christ, to recognise how infinite are the resources of the Spirit. It will be quick to recognise how sacred are individual diversities. It will respect all it can, find work in all it can, just because it is the very character and note of the one Spirit to exhibit His excellence in infinite diversity of operation. The first aim of love is to make its gift intelligible to all, useful to all, a common possession, a common good, and a common joy. (*Canon Scott Holland.*) *The gifts of the Spirit*:—I. THEIR NATURE. They are—1. Ordinary. These the Spirit conveys to us through our own endeavours, as he who both makes the watch and winds up the wheels of it may be said to be the author of its motion. Amongst these we may rank oratory, philosophy, &c. And God ordinarily gives these to none but such as labour hard for them. God is ready to do His part, but not to do His own and ours too. 2. Extraordinary. These are entirely from God, as, *e.g.*, the gifts of miracles, healing, &c., which might indeed be the object of men's admiration and envy, but never the effect of their endeavours. Some will perhaps inquire how long these extraordinary gifts continued in the Church. Just as long as the settling of a new religion in the world required. Wherefore the purpose of miracles being extraordinary, and to serve only for a time, they were not by their continuance to thwart their design, nor to be made common by their being perpetual. The exact period of their duration can hardly be assigned; but certain it is that now these are ceased, and that upon as good reason as at first they began. For when the spiritual building is completed, to what purpose should the scaffolds any longer stand? II. THEIR DIVERSITY. WHAT IS MEANT BY THIS DIVERSITY OF GIFTS. Note here—1. Something by way of affirmation, which is variety. This variety is —(1) For use. In the Church there are, and must be, several members having their several uses and stations (ver. 28); the employment of so many parts subserving the joint interest and design of the whole—as the motion of a clock is a

complicated motion of so many wheels fitly put together; and life itself but the result of several operations, all issuing from and contributing to the support of the same body (vers. 29, 30). As in the natural body the eyes do not speak, nor the tongue see, so neither in the spiritual is every one who has the gift of prophecy endued also with the gift and spirit of government, &c. Now God has use of all the several tempers and constitutions of men, to serve the Church by. *E.g.*—(*a*) Some men are of a sanguine and cheerful disposition. And these are fitted for the airy, joyful offices of devotion. Again, there are others of a reserved and severe temper, and these are the fittest to serve the Church in a retirement from the world, and a settled composure of their thoughts to meditation, and in dealing with troubled consciences. (*b*) Some, again, are of a fervent spirit; and God serves His Church even by these as being particularly fitted to preach the rigours of the law to obstinate sinners. And on the contrary, there are others again of a gentler genius, and these are serviceable to speak comfort and refreshment to the weary, &c. And thus the gospel must have both its Boanerges and its Barnabas; the first, as it were, to cleanse the air and purge the soul, before it can be fit for the smiles of a Saviour. (2) For ornament—to dress and set off the spouse of Christ. Where would be the beauty of the heavens and the earth; where would then be the glory and lustre of the universe, if our senses were forced to be always poring upon the same things without the quickening relish of variety? And, moreover, does not such a liberal effusion of gifts equally argue both the power and the bounty of the giver? 2. As this diversity of the Spirit's gifts imports variety, so it excludes contrariety; different they are, but they are not opposite. There is no jar or contest between them, but all are disposed of with mutual agreements and a happy subordination; for as variety adorns, so opposition destroys. The spirit of meekness and the spirit of zeal, *e.g.*, do equally serve and carry on the great end and business of religion. III. THEIR LESSONS. 1. If the Spirit works such variety and multitude of supernatural gifts, it is but rational to conclude that He is a being superior to nature, and so God. 2. This great diversity of the Spirit's gifts may read a lecture of humility to some, and of contentment to others. God, indeed, has drawn some capital letters, and given some men gifts, as it were, with both hands; but for all that none can brag of a monopoly of them. He has filled no man's intellectual so full, but he has left some vacuities that may sometimes send him for supplies to lower minds. Moses with all his knowledge and ruling abilities required Aaron's elocution; and he who "speaks with the tongue of angels" may yet be at a loss when he comes to matters of controversy. And this should prevent the despondency of the meanest understandings (vers. 21, 22). Let not the foot trample upon itself because it does not rule the body, but consider that it has the honour to support it. Nay, the greatest abilities are sometimes beholding to the very meanest. The two talents went into heaven as easily as the five. 3. We have here a touchstone for the trial of spirits; for such as are the gifts, such must be also the Spirit from which they flow. 4. This emanation of gifts from the Spirit assure us that knowledge and learning are by no means opposite to grace; since we see gifts as well as graces conferred by the same Spirit. (*R. South, D.D.*) *The Trinities*:—I. PERSONAL. 1. The same Spirit. 2. The same Lord. 3. The same God. II. REAL. 1. Gifts. 2. Administrations or offices. 3. Operations or works. III. ACTUAL. 1. Dividing. 2. Manifesting. 3. Profiting. The three real are the ground of all. The three personal are from whence those come. The three actual are whether they will. (1) Divided. (2) So divided as to make manifest. (3) So made manifest as not only—(*a*) To make a show but to some end. (*b*) That end to be not "the hurt or trouble," but "the good." (*c*) The good, not private, of ourselves, but common, of the whole body of the Church. (*Bp. Andrewes.*)

Vers. 5, 6. **There are differences of administration, but the same Lord.**—*The agencies of the Church*—I. ARE WIDELY DIVERSIFIED. 1. Every branch has its own sphere. 2. Every member his own office. (1) Differing in character, importance, scope. (2) Yet all necessary. II. ARE UNDER THE CONTROL OF THE SAME LORD—Christ, who—1. Appoints every man his duty. 2. Supplies him with grace. 3. Observes and rewards his conduct. III. ARE DIRECTED TO ONE END. Hence the meanest office—1. Is honourable. 2. Is useful. 3. Should be faithfully fulfilled. (*J. Lyth, D.D.*) *Differences of administrations*:—Glycera, the flower-girl, knew so well how to diversify the combination and arrangement of her flowers, as with the same flowers to make a great variety of nosegays. So that when the painter

Pausias tried to emulate her skill he failed, for he could not vary his painting so many ways as Glycera did her nosegays. Thus the Holy Ghost disposes and arranges with so much variety the instructions of devotion which He gives us by the tongues and pens of His servants that, although the doctrines are always the same, the treatises which are made out of them are very different, according to the different ways in which they are put together. (*St. Francis de Sales.*) **There are diversities of operations, but it is the same God.**—*The diversity of the Divine operations:*—These words suggest practical reflections as to—I. THE VAST VARIETY OF CLASSES FOR WHOM CHRISTIAN WORK IS CARRIED ON. Such work is work—1. For all varieties of need. (1) Bodily. The hospital; the sanitary enterprise of any form is included. (2) Mental. All true educational work, not least of all when it aims at fixing a ladder that shall rise from the gutter to the university, is included. (3) Moral. Every crusade for temperance and chastity is included. (4) Spiritual. The proclamation, in its manifold fulness, of the gospel that converts, comforts, and edifies is included. (5) National. Right endeavour in the cause of peace, of land reform, &c., is included. 2. For the needs of people of all ages—the child, the youth, the adult, the aged. 3. For the needs of people of all places. The prediction as to the usefulness of the men of the early Church (Acts i. 8) seems to hint at what we call—(1) City missions—"witnesses for Me in Jerusalem." (2) Home missions—"and in all Judæa." (3) Colonial missions—"and in Samaria." (4) Foreign missions—"and unto the uttermost part of the earth." II. THE VAST VARIETY OF MEANS BY WHICH CHRISTIAN WORK IS CARRIED ON. There are methods in which the individual is a potent force, and others in which the elaborate machinery fulfils a useful function. There are spheres for highest culture, and others for simplest speech, domains for the pen and for the tongue. True Christian enterprise is hydra-handed. It touches the unnumbered strings on the great harp of humanity, sometimes gently, as with the delicacy of woman's fingers, and sometimes mightily, as with the smiting of a seraph's hand. III. THE ONE MOTIVE SPIRIT UNDER WHOSE INFLUENCE CHRISTIAN WORK IS CARRIED ON. In all and through all who are true to Christ there is one impelling motive, *i.e.*, love to Him. This is the great unifying force at the central heart of all Christly men. (*U. R. Thomas.*) *The Divine operations*—I. ARE RICHLY EXEMPLIFIED—1. In nature. 2. In the Church. II. ARE WONDERFULLY VARIED. III. ARE SINGULARLY HARMONIOUS. IV. EXHIBIT THE GLORY OF THE ONE GOD—His—1. Wisdom. 2. Power. 3. Love. (*J. Lyth, D.D.*) *The diversity of the Spirit's operations:*—The witnessing of the Spirit admits of degrees. Just as a rich man's window may be wider than a poor man's, and so the sun may make his house the more light, that the things within it may be better discerned, yet the poor man may really enjoy the beams of the sun, and see what is in his house; so the poorest, the weakest believer may know the Spirit hath shined into his heart, as well as others that enjoy brighter beams than he hath been acquainted with. (*T. H. Leary, D.C.L.*)

Vers. 7–11. **The manifestation of the Spirit is given to every man to profit withal.**—*The manifestation of the Spirit:*—As there are diversities of gifts, so are there diversities of measures in which these gifts are bestowed. Three degrees of the power of the Spirit are mentioned in Scripture. I. FOR SOME SPECIAL OCCASION. This is but transitory and occasional. It was granted to men in ancient times, as when Balaam prophesied and Samson displayed his strength. The phrase generally used for this is, "The Spirit of the Lord came upon him." The subject of this influence was not necessarily a man of holy life. He was but used as an instrument, and for the hour brought into acquiescence with the Divine will. II. FOR SALVATION. This is the continuous possession of the Spirit as a new life. It is described in such terms as "led by the Spirit," "walking after the Spirit," "to be spiritually minded," which "is life." The entrance into this state is regeneration—the inclination of the will to God. This is "eternal life." III. FOR EXALTED SERVICE. This is the new life in its fulness, the flowering and fruiting of the plants of Divine grace. It is called being "filled with the Spirit." It is the development of Christian life, at times attained by a sudden influx of the Divine power, and termed the baptism of the Holy Ghost. (*J. Hunt Cooke.*) *Grace given to individuals for the general good:*—By the word "manifestation" is intended the same thing as is set forth in the phrases, "gift," "administration" and in this context, doubtless, the allusion is to miracles. By the phrase, "profit withal," is to be understood, for the advantage of others, *i.e.*, as the context proves, of the Church in the first instance, and then, through the Church,

of the world at large. The transition from the miraculous gifts of early times to the graces in which the Spirit is now more commonly manifested, is easy and appropriate; the manifestation of the Spirit is given to every one of you to profit withal. What, then, are the manifestations of the Spirit which are peculiar to no one age of the Church? There is a manifestation of the Spirit in the miracle of a changed heart, evidenced by a holy life, and by this manifestation of the Spirit, God now speaks to men, and calls upon those thus gifted to profit the brethren. Is a man meek, gentle, longsuffering, temperate, and kind? He is so to use these graces as to profit others. Is a man blessed with joy and peace? He is, through the instrumentality of these gifts, to profit others. Has a man a strong faith? He is to exercise it to the general benefit. Has a man clear and vigorous hope, well grounded on Christ; he is to exercise himself to the general advantage. Is one full of charity? Such a one needs not to be told he is to be solicitous for his fellows. Let us see in what manner this may be done, and let us take the several particulars in the order just enumerated. Is any meek, gentle, longsuffering, temperate, and kind? Let him remember that his example is much needed in an age of retaliation, impatience, and extremes! I will pass on now to consider the case of him who is blessed with joy and peace. And let those who thus are warranted in relying on the favour of God, and who derive an awful joy, and not fear alone, from the contemplation of His holiness, let such love to recollect how they may profit the Church by speaking of their own consolation to the mourning penitent. Have you the gift of faith? It is that you may profit others. First, by its instrumentality in keeping your spiritual life vigorous, whereby you may be an example in all things. One holy example is better than a thousand sermons. The former may convince, the latter must. But there is another way in which we are called upon to exercise our faith to the advantage of all. Faith alone can give our prayers audience in the presence chamber of Divinity. The effectual fervent prayer of a righteous man availeth much; but prayer is not, cannot be effectual unless it be the prayer of faith. Pray for the conversion of sinners, and the good estate of the Church through the guidance of her great and glorified Head, Christ Jesus. So those whose hope is strong will do well to let their conviction that they are walking humbly with their God incite them to build others up in the same reverent confidence; while those whose love comes up to the gospel's standard will be fain to benefit others; nay, in benefiting others it is that this manifestation of the Spirit is made. He who believes, and he who hopes, may forget that the Body is not one member, but many; and so they may come to forget that the manifestation of the Spirit is given to them to profit others; but he who loves cannot forget this; hence "love is the fulfilling of the law." Hence, charity is the chiefest grace, the most valuable for time, no less than the only one needed in eternity! He who loves is using the gift of grace for the general good; he is a living member of the Body of Christ. (*A. Watson, M.A.*) *But the manifestation of the Spirit is given to every man to profit withal*:—In the first verse of this chapter St. Paul proposeth to himself an argument, which he prosecuteth the whole chapter through, and, after a profitable digression into the praise of charity in the next chapter, resumeth again at the fourteenth chapter, spending also that whole chapter therein; and it is concerning spiritual gifts, "Now, concerning spiritual gifts, brethren, I would not have you ignorant," &c. These gracious gifts of the Holy Spirit of God, bestowed on them for the edification of the Church, the Corinthians, by making them the fuel either of their pride in despising those that were inferior to themselves, or of their envy in maligning those that excelled therein, abused to the maintenance of schism, and faction, and emulation in the Church. For the remedying of which evils the apostle entereth upon the argument, discoursing fully of the variety of these spiritual gifts, and who is the author of them, and for what end they were given, and in what manner they should be employed, omitting nothing that was needful to be spoken anent this subject. In this part of the chapter, entreating both before and after this verse of the wondrous great, yet sweet and useful variety of these spiritual gifts, he showeth that howsoever manifold they are, either for kind or degree, so as they may differ in the material and formal, yet they do all agree both in the same efficient and the same final cause. In the same efficient cause, which is God the Lord by His Spirit (ver. 6), "Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." And in the same final cause,

which is the advancement of God's glory, in the propagation of His gospel and the edification of His Church, in this verse, "But the manifestation of the Spirit is given to every man to profit withal." By occasion of which words we may inquire into the nature, conveyance, and use of these gifts. First, their nature in themselves and in their original; what they are, and whence. They are the works of God's Spirit in us, "the manifestation of the Spirit." Secondly, their conveyance unto us—how we come to have them, and to have property in them; it is by gift: "It is given to every man." Thirdly, their use and end; why they were given us, and what we are to do with them. They must be employed to the good of our brethren and of the Church; it is given to every man "to profit withal." Of these briefly, and in their order, and with special reference ever to us that are of the clergy. By "manifestation of the Spirit," here our apostle understandeth none other thing than he doth by the adjective word πνευματικὰ in the first, and by the substantive word χαρίσματα in the last verse of the chapter. Both which, put together, do signify those spiritual gifts and graces whereby God enableth men, and especially Churchmen, to the duties of their particular callings for the general good. Such as are those particulars, which are named in the next following verses, the word of wisdom, the word knowledge, faith, the gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. All which, and all other of like nature and use, because they are wrought by that one and selfsame Spirit, which divideth to every one severally as He will, are therefore called πνευματικὰ, "spiritual gifts"; and here φανέρωσις τοῦ πνεύματος, "the manifestation of the Spirit." The word "Spirit," though in Scripture it have many other significations, yet in this place I conceive it to be understood directly of the Holy Ghost, the Third Person in the ever-blessed Trinity. For first, in ver. 3, that which is called the Spirit of God in the former part, is in the latter part called the Holy Ghost. "I give you to understand that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." Again that variety of gifts, which in ver. 4 is said to proceed from the same Spirit, is said likewise in ver. 5 to proceed from the same Lord, and in ver. 6 to proceed from the same God, and therefore such a Spirit is meant, as is also Lord and God, and that is only the Holy Ghost. And again, in those words in ver. 11: "All these worketh that one and the selfsame Spirit, dividing to every man severally as He will." The apostle ascribeth to this Spirit the collation and distribution of such gifts according to the free power of His own will and pleasure, which free power belongeth to none but God alone, "Who hath set the members every one in the body, as it hath pleased Him." Which yet ought not to be so understood of the Person of the Spirit; as if the Father and the Son had no part or fellowship in this business. For all the actions and operations of the Divine Persons (those only excepted which are of intrinsical and mutual relation) are the joint and undivided works of the whole three Persons, according to the common known maxim, constantly and uniformly received in the Catholic Church, *Opera Trinitatis ad extra sunt indivisa.* And as to this particular concerning gifts the Scriptures are clear. Wherein, as they are ascribed to God the Holy Ghost in this chapter, so they are elsewhere ascribed unto God the Father, "Every good gift and every perfect giving is from above, from the Father of Lights" (James i.), and elsewhere to God the Son, "Unto every one of us is given grace, according to the measure of the gift of Christ" (Eph. iv.). Yea, and it may be that for this very reason in the three verses next before my text, these three words are used: "Spirit" in ver. 4, "Lord" in ver. 5, and "God" in ver. 6, to give us intimation that these spiritual gifts proceed equally and undividedly from the whole three Persons: from God the Father, and from His Son Jesus Christ our Lord, and from the eternal Spirit of them both, the Holy Ghost, as from one entire, indivisible, and co-essential Agent. But for that we are gross of understanding, and unable to conceive the distinct Trinity of Persons in the unity of the Godhead, otherwise than by apprehending some distinction of their operations and offices to usward, it hath pleased the wisdom of God in the holy Scriptures, which being written for our sakes were to be fitted to our capacities, so far to condescend to our weakness and dulness as to attribute some of those great and common works to one person, and some to another, after a more special manner than unto the rest; although indeed and in truth none of the Three Persons had more or less to do than other in any of those great and common works. This manner of speaking Divines used to call appropriation.

By which appropriation, as power is ascribed to the Father, and wisdom to the Son, so is goodness to the Holy Ghost. And therefore, as the work of creation, wherein is specially seen the mighty power of God, is appropriated to the Father; and the work of redemption, wherein is specially seen the wisdom of God, to the Son; and so the works of sanctification and the infusion of habitual graces, whereby the good things of God are communicated unto us, is appropriated unto the Holy Ghost. And for this cause the gifts thus communicated unto us from God are called *πνεύματικά*, "spiritual gifts," and *φανέρωσις τοῦ πνεύματος*, "the manifestation of the Spirit." We see now, why Spirit? but then, why manifestation? The word, as most other verbals of that form, may be understood either in the active or passive signification. And it is not material, whether of the two ways we take it in this place, both being true, and neither improper. For these spiritual gifts are the manifestation of the Spirit actively, because by these the Spirit manifesteth the will of God unto the Church, these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestation of the Spirit passively too, because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read it (Acts x.), that they of the circumcision were astonished "when they saw that on the Gentiles also was poured out the gifts of the Holy Ghost," if it be demanded, But how did that appear? it followeth in the next verse, "For they heard them speak with tongues," &c. The spiritual gift, then, is a manifestation of the Spirit, as every other sensible effect is a manifestation of its proper cause. We are now yet further to know that the gifts and graces wrought in us by the Holy Spirit of God are of two sorts. The Scriptures sometimes distinguish them by the different terms of *χάρις* and *χάρισμα*; although those words are sometimes again used indifferently and promiscuously, either for other. They are commonly known in the schools and differenced by the names of *Gratiæ gratum facientes* and *Gratiæ gratis datæ*. Which terms, though they be not very proper (for the one of them may be affirmed of the other, whereas the members of every good distinction ought to be opposite), yet because they have been long received (and change of terms, though haply for the better, hath by experience been found for the most part unhappy in the event, in multiplying unnecessary book-quarrels) we may retain them profitably, and without prejudice. Those former, which they call *Gratum facientes*, are the graces of sanctification, whereby the person that hath them is enabled to do acceptable service to God in the duties of His general calling; these latter, which they call *Gratis datas*, are the graces of edification, whereby the person that hath them is enabled to do profitable service to the Church of God in the duties of His particular calling. Those are given *Nobis, et Nobis*, both to us and for us, that is chiefly for our own good; these *Nobis, sed Nostris*, to us indeed, but for others; that is, chiefly for the good of our brethren. Those are given us *ad salutem*, for the saving of our souls; these *ad lucrum*, for the winning of other men's souls. Those proceed from the special love of God to the person, and may therefore be called personal, or special; these proceed from the general love of God to His Church, or yet more general to human societies, and may therefore rather be called ecclesiastical or general gifts or graces. Of the first sort are faith, hope, charity, repentance, patience, humility, and all those other holy graces, "fruits of the Spirit," which accompany salvation. Wrought by the blessed and powerful operation of the Holy Spirit of God, after a most effectual but unconceivable manner, regenerating, and renewing, and seasoning, and sanctifying the hearts of His chosen. But yet these are not the gifts so much spoken of in this chapter; and namely in my text, every branch whereof excludeth them. Of those graces of sanctification, first, we may have indeed probable inducements to persuade us that they are, or are not, in this or that man. But hypocrisy may make such a semblance that we may think we see spirit in a man in whom yet there is nothing but flesh, and infirmities may cast such a fog that we can discern nothing but flesh in a man in whom yet there is spirit. But the gifts here spoken of do incur into the senses and give us evident and infallible assurance of the Spirit that wrought them; here is *φανέρωσις*, a "manifestation of the Spirit." Again, secondly, those graces of sanctification are not communicated by distribution—*Alius sic, alius vero sic*. Faith to one, charity to another, repentance to another; but where they are given they are given all at once and together, as it were strung upon one thread and linked into one chain. But the gifts here spoken of are distributed, as it were, by dole, and

divided severally as it pleased God, shared out into several portions, and given to every man some, to none all; for "to one is given by the Spirit the word of wisdom, to another the word of knowledge," &c. Thirdly, those graces of sanctification, though they may and ought to be exercised to the benefit of others, who by the "shining of our light" and the "sight of our good works" may be provoked to glorify God by walking in the same paths; yet that is but *utilitas emergens*, and not *finis proprius*; a good use made of them upon the bye, but not the main proper and direct end of them, for which they were chiefly given. But the gifts here spoken of were given directly for this end, and so intended by the giver to be employed for the benefit of others and for the edifying of the Church; they were given "to profit withal." It then remaineth to understand this text and chapter of that other and later kind of spiritual gifts, those graces of edification, or *gratiæ gratis datæ*, whereby men are enabled in their several callings, according to the quality and measure of the graces they have received, to be profitable members of the public body, either in Church or Commonwealth. Under which appellation (the very first natural powers and faculties of the soul only excepted, which, flowing *à principiis speciei*, are in all men the same and like), I comprehend all other secondary endowments and abilities whatsoever of the reasonable soul, which are capable of the degrees of more and less, and of better and worse; together with all subsidiary helps any way conducing to the exercise of any of them. Whether they be, first, supernatural graces, given by immediate and extraordinary infusion from God; such as were the gifts of tongues and of miracles, and of healings, and of prophecy properly so called, and many other like, which were frequent in the infancy of the Church, and when this Epistle was written, according as the necessity of those primitive times considered God saw it expedient for His Church. Or whether they be, secondly, such as philosophers call natural dispositions, such as are promptness of wit, quickness of conceit, fastness of memory, clearness of understanding, soundness of judgment, readiness of speech, and other like, which flow immediately *à principiis individui*, from the individual condition, constitution, and temperature of particular persons. Or whether they be, thirdly, such as philosophers call intellectual habits, which is, when those natural dispositions are so improved and perfected by education, art, industry, observation, or experience, that men become thereby skilful linguists, subtle disputers, copious orators, profound Divines, powerful preachers, expert lawyers, physicians, historians, statesmen, commanders, artisans, or excellent in any science, profession, or faculty whatsoever. To which we may add, in the fourth place, all outward subservient helps whatsoever, which may any way further or facilitate the exercise of any of the former graces, dispositions, or habits, such as are health, strength, beauty, and all those other *bona corporis*, as also *bona fortunæ*, honour, wealth, nobility, reputation, and the rest. All of these, even those among them which seem most of all to have their foundation in nature, or perfection from art, may in some sort be called πνεύματικά, "spiritual gifts"; inasmuch as the Spirit of God is the first and principal worker of them. Nature, art, industry, and all other subsidiary furtherances, being but second agents under Him, and as means ordained. And now we have found out the just latitude of the spiritual gifts spoken of in this chapter, and of the manifestation of the Spirit in my text. From whence not to pass without some observable inferences for our edification, we may here first behold, and admire, and magnify the singular love, and care, and providence of God for and over His Church. Those active gifts, and graces, and abilities which are to be found in the members of the mystical body of Christ, are a strong manifestation that there is a powerful Spirit of God within, that knitteth the whole body together, and worketh all in all, and all in every part of the body. Secondly, though we have just cause to lay it to heart, when men of eminent gifts and place in the Church are taken from us, yet we should sustain ourselves with this comfort, that it is the same God that still hath care over His Church. And therefore we may not doubt but this Spirit, as He hath hitherto done from the beginning, so will still manifest Himself from time to time, unto the end of the world; in raising up instruments for the service of His Church, and furnishing them with gifts. Thirdly, where the Spirit of God hath manifested itself to any man by the distribution of gifts, it is but reason that man should manifest the Spirit that is in him, by exercising those gifts in some lawful calling. II. Consider we next, and in the second place, THE CONVEYANCE OF THESE GIFTS OVER UNTO US; HOW WE COME TO HAVE A PROPERTY IN THEM, AND BY WHAT RIGHT WE CAN CALL THEM OURS. The conveyance

is by deed of gifts; the manifestation of the Spirit "is given to every man." Understand it not to be so much intended here that every particular man hath the manifestation of the Spirit, as that every man that hath the manifestation of the Spirit hath it given him and given him withal to this end, that he may do good with it. The variety both of the gifts meet for several offices, and of the offices wherein to imply those gifts, is wonderful; and no less wonderful the distribution of both gifts and offices. But all that variety is derived from one and the same fountain, the Holy Spirit of God; all those distributions pass unto us by one and the same way, of most free and liberal donation. Possibly thou wilt allege thy excellent natural parts—these were not given, but thou broughtest them into the world with thee; or thou wilt vouch what thou hast attained to by art and industry—and these were not given thee, but thou hast won them, and therefore well deservest to wear them. Deceive not thyself. But the truth is, the difference that is in men in regard of these gifts and abilities ariseth neither from the power of nature nor from the merit of labour, otherwise than as God is pleased to use these as second causes under Him. Whatsoever spiritual abilities we have, we have them of gift and by grace. The manifestation of the Spirit is given to every man. A point of very fruitful consideration for men of all sorts, whether they be of greater or of meaner gifts. And first, all of us generally may hence take two profitable directions; the one, if we have any useful gifts, whom to thank for them; the other, if we want any needful gifts, where to seek for them. I must now turn more particularly to you to whom God hath vouchsafed the manifestation of His Spirit in a larger proportion than unto many of your brethren, giving unto you, as unto His firstborn, a double portion of His Spirit, as Elisha had of Elijah's, or perhaps dealing with you yet more liberally, as Joseph did with Benjamin, whose mess, though he were the youngest, he appointed to be five times as much as any of his brethren. It is needful that you, of all others, should be put in remembrance, that those eminent manifestations of the Spirit you have, were given you. First, it will be a good help to take down that pride which is so apt to engender in the soul through abundance of knowledge, and to let out some of the corruption. It is a very hard thing to know much, and not to know it too much. Secondly, every wise and conscionable man should advisedly weigh his own gifts, and make them his rule to work by, not thinking he doth enough if he do what law compelleth him to do, or if he do as much as other neighbours do. But thirdly, though your graces must be so to yourselves, yet beware you do not make them rules to others. The manifestation of the Spirit is given to every man; let no man be so severe to his brother as to look he should manifest more of the Spirit than he hath received. Now, as for you to whom God hath dealt these spiritual gifts with a more sparing hand, the freedom of God's distribution may be a fruitful meditation for you also. First, thou hast no reason, whosoever thou art, to grudge at the scantness of thy gifts, or to repine at the Giver. How little soever God hath given thee, it is more than He owed thee. He hath done thee no wrong, may He not do as He will with His own? Secondly, since the manifestation of the Spirit is a matter of free gift, thou hast no cause to envy thy brother whose portion is greater. Thirdly, if thy gifts be mean, thou hast this comfort withal, that thy accounts will be so much the easier. Merchants that have the greatest dealings are not ever the safest men. And how happy a thing had it been for many men in the world if they had had less of other men's goods in their hands. The less thou hast received, the less thou hast to answer for. Lastly, remember what the preacher saith in Eccles. x. 10: "If the iron be blunt, then he must put to the more strength." Many men that are well left by their friends and full of money, because they think they shall never see the bottom of it, take no care by any employment to increase it, but spend without either fear or wit; whereas, on the contrary, industrious men that have but little to begin withal, yet by their care and providence, and painstaking, get up wonderfully. It is almost incredible what industry, and diligence, and exercise, and holy emulation are able to effect, for the bettering and increasing of our spiritual gifts; so, though thy beginnings be but small, thy latter end shall wonderfully increase. By this means thou shalt not only profit thyself in the increase of thy gifts unto thyself, thou shalt also profit others by communicating of thy gifts unto them. Which is the proper end for which they were bestowed, and of which we are next to speak. The manifestation of the Spirit is given to every man to profit withal. To profit whom? it may be himself. It is true, "If thou art wise, thou shalt be wise for thyself," said

Solomon; and Solomon knew what belonged to wisdom as well as another. He that is not good to himself, it is but a chance that he is good to anybody else. He that hath a gift, then, he should do well to look to his own, as well as to the profit of others, and as unto doctrine (1 Tim. iv. 16), so as well and first to take heed unto himself, that so doing he may save himself as well as those that hear him. This, then, is to be done; but this is not all that is to be done. In wisdom we cannot do less; but in charity we are bound to do more than thus with our gifts. You see, then, what a strong obligation lieth upon every man that hath received the Spirit to call his gifts into the common treasury of the Church, to employ his good parts and spiritual graces so as they may some way or other be profitable to his brethren. It was not only for the beautifying of His Church that God gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; but also, and especially, for more necessary and profitable uses; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. iv. 11, 12). The stomach eateth, not to fill itself, but to nourish the body; the eye seeth, not to please itself, but to espy for the body; the foot moveth, not to exercise itself, but to carry the body; the hand worketh, not to help itself, but to maintain the body. Now this necessity of employing spiritual gifts to the good and profit of others, ariseth first from the will and the intent of the Giver. My text showeth plainly what that intent was. The manifestation of the Spirit was therefore given to every man, that he might profit withal. Certainly, as nature doth not, so much less doth the God of nature make anything to no purpose, or barely for show, but for use; and the use, for which all these things were made and given, is edification. He that hath an estate made over to him in trust and for uses, hath in equity therein no estate at all, if he turn the commodities of the thing some other way, and not to those special uses for which he was so estated in it. It is a just thing with the Father of Lights, when He hath lighted any man a candle by bestowing spiritual gifts upon him, and lent him a candlestick, too, whereon to set it, by providing him a stay in the Church, if that man shall then hide his candle under a bushel and envy the light and comfort of it to them that are in the house, either to remove his candlestick or to put out his candle in obscurity. As the intent of the Giver, so, secondly, the nature and quality of the gift calleth upon us for employment. It is not with these spiritual gifts, as with most other things, which, when they are imparted, are impaired, and lessened by communicating. Here is no place for that allegation of the virgins, "Lest there be not enough for you and for us." These graces are of the number of those things that communicate themselves by multiplication, as the seal maketh impression in the wax, and as fire conveyeth heat into iron, and as one candle tindeth a thousand, all without loss of figure, heat, or light. Had ever any man less knowledge, or wit, or learning, by teaching of others? Had he not rather more? Thirdly, our own insufficiency to all offices, and the need we have of other men's gifts, must enforce us to lend them the help and comfort of ours. Surely, then, those men, first of all, run a course strangely exorbitant, who, instead of employing them to the profit, bend those gifts they have received, whether spiritual or temporal, to the ruin and destruction of their brethren. Abusing their power to oppression, their wealth to luxury, their strength to drunkenness, their wit to scoffing, atheism, profaneness, their learning to the maintenance of heresy, idolatry, schism, novelty. Be persuaded, in the second place, all you whom God hath made stewards over His household, and blessed your basket and your store, to "bring forth of your treasures things both new and old;" manifest the spirit God hath given you, so as may be most for the profit of your brethren. Thirdly, since the end of all gifts is to profit, aim most at those gifts that will profit most, and endeavour so to frame those you have in the exercise of them, as they may be likeliest to bring profit to those that shall partake of them. "Covet earnestly the best gifts." You cannot do more good unto the Church of God, you cannot more profit the people of God by your gifts, than by pressing effectually these two great points, faith, and good works. These are good and profitable unto men. I might here add other inferences from this point, as namely, since the manifestation of the Spirit is given to every one of us, chiefly for this end, that we may profit the people with it, that therefore, fourthly, in our preaching we should rather seek to profit our hearers, though perhaps with sharp and unwelcome reproofs, than to please them by flattering them in evil; and that, fifthly, we should more desire to bring profit unto them than to gain applause unto

ourselves. (*Bishop Sanderson.*) *The gifts of the Holy Spirit:*—These are —I. PROFITABLE. Some are more showy, others are more useful. 1. For the conversion of sinners. 2. For the edification of saints. II. DIVERSE. 1. The word of wisdom. 2. The word of knowledge. 3. Faith, such as became the confessors and martyrs (Heb. xi.). 4. Gifts of healing (Acts. iii. 4). 5. Working of miracles. 6. Prophecy (1 Cor. xiv. 24, 25). 7. Discerning of spirits (Acts v. 3, 4, 9). 8. Divers kinds of tongues (Acts ii. 4). 9. The interpretation of tongues (1 Cor. xiv. 27). III. BESTOWED UPON EACH AND ALL BY THE SAME SPIRIT (ver. 11). Let there be no rivalry in the Churches. IV. SHOULD UNIFY THE CHURCH INTO ONE BODY (vers. 12, 13). V. SHOULD BE COVETED EARNESTLY (ver. 31). To him that hath shall be given, and he shall have more abundantly. (*L. O. Thompson.*) *Diversity of operations, but one Spirit:*—Note the specific methods of the Spirit's operation—I. IN THE CHURCH. 1. As a breath, wind. See Ezekiel's vision of the valley, Christ breathing on His disciples, and the rushing, mighty wind of Pentecost. Symbol of life, quickening inspiration. 2. Refreshment. Water the type. "If any man thirst," "I will pour water," &c. Fertilising, cleansing of the outward. 3. Inward purifying. Fire the symbol. "He shall baptize with . . . fire." "I am come to send fire on earth." Also of vital warmth, zeal, fervour. 4. Consecration. Anointing. Oil the type. Setting apart, enduing with power. II. WITH THE WORLD. 1. A reprover (John xvi. 8–11). 2. Strives with men (Gen. vi. 3; Acts vii. 51). 3. Enlightens by revealing Christ. 4. Regenerates by awakening faith in Christ. (*Homiletic Monthly.*) *The distribution of gifts in the Church is* —I. LIBERAL. To every man. II. WISE. Designed for the profit of—1. The individual. 2. The whole Church. III. SUITABLE. 1. Wisdom and knowledge contribute to enlargement of view. 2. Faith to edification and increase. 3. Gifts of healing, &c., to the confirmation of the truth. IV. SOVEREIGN. By the Spirit—as He will—hence all glory belongs to God. (*J. Lyth, D.D.*)

Ver. 11. **But all these things worketh that one and the selfsame Spirit, dividing to every man severally as He will.**—*The work of the Spirit:*—I. CHRIST PROMISED THAT HE WOULD BE PRESENT WITH HIS CHURCH UNTO THE END OF THE WORLD (Matt. xxviii. 20). And this is that which differenceth His Church from any other society. If Christ be not present there is no Church. The foundation is wanting; and where there is no foundation, the higher the building, or the more glorious its appearance, the sooner it will fall. II. CHRIST IS THUS PRESENT WITH HIS CHURCH PRINCIPALLY AND FUNDAMENTALLY BY HIS SPIRIT (John xiv.–xvi.). Christ hath no vicar but the Spirit. Some say that Christ is no otherwise present than by outward ordinances. I grant that these are pledges of His presence, and instruments wherewith, by His Spirit, He doth effectually work. But make them Christ's whole presence, and we have no better Church state than the Jews. III. THIS PRESENCE OF THE SPIRIT IS PROMISED, AND GIVEN UNTO THE CHURCH BY "AN EVERLASTING COVENANT" (Isa. lix. 21). IV. IT IS FROM HENCE THAT THE MINISTRY OF THE GOSPEL IS "THE MINISTRY OF THE SPIRIT" (2 Cor. iii. 6–8). 1. There were never but two ministrations, the one the ministration "of the letter and of death," the other "of the Spirit and of life"; the one of the law, the other of the gospel. Any other is antichrist's. 2. The ministration of the Spirit must signify—(1) That the Spirit is the efficient of the ministration, giving spiritual gifts to the ministers of the gospel, to enable them to administer all gospel ordinances to the glory of Christ and the edification of the Church. (2) The communication of Him, and so the effect of the ministration (Gal. iii. 2). Then it follows that, so long as there is the preaching of the gospel, there is the communication of the Spirit. V. THE GENERAL END, WHY THE SPIRIT IS THUS PROMISED UNTO THE CHURCH. God hath promised unto Christ a kingdom and Church in the world for ever (Psa. lxxii. 17; Isa. ix. 7; Matt. xvi. 18). The accomplishment of this promise must depend upon the Spirit. If He should cease as to either of His operations, either in working internal saving grace or spiritual abilities for gospel administrations, the Church must cease. VI. THE HOLY GHOST THUS PROMISED AND GIVEN FURNISHES THE MINISTERS OF THE GOSPEL WITH SPIRITUAL ABILITIES IN THE DISCHARGE OF THEIR WORK; and without it they are no way fitted for it. 1. Read Matt. xv. 14–30. Note in this parable—(1) That wherever Christ calls and appoints a minister in His house, He gives him spiritual abilities for that work by the Holy Ghost. He set none at work, but He gave them talents. (2) For men to take upon them to serve Christ who have received none of these spiritual abilities is a high presumption, and casts reflection on Christ, as if He called to work and gave no strength, as though He called to trade and gave no

stock, or required spiritual duties and gave no spiritual abilities. (3) Those who have received talents or gifts of the Holy Ghost are to trade with them. 2. Read Rom. xii. 4–8. Note here—(1) That this discourse concerns the ordinary state of the Church in all ages. (2) That gifts are the foundation of all Church work. (3) That not only does work depend on the administration of gifts, but the measure of work depends upon the measure of gifts (Eph. iv. 8–13). VII. AS SPIRITUAL GIFTS ARE BESTOWED UNTO THIS END, SO THEY ARE NECESSARY FOR IT. The way whereby the world lost the spiritual ministrations of the gospel was by the neglect and contempt of spiritual gifts, whereby alone they can be performed. VIII. THAT THERE IS A COMMUNICATION OF SPIRITUAL GIFTS IN ALL GOSPEL ORDINANCES we know by experience. This is derided by scoffers, but we plead the experience of humble Christians who have a spiritual acquaintance with these things. (*J. Owen, D.D.*) *The operations of the Spirit* are—I. RICH IN THEIR VARIETY. Gifts—1. Of power. 2. Of grace. II. FREE IN THEIR DISPENSATION. III. SOVEREIGN IN THEIR DISTRIBUTION. IV. BENEFICIAL IN THEIR DESIGN. (*J. Lyth, D.D.*) *Variety in unity*:—I. THE DIVINE WORKER. 1. "Every good and perfect gift is from above." Bezaleel and Aholiab were filled with the Spirit of God even as Moses and Aaron. The tact of the man of business, the fancy of the poet, the skill of the scientist are all from Him. 2. So in the spiritual sphere. Spiritual life is His gift; that life is preserved by His renewing, and all its progressive developments must be referred to Him. All aspirations after purity, all high purposes of consecration are from Him. In whatever way we are able to strengthen the Church and bless the world, the gift is a talent entrusted to us by Him. 3. There is great comfort in this thought. Men who have done eminent service pass away, and sometimes the anxious inquiry will arise, Where shall the host of the Lord find its leaders? Fear not! His gifts never fail, and His Church can never be abandoned. Moses died, but Joshua conducted the people to the promised land. Stephen fell a martyr, but the gap in the ranks was more than filled by Saul. Our Lord told the disciples that it was good for them that even He should be taken away, that the Comforter might come. II. THE CHARACTERISTIC OF HIS WORKS. Variety in unity. Variety is everywhere a condition of strength and beauty. 1. We should soon weary of landscapes in which the same features were ever reproduced. There would have been little beauty in the firmament if star had not differed from star in glory. 2. Intellect has been able to render humanity real service because it has had "diversities of gifts." We want men of science and men of action to reduce their thoughts to practice; some to give strong and noble impulses, and others to apply the check of caution and experience; some to bear us aloft to the world of fancy, others to detain us among the hard realities of life. 3. So in the highest region of all. (1) The ages of the Church's story have been marked by different characteristics. There have been missionary ages, ages of defence, ages of quiet building to which we owe the great works of our theology, ages of pulling down so as to reform, to purify, to revive, and ages of suffering—heroic times. Here is variety, and the wise observer will see the presence of God's Spirit in all, and admire the wisdom that has made all contribute to the prosperity of the Church. (2) So is it with the various sections into which the Church has been divided. Men formed with different powers and temperaments, trained amid diversified circumstances, are sure to arrive at different conclusions. As to questions of Church polity, some will be sticklers for authority, while others will be concerned to maintain the rights of the individual Christian. In ritual some will attach importance to external beauty, others will refuse to depart from primitive simplicity. Some may be moved by an irrepressible enthusiasm, others will adhere to a mere formal service. Some may state truth in a way which may be offensive to men of culture, while others may seek to present it philosophically and disgust men of earnest heart. Yet everywhere we may feel that the work of the Church is more thoroughly done as the result of the diversified agencies enlisted on its behalf. (3) The same manifoldness is seen, too, in individual character and experience. The story of no two souls is exactly alike. (*a*) There are varieties of agency. Always the same truth must be the power of God unto salvation, but there are many avenues by which it obtains admission to the soul, and gains power and dominion there. In one the conscience is awakened to agonising convictions of sins; others are led by soft and gentle hands into the ways of peace. Lydia and the jailor were converted in the same city by the agency of the same apostle; but to the one the Spirit came in the "still small voice"; to the other He spoke in the terrors of an earthquake. Some are brought to enter the kingdom through a great "fight of afflictions," and others are drawn as "by the

cords of love." Here the work is instantaneous, there gradual. One is converted by the appeal of the preacher, another by solitary meditation on the truth, another by the artless words of a little child. (*b*) There are diversities in the result. In all there is faith in Jesus, but with innumerable points of difference. In some there is a burning enthusiasm, in others holy quiet. One is all activity and daring; another, like Mary, loves to sit at the feet of Jesus. One is a Boanerges, another a Barnabas. These, then, are the phenomena, and they are just such as we might have expected. "The wind bloweth where it listeth." Sometimes its music is soft and sweet, anon it is clear and shrill, and again it is deep, solemn, and sad. Conclusion: 1. We have here a rebuke of intolerant exclusiveness. There is a strong tendency in most men to expect that piety should be cast in one mould, and fashioned after one pattern. 2. We have a call to earnest diligence. The manifestation of the Spirit is given to every man to profit withal. Whatever gift the Spirit bestows on any man—by whatever impulse He stirs the soul, the design is that the talent should be used for the advancement of Divine glory. (*J. Guinness Rogers, B.A.*) *Ethnic and Christian views of Divine influence*:—So much of our knowledge comes through the senses, it is not wonderful that many persons believe that all our knowledge comes through the senses. So large a part of our time is occupied with this outward world of sights and sounds, no wonder many think that this is all we have to do with. What is spirit, what is soul, but a higher development of matter? What do we know of either, except what we see through forms of material organisation? This is modern materialism, which does not deny spirit but maintains that all we know of it is what comes to us from without, through forms of matter. It is not curious that multitudes of men should have been materialists; for matter impresses itself constantly and necessarily on all. But the really curious fact is that the great majority of mankind should have always been Spiritualists; believing in spirit more than in matter—in the infinite more than the finite; believing not in evolution, but emanation; accepting as the origin of the universe a dropping downward out of the infinite, into the finite, or a creation of the world by the Gods. I. CHRISTIANITY DIFFERS FROM ALL OTHER RELIGIONS, IN MAINTAINING THE UNIVERSALITY OF THIS INFLUENCE. Other religions, so far as I know, have limited inspiration, either to a few select souls, as prophets and saints; or, secondly, to some select class; as priests; or, thirdly, to those who sought it by seclusion, by meditation, by solitary prayer, by self-denial, going apart into caves and cells to macerate the body by starvation and asceticism. But on the day of Pentecost, in the first words which Peter said, he declared that the prophecy of Joel was fulfilled—"It shall come to pass, in the last days, saith the Lord, that I will pour out My Spirit on all flesh, and your sons and daughters shall prophesy." Accordingly, through the Book of Acts, and in all the Epistles, we find that wherever the gospel was preached, all were told that they were to receive the Holy Spirit. All Christians were inspired; but their inspiration showed itself in different ways. It inspired some of them with knowledge, helping them to a clear sight of truth. It inspired some of them with wisdom, helping them to see what was the best thing to be done in any emergency. It inspired some of them with faith, enabling them to feel the presence and love of God amid bereavement, loneliness, bitter disappointment, and sharp trial. It inspired some of them to be good physicians, tender and careful nurses of the sick. If they saw a man or a woman who had a gift of healing, they said, "She is inspired by the Holy Ghost to heal disease, as the Apostle Paul is inspired to preach." Gifts were special, but the inspiration was universal; one and the same for all, from the lowest to the highest. God was in every heart in this happy community of brothers and sisters. This, therefore, is one of the characters of the true Christian doctrine of Divine influence, that God's influence comes to all of us whenever we wish for it. This is what Jesus says: "If a hungry child asks his father and mother for bread, will they give him a stone? No! Do you think, then, that if any of you ask God for power to do right and be right, He will not give it to you? So certain it is that God will give His Holy Spirit to them who ask Him." II. According to the New Testament, the Divine influence is not only universal, but IT IS CONTINUOUS, CONSTANT, A NEVER-FLOWING STREAM, DESCENDING INTO EVERY OPEN SOUL. It is not only for all men, but it is at all times. Undoubtedly there are seasons when the human heart is more tender, more susceptible, more open to Divine influence, than at other times. So in this opening season of the year, the seeds and buds are more susceptible to the influence of the sun. The buds are swelling by millions on the trees; every day they become a little larger; presently they open into delicate, soft leaflets; then they hang out their pretty forms more and more

unfolded. Some immense force is pushing them from within, and attracting them from without. The small plant in the sick girl's window in some narrow city lane feels the same influence; the weeds and grasses over ten thousand miles of latitude feel the influence. Every twenty-four hours swells this tide of vegetable life which flows in upon us like the ocean. Thus, too, there are doubtless spring seasons in the human soul, when we are more susceptible to Divine influence than at other times. God is not necessarily nearer than at other times, but our hearts are turned more towards Him. III. A third peculiarity of the Christian view of Divine influence is, that IT CONSIDERS INSPIRATION AS NATURAL, RATIONAL AND PRACTICAL. 1. It is rational. It does not come to confuse the mind, but to give it more insight, deeper knowledge. Part of our knowledge comes to us from the outward world by observation; but another part, and often the best part, comes to us from within, by intuition. 2. The Divine influence, according to Christianity, is not only rational, but also practical. We have seen that one of the gifts of the Holy Spirit is the gift of "healing." We also read of the "gifts" of "helping," of "governing," of "discerning of spirits." One man who believes in inspiration, and looks up for it, will be filled with a Divine power of helping those in difficulty, of showing them what they ought to do, of lending a hand to a weak brother or sister. Another man will, in answer to his inward prayer, be gifted with executive ability to direct and guide and govern. We know how some persons can govern without seeming to govern. Some are born leaders, but some are also inspired leaders. They are enabled by a power not their own to guide, repress, restrain, uplift, and bring together many hearts, till they beat as one. This is also a gift of the Holy Ghost. And others are made discerners of spirits. The eye is made clear and penetrating to discern shams. The hypocrite and deceiver is unmasked in their presence. These various powers of the soul are all as much quickened and fed and vitalised by the Holy Spirit as that of the prophet who speaks with the tongue of men and angels, or the rapt devotee who wears the stones with his knees in constant prayer. It is one spirit by which all God's servants are baptised into that one body, the invisible church of good men and women. 3. Although this influence is supernatural it is also natural. The Divine life, flowing down through human souls into the world, must be, and is in harmony with the same Divine life flowing down into the world through external nature. Consequently, wherever God sends a fuller tide of religious inspiration into any period, it is followed by a greater growth of art, science, knowledge and civilisation. What we ought to believe, therefore, is that God is always inwardly near to us, in the depths of our soul, and always ready to strengthen us, and lighten our darkness, when we turn inward to Him. But it is a mistake to speak of any irresistible influence of the Holy Spirit. God respects our freedom, and, if we choose to resist these tender attractions and illuminations, they are never forced upon us. Let us not harden ourselves against the voice within, whether it comes to give us better insight into truth, or to show us how acceptably to work: whether it open our eyes to see, our ears to hear, our hands to act, our lips to speak, or our hearts to love. (*Jas. Freeman Clarke.*) *One Spirit, many gifts*:—But now these best gifts of God, as well as all His other gifts, are in danger of being profaned by men. And it seems that the Corinthians did profane them. They employed the power of speaking new languages, as well as other spiritual gifts, to their own glory, and not to God's glory alone. His mystical body, the Church, is like His natural body, or any of our bodies, in respect that although it is made up of many members, each having its own office, yet it is truly, strictly, mysteriously one. What makes it one, and binds it together, is the Holy Spirit of God dwelling in each person's soul and body, to unite him truly to Jesus Christ. Thus are Christians put in mind of the one Church, to which all alike belong; and they are also put in mind of the diversity of gifts, whereby each member is made different from another. First, to the weaker and less honourable member he says, You are not to be cast down nor discontented, as if no one cared for you, because others have higher places than you. "Nay," it might be said, "you surely have in you the same life, the same blood, that any other limbs of the body have. The pulse which beats in you comes from the heart, the power and will which guides you from the head; you are as much a member of the Man as any of the limbs which are most precious. If you hear instead of speaking, if you move instead of ruling, if you act instead of ordering, you are not therefore the less parts of the body." And much more should we quiet with the same gracious words all discontented and envious thoughts. Are you not a member of Christ? and what is it, in comparison of so great mercies, if another man is more learned, more respected,

richer, or healthier than you are? The weak then are not to envy the strong, and the strong on the other hand are not to despise the weak. "The eye is not to say to the hand, I have no need of thee; neither again the head to the feet, I have no need of you." Those who are above others, either in learning or in dignity, are of course in some danger of becoming proud and contemptuous. Let this then be the lesson settled in our hearts; to believe that we are Christian brethren indeed, and to cherish in our hearts true brotherly feeling one towards another. Now, then, with this deep faith in Christ's Holy Spirit, as having really been given to dwell in our hearts, let us think on any other person, whomsoever we will, as being also partakers of the same Spirit. Consider; if he were partaker of the same blood with us, if it were our brother or sister after the flesh, should we not be full of love for him? Again, because this Spirit deals not with all exactly alike, but divides to every man severally as He will, how should the remembrance of Him fail to make us content in our places, orderly and diligent in our duties? since wherever we are in God's work, He assigned us our place. Are you then a rich and prosperous person? do not trust in your own riches: beware of thinking that you can do without the poor, that you need them not. Are you, on the contrary, a poor man? Then beware how you allow yourself to think sadly on the rich, as being better off than you are. Such thoughts are too likely to end in repining and envy. Again, are you in comparison learned? are you able to read the Scriptures? yet do not trust in your reading: do not think that you can make out your duty, and save yourself well enough: you still need the prayers of Christ's afflicted and poor. Are you, on the other hand, an ignorant person, and does it mortify you to see and feel that you know much less than most others? care not for it, but turn your thoughts to the infinite and wonderful truth, which, as we all know, belongs to us and to the very wisest alike. Are you so far blameless as to have kept, by God's mercy, your soul and body from wilful deadly sin? You know it is altogether the work of God's Spirit: believe and think of this; it will keep you from pride and self-righteousness. (*Plain Sermons by Contributors to the Tracts for the Times.*)

Ver. 12. **For as the body is one, and hath many members, . . . so also is Christ.**—*Of the great variety of men's characters in the Church*:—The law of variety in unity obtains—I. IN NATURE. 1. No two leaves of the same tree, no two faces, even of twins, entirely correspond. Science, however, is continually bringing to light an unity and simplicity of type in things apparently different. What objects can present a greater superficial difference than quadrupeds and fishes, both of which, however, being vertebrates, are formed on the same general plan? 2. And the resemblance is not only of ground-plan, but of agency. The same power of gravitation which ties the planets to the sun, and retains them in their orbits, causes the leaf or the fruit to fall to the ground. The same power of electricity which rives the oak, attracts light substances towards chafed sealing-wax. The same refraction of the rays of the sun produces the rainbow, and makes the tiny dewdrop to twinkle with the prismatic colours. 3. The various parts of the universe work together for one end. Strong forces are at work in and around the earth, which, if allowed unlimited sway, might peril the planet's existence; but they play into one another's hands, and hold one another in equipoise. II. IN THE WORD OF GOD. The Scriptures are a collection of books written under various circumstances at different times. We have histories, biographies, poetry, aphorisms, prophecies, rituals, letters. But however dissimilar, they are one organic whole, knit together by a certain plan and principles. The prophecy of the Seed of the woman, which should bruise the serpent's head, is manifestly the nucleus round which the whole Bible has formed itself. The entire Old Testament looks forward to Messiah historically, typically, and prophetically. III. IN THE CHURCH. Shall we not expect to find the same feature here, for the Church, quite as much as Nature and Scripture is God's workmanship? 1. The members of the Apostolic Church had various gifts, the phenomena of which were different, but all the results of the agency of one Spirit, and all working together for the glory of one Saviour. These supernatural gifts had something in the natural endowments of the possessor's mind corresponding to them. Thus, *e.g.*, corresponding to the gift of tongues, some persons have now a great facility of acquiring languages; corresponding to the gift of prophecy, we find in others a natural gift of high and fervid eloquence; some persons even nowadays have such a wonderful art of imparting what they know, that we can hardly be said to have lost the gift of teaching; others are admirably adapted for government; while even the gift of miracles itself rests on

the power of mind over matter, of which power we have exemplifications in a natural way even nowadays. 2. The character and temperament of each individual Christian is different from that of his neighbour. Thus St. John represents the contemplative and studious disciple. St. Peter is the great bulwark and rock of the Church, breasting its perils and responsibilities gallantly, before St. Paul appears; Apollos is an eloquent declaimer, "mighty in the Scriptures"; Barnabas has a still small voice of consolation; while Paul, in powers of physical and mental endurance, in the expansiveness of his affections, is God's chiefest instrument for the diffusion of the glad tidings. These are some of the moulds in which Christian character was cast, and in which we may expect that it will continue to be cast nowadays. Conclusion: 1. Let us not distress ourselves that we were not brought to God in the same way as some others. God's ways of influencing the human mind for good vary, first, with the original character of the mind, on which the Holy Ghost has to operate; and, secondly, with the acquired shape which that mind has taken from circumstances in which it has been thrown. On the same page of Scripture there is the record of Lydia, who became a Christian through the gentle opening of the heart, and of the gaoler who was shaken with strong alarm, as if over the pit of hell; nothing else would have broken bonds so firmly riveted. 2. Our method of serving God must depend on our capacities, endowments, position, and opportunities. It may not be a high or a widely influential work which we are doing for God, but then He may not have called us to such a work. "I would undertake to govern a hundred empires," said Dr. Payson, "if God called me to it, but I would not undertake to govern a hundred sheep unless He called me." 3. Learn a lesson of large charity. We ought, if rightly minded, to rejoice in the exuberance and variety of the spiritual gifts possessed by Christians, just as we delight in the rich variety of Nature or the Word of God. God's purpose is that each Christian should exhibit, in the peculiarity of his circumstances, education, moral temperament, and mental endowments, a new specimen of redeeming love and grace. By various discipline here He fits and polishes each living stone for the place which it is destined to occupy in the spiritual temple; and when all the stones are made ready, He will build them together each into his place, and exhibit to men and angels their perfect unity. (*Dean Goulburn.*) *Different work given to different people*:—If we examine a thistle we find that each of the purple fringes of which the head is composed is a distinct flower, so that the plume of the thistle is not, in reality, one flower, but a collection of flowers. Each part has its own work to do, and is changed in shape or colour, according to its work. One part produces honey; another attracts, by its colour, insects to fertilise the plant; another helps to produce seed. Each part has its own excellent quality, and the effect of their combined labour is to promote the welfare of all. (*H. Macmillan, LL.D.*) *The Church: unity in diversity; diversity in unity*:—The apostle's discourse is of spiritual gifts. These were largely distributed among the Christians of Corinth—too largely, it would seem, for the grace that went along with them. The diversity in unity here affirmed by the apostle of the gifts communicated to the early Church, pertains to the Church in its entire structure. It is, in fact, the law of its composition—an identity of character and experience, combined with an endless diversity in the details. The most palpable exemplification of this law is that which is offered by the diverse outward forms in which the Church exists. It is not the visible Church which the apostle affirms to be one; but the true Church—the Church made up of the regenerated and saved, who are confined to no one communion, and are known to God alone. But it is not without its significance that He has permitted the visible Church to be cast in many separate moulds. He might have prescribed a polity with such distinctness, and enjoined it in such terms of authority, that all churches would have conformed to it. But He saw fit so to frame His instructions on this subject as to leave room for a diversity of interpretation. The fact is indisputable, that to one class of minds this form of worship is the more edifying; to another, that. In this view we may refer to the visible Church as illustrating the principle of diversity in unity. The principle, however, finds its legitimate sphere within the brotherhood of real believers. This phrase, in fact, defines the sense in which they are affirmed to be one; they are "real believers": this makes them one. So the apostle teaches in the passage before us: The body of Christ (the Church) is one: "for (ver. 13) by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." It is through the anointing of the Spirit men are born again, and so

engrafted into Christ as to become members of His body. This is the communicating of a new nature which makes them one, as really as the natural birth, the possession of a common humanity, makes them one. External diversities are of no consequence in either case. The child of the hovel, the wigwam, the palace, it matters not where or when he is born, he inherits the common nature and belongs to the race. So with the new birth, it merges all outward distinctions. 1. This unity includes a common head. "Christ is the Head of the Church." Union with Christ is indispensable. 2. It denotes, further, a oneness of faith. Diversities of belief there certainly are among real believers. All Christians concur in the necessity of "repentance toward God and faith in our Lord Jesus Christ." 3. They are also of one purpose. The various members of the body, controlled by a single will, work together for the same ends. The members of Christ's mystical body have a common aim. 4. They are united, too, by the bonds of a mutual sympathy. In the human body, if one member suffers, all suffer; if one rejoices, all rejoice. But this unity is not monotony. The Church is one. But it is one as the body is one; as the animal kingdom is one; the vegetable; the mineral; the whole realm of nature. The formula of definition in all these cases is, Unity in diversity, and diversity in unity. The Christian Church began in this way, and began gloriously. The Day of Pentecost supplied the mould in which it was to be cast. "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." What an assemblage was this! And as it set out, so it has continued. Contemning all distinctions of climate, empire, language, and religion, the Church has gone on, gathering into its ample fold people of all lands and tongues and faiths; cementing them into one harmonious whole; and that, without disturbing the elements which mark their several nationalities. But we may see this diversity in unity without convening the Church Ecumenical. It is the law of the kingdom everywhere. In the apostolic age, the household of faith comprised persons of every rank and occupation. And this variety has been perpetuated. The ministry has never been without its Johns and Pauls, its Thomases and Peters, its sons of thunder and its sons of consolation. Let me name Baxter, Owen, Bunyan, Jeremy Taylor, Bishop Hall, the Wesleys, the Erskines, Romaine, President Edwards, Whitefield, Dwight, Robert Hall, Chalmers, Davies, Mason, the Alexanders. What a galaxy is this! Every star is brilliant; but no two shine with the same lustre. And as with the ministry, so with the people. To delineate the variety which pertains to the many members of the one spiritual body would be to describe the numerous sorts of people aggregated in a community. For the Church recruits itself indifferently from the vast outlying masses of humanity. It appropriates to itself all ages, sexes, and conditions. Of course the training to which it subjects them demands the lopping off of excrescences and the healing of disorders which, neglected, would consume the life. But within the wise and wide limitations prescribed by the Divine Husbandman, it allows all the trees and shrubs transplanted into its enclosure to follow out each the law of its own growth. The pine is not expected to become an oak; nor the orange a vine; nor the violet a rose. This rule is observed even in respect to the methods by which the dead branches are engrafted into the True Vine and made alive. It is the prerogative of the one Almighty Spirit to effect this; here is the unity. But He does it in a great variety of modes; here is the diversity. Nor in conversion only. He carries the same variety of modes and means into the culture and development of the immortal germ deposited in regeneration. The efficiency in all instances is His own. And the one agency He has Himself prescribed, in His Word. But who can describe the paths along which He leads His people, and the endless combinations of proverbial and gracious influences by which He conducts them step by step up the acclivities of the higher life, and fashions them to the "likeness of the heavenly"? The fact is patent to every one. Let us advert to a few of the more important aspects in which it offers itself to our contemplation. It will not be difficult to show that this Divine law of diversity in unity is as essential to the proper perfection of the Church as it is morally beautiful. 1. Let me begin with this latter thought, the moral beauty of this arrangement. This is not a thing to be argued. Beauty is a matter not of logic, but of feeling. Its appeal is to a constitutional susceptibility. And it is a part of our constitution to crave variety. We do not want a painting to be all of one colour, nor a tune of one strain. The ocean would pall upon us if it were always still or always boisterous. We grow weary of looking day by day at the same

people in the same situation, unless they are our intimate friends. And as to our friends, we would not have them all alike if we could. It is one of the charms of the domestic state, the variety there is in families. He who made man made the Church; and of course adapted it to this as well as to every other part of his nature. No one can complain of the New Testament as a monotonous book; nor feel that when he has seen one of its personages he has seen all. We love the Church all the more because its unity, like that of a garden, effloresces in a grateful variety of fruits and flowers. 2. The principle of diversity in unity upon which the Church is constructed illustrates the power and efficacy of Divine grace. The palpable fact which meets the eye is that while grace is more than a match for depravity in its worst forms, it renews and elevates all the nobler traits of humanity; and in either case, without disturbing identity of character. In man's hands these various types of character might be bent or broken; they could never be renewed. Changed they might be, but not changed without sad contortion or mutilation. Too often has the experiment been tried. A wonderful achievement it is, as wonderful in power as in love, that of imbuing a whole community with a new life, from its very nature pervading, elevating, and controlling, and yet so incorporating it with all the natural faculties and functions as to aid their proper working and their true development. We cite it as one of the fruits of that diversity in unity which enters radically into the constitution of the Church. 3. It is still more to our purpose to refer to the wisdom, perhaps we may say the necessity, of this principle, in view of the mission assigned to the Church. It is not for man to say that anything is absolutely necessary to God in effecting His purposes which He has not declared to be so. But we may speak of the perfect adaptation of the principle we are considering, to the ends for which the Church was established. Not to name other topics, the Church is appointed to be, under God, the Teacher and Guide of the world. Its business is to disciple all nations. It needs, therefore, labourers of every sort and every variety of talent. With fewer gifts in kind, some portions of its work would be neglected. If it is to carry Christianity through the globe, it must have men whose constitutions and training fit them for the various climates of the earth. It must have men of iron nerve who can face dangers. It must have men of the requisite scholarship to grapple with strange languages and preach to strange peoples. In its home-field there is room for the exercise of every kind of gift. A scheme so vast demands a corresponding variety and affluence of talents. And this want is provided for in that diversity which, as we have seen, enters into the constituency of the Church. There are ministers of every grade of culture and with every kind of gifts. How, otherwise, could the ministry fulfil its design? The people vary indefinitely. And who can survey the broad acres which the Church is cultivating, without rejoicing in the combination of gifts employed in carrying forward the work? A radical part of this agency lies in the silent power of example; the simple routine of a quiet and upright life. Some are breaking up the fallow ground. Some are sowing. Some are nurturing the precious grain. And others reaping and gathering the crop. But all are servants of the great Taskmaster. The unfolding of such a subject suggests the practical lessons which grow out of it. 1. One is a lesson of instruction and encouragement in respect to religious experience. We have seen that this is of no uniform type. Certain elements are essential, but beyond these it partakes of a very great variety. We are not, then, to set up this or that instance of conversion, nor this or that form of the Christian life, as the standard by which all others are to be tested. God has His own methods for bringing men into His kingdom. The only safe or authorised mode of trying our state is to come to the law and the testimony. 2. As unity in diversity is the law of the Church, it is the duty of all its members to cherish and promote the spirit of unity. The apostle points out the effect of a schism among the members of the body, as illustrative of a divisive spirit among the members of the Church. The divisions among Christians have always been the opprobrium of religion. 3. As diversity in unity is the law of the Church, let us try to learn what are our own gifts, and to fill each his own place. To learn what this is, we must ask His teaching in prayer. We must consider our situation and circumstances. We must endeavour to find out what gifts we have, and how they can be used to the best purpose. 4. There is one other lesson which I would gladly enforce if the time would permit, viz., a lesson of charity in judging of the Christianity of others. (*H. A. Boardman, D.D.*) *Christ the head, the Church His body*:—The appellation "Christ" is here applied, not to the person of our Lord, but to His Church, intimating that she is identified with her Saviour; and being given to the Church as a body, indicates the harmony

and union of all its parts. I. THE UNION OF BELIEVERS WITH CHRIST. This is here represented as corresponding with that which subsists betwixt the head and the members of the body. (Eph. iv. 15, 16; Col. i. 18). This reminds us that Christ is—1. The same nature with ourselves, even as the head is of the same nature with the body (Heb. iv. 16, 17). 2. The governing power in the Church, as the head is of the body. In the head the eyes are stationed like watchful sentinels; the ears receiving the information conveyed by sound; the organs of taste and smell discerning things that differ, and contributing eminently both to our safety and to our enjoyment; the tongue, the interpreter of thought: there, in short, is the countenance, the seat of beauty, giving to man an impress of dignity not found in any of the inferior animals. Now the superior endowments of this capital of the human frame afford a fit emblem of the honour and supremacy of Him who is constituted our spiritual Head. 3. The vital principle, the source of life and feeling to the whole body. Christ our Head, in whom dwell all wisdom and all power, imparts and sustains the principles of the spiritual life. II. THEIR RELATION TO ONE ANOTHER. 1. The members of the body are many, and differ exceedingly, and yet in a machine so complex each movement and circumvolution is exactly fitted for its specific end. Of the many bones, *e.g.*, of the hand or foot, not one could change its place without injury to the limb to which it belongs. In like manner, every muscle, nerve, and artery has its own place and office, which no other could supply. So in the mystical body of Christ there are many members, with each its own office. One Christian excels in the intelligence of the eye, another in the discrimination of the ear: one has the activity and adaptation of the hand, another the firmness and perseverance of the foot: one has the energy of the arm, another the tenderness of the bosom (vers. 4–11). 2. This diversity occasions a dependence of the several members upon one another (vers. 21, 22). Let no believer, however mean, be discouraged; let no believer, however eminent, presume that he is independent. The analogy suggests the mutual sympathy that should subsist among believers (ver. 26). The tenderness each should cherish our fellow-Christians, the zeal each should render. 4. This mutual co-operation has the happiest results. In the natural body, when the eye is quick to discern, the hand diligent to execute, the foot steady to pursue, the ear open to hear, and the tongue ready to return a right answer, the combined exertion of our powers secures ends which their separate and unconnected attempts could never have attained. In like manner the efforts of the several members of the body of Christ are then successful when they are honestly and affectionately combined. (*H. Grey, D.D.*) *The Church the body of Christ*:—I. WHAT THIS IMPLIES. That its members, like a living organism, are—1. Animated by one spirit (ver. 13). 2. Mutually dependent (vers. 14–18). 3. United for one end (vers. 19, 20). II. WHAT IT REQUIRES IN THE SEVERAL MEMBERS. 1. Humility and contentment (vers. 21–24). 2. Unity and sympathy (vers. 25, 26). 3. Gratitude and fidelity (vers. 27–31). (*J. Lyth, D.D.*)

Vers. 13–20. **For by one Spirit we are all baptized into one body.**—*Of union with Christ*:—Consider—I. HOW CHRIST'S REDEMPTION IS APPLIED TO A SINNER. By uniting the sinner to Christ (chap. i. 30). Men must not think to stand afar from Christ, but must unite with Christ, and so partake of the redemption purchased by Him, as the poor widow drowned in debt, by marrying the rich man, is interested in his substance. II. THERE IS A REAL UNION BETWIXT CHRIST AND BELIEVERS. Consider—1. The terms by which this union is expressed. Christ is said to be in believers (Col. i. 27; Rom. viii. 10), and they in Him (1 Cor. i. 30). He is said to dwell in them, and they in Him (John vi. 54). They are said to abide in one another (John xv. 4). Believers have put on Christ (Gal. iii. 27). They are so joined as to be one Spirit (1 Cor. vi. 17). 2. The several real and proper unions which it is resembled to. The vine and the branches (John xv. 5); the head and the body (Eph. i. 22, 23); meat eaten and the eater (John vi. 56); yea, to that betwixt Father and Christ (John xvii. 21). 3. If this union be not a true and real one, the sacrament of the supper is but a bare sign, and not a seal. III. WHAT IS THAT UNION. There are three mysterious unions in our religion—the substantial union of the three persons in one Godhead; the personal union of the Divine and human natures in Jesus Christ; the mystical union betwixt Christ and believers, which is that wherein Christ and believers are so joined that they are one Spirit and one mystical body (1 Cor. vi. 17 and text). In this union the whole man is united to a whole Christ. The believing soul is united to Him (Eph.

iii. 17). His body also is united to Him (1 Cor. vi. 19; 1 Thess iv. 14). They are united to Him in His Divine nature (Col. i. 27), and in His human nature (Eph. v. 30), and so through the Mediator unto God (2 Cor. vi. 16). IV. THE BONDS OF THIS UNION. All corporal union is made by contact; but Christ is in heaven, and we on earth, and so we can have no such union with Him; and if we had, what would it profit? (John vi. 63.) But this union is spiritual (1 Cor. vi. 17), and so are the bonds of it. And they are two. 1. The Spirit on Christ's part, whereby He taketh and keepeth hold of us (1 John iii. ult.). And the distance betwixt Christ and believers, as great as is betwixt heaven and earth, cannot hinder the joining of our souls and bodies to His, since the Spirit is an infinite Spirit, everywhere present. 2. Faith on the believer's part (Eph. iii. 17). Thereby the believer apprehends, takes, and keeps hold of Christ. It is by that we receive Christ (John i. 12), come unto Him (John vi. 35), and feed on Him (ver. 56). And its fitness for this. V. THE AUTHOR AND EFFICIENT CAUSE OF THIS UNION. 1. The Spirit of Christ comes in the Word, and enters into the heart of the elect sinner dead in sin (Gal. iii. 2). 2. That quickening Spirit works faith (Eph. ii. 8; Col. ii. 12). Hereby the soul lays hold on Christ, and actually unites with Him. VI. THE PROPERTIES OF THIS UNION. 1. A true, real, and proper union, not a mere relative one. 2. A spiritual union (1 Cor. vi. 17). 3. A mysterious union (Eph. v. 32; Col. i. 27). 4. A most close and intimate union (1 Cor. v. 17; John vi. 56; Eph. v. 30). 5. An indissoluble union (John x. 28, 29). 6. It is the leading, comprehensive, fundamental privilege of believers (1 Cor. iii. 23). All their other privileges are derived from and grafted upon this—their justification, adoption, sanctification, and glorification. (*T. Boston, D.D.*) *Unity in Christ the secret of man's life: "all one" by faith in Christ, the one life of all:*—There is a joy familiar to you, from the experience of daily life, which may assist you in understanding the nature of the blessing to be derived from the Lord's Supper. All of you have felt refreshed by meeting a friend. The very sight of him may have done you good, like a medicine. If you have ever tasted the blessedness of communion with a Christian friend, you will understand still better the nature of this spiritual food. The Ethiopian eunuch tasted it when he went on his way rejoicing, after Philip had come up into his chariot, and conversed with him about the One of whom he was reading. Still more did the two disciples learn the lesson on the way to Emmaus, where they met with Jesus, although in the guise of another man, a fellow-traveller on the road. They had "meat to eat" of which others knew nothing, while He was thus manifesting Himself to them in another way than He does to the world. They and He were becoming one in spirit. They were growing up into Him, drinking into His spirit. Before they parted they had become one. I. ELSEWHERE, AS WELL AS AT THE COMMUNION TABLE, COMMUNION WITH CHRIST MAKES CHRISTIANS ONE, AND SO FEEDS THEIR SPIRITS. This oneness is food to man's spirit, and is to be found in Christ alone, so that it is the secret of true Christians. All men in their spirits are seeking this oneness, more or less conscious that it is the food of their spirits, the secret of happiness; in fact, eternal life. Without faith in Christ this oneness is not attained at all, and therefore man's spirit, starved, stinted of its appropriate nourishment, remains unsatisfied, and is tormented with unquenchable longings, and disappointment in all the broken cisterns to which he resorts. Faith it is that gives friendship its substance, its strength, its eternal life; that alone keeps man from hungering and thirsting after some better nourishment suited to his spirit's immortal nature and eternal longings. Faith alone binds the bond of perfectness between master and servant, between buyer and seller, between ruler and subject, between the citizens of one community or the members of one Christian Church. In all these, and the other channels of intercourse between man and man, without faith love is awanting, or is impure and imperfect. The parties, therefore, do not become one. For love is unity. Man's delusion is to expect unity without love, and love without faith. Men know that they cannot be happy till they become one; but they believe that they can become one without drinking into Christ's one spirit, without being rooted and grounded in the love of God, without becoming one as the Father and the Son are one, through faith beholding in the Son the revelation of the Father, claiming sonship in Christ, and, therefore, brotherhood in the Lord, and thus coming to reconciliation in the Redeemer. Communion with Christ alone feeds man's spirit; and it is food in proportion to his faith, and love, or charity. It is food by bringing him in spirit and in truth into God's presence, into the secret of the Lord, into the revelation of God's grace and glory in the covenant, and in the kingdom, into conscious fellowship with the

Father, and with His Son Jesus Christ, in all his fellowship with his fellow-Christians and fellow-men. II. SACRAMENTAL COMMUNION BRINGS "ALL INTO ONE," AND, SO FAR AS IT DOES SO, IS A COMMUNION FEAST—FAITH DISCERNING THE LORD'S BODY—BELIEVERS THERE AND THUS BECOMING ONE IN SPIRIT. 1. They feast by coming, through Christ's body and blood discerned by faith, all to one Father. Saw you ever the child that was long away from home in the moment of his glad return, rushing into his mother's arms, pressed to his father's bursting heart, welcomed back into the bosom of the family that have been counting the years of his absence, and watching for the blessed hour when they shall see him again, one of their circle in everything? Did not the soldier thus returning, from this or that battle-field and long campaign, find it food to his drooping heart to feel himself one again, and still one as ever, or more than ever, with those whom he loved and left behind sorrowing? Still more did not the prodigal, received back to forgiveness, live again, breathe freely, return to life and renew his strength, as he heard his father's lips once more pronounce, "My son," and knew that there was a father's heart still welcoming him upon earth, however unworthy he had proved himself by his misconduct? So it is to the communicant in the bread and wine of the communion. They point to the body broken for him, to the blood of the new covenant shed for the remission of his sins, and thus to the bond of perfectness between him and the living God his Father in heaven. They bring him near consciously, and in spirit, to that Father. 2. They feast by coming, through Christ's body and blood discerned by faith, to one another, and nearer all to one another. It is a family feast, one Father's board spread for all the members of His one family, without respect of persons. All are brethren, who are to sit side by side at one table, eat one common bread, and drink one cup of communion, the cup of brotherhood. Without the spirit of brotherhood we have nothing better than the shadow. Our feast is a counterfeit, a work of the flesh. Nay, it is worse, a substitution of the lust of the flesh for the love of the Spirit. "Little children, love one another." This is the feast. It is a feast of love; and those only who love one another in the Lord are communicants here; those only have communion in the body and blood. The "new commandment" is the law of the communion table, the bond of perfectness in the new covenant. 3. They feast by coming near, or nearer, through the body and blood discerned by faith, to that kingdom of God in which all are one. In that body and blood we are to discern written the new covenant in Christ, the kingdom of God and of heaven brought near, so near that we can claim the place of citizens, and enter into a blessed fellowship with all, whether on earth or in heaven, who bow the knee to Jesus, and call Him Lord, taking on them His yoke. In the name of Jesus we are to receive and use all, calling nothing "common or unclean," which He hath sanctified. This is the liberty of the children of God, a liberty which we are to guard with the utmost jealousy, but which we are also to beware of abusing. Our life in this kingdom is to be a life of God—heavenly, holy, Christ-like—"not of the world, as He was not of the world." (*R. Paisley.*) *The sameness of religion*:—We often read of water, of living water, of drawing water out of the wells of salvation, and of thirsting and drinking. By which expressions are undoubtedly meant the inward spirit and experience of religion, with the many comforts and blessings of it. Now, says the apostle, whatever be our character or circumstances in other respects, yet having felt the renewing influence of the grace of God, we have been all made to drink into one spirit. We have all hungered and thirsted after righteousness, have all been led to the same fountain-head, and have all, in our different proportion, drank of the same Divine blessings which freely and largely flow thence. I. AS TO THAT DIVERSITY OF NATURAL AND EXTERNAL CIRCUMSTANCES WHICH ATTENDS THE PROFESSION OF RELIGION, it will be necessary to take a general view of it, in order to set the contrast in the stronger light, and especially as the apostle himself directs us to it in the very text. 1. It is obvious to every one, that there is a wide difference among those who fear God, in respect of their outward and worldly circumstances. Religion is not confined to any particular nation or age of the world, nor to any particular rank or condition of men. 2. There is a remarkable difference among good men as to their intellectual capacities and their natural tempers. These, be they what they may, are not the tests by which the characters of the disciples of Jesus are to be decisively determined. 3. The difference may be considerable, in respect of the particular dispensations, forms, and means of religion they may be under. The same degree of light hath not been enjoyed, nor hath the same mode of worship obtained from the beginning. 4. The diversity there is of spiritual gifts infers no real diversity as to religion itself. 5.

There may be, and often is, a difference as to the degree of religion, though it still retains the same nature. There are, in the language of Scripture, babes, young men, and fathers in Christ; some weak, and others strong in faith. II. WHEREIN CONSISTS THAT UNIFORMITY IN RELIGION WHICH OUR TEXT MENTIONS AS A PECULIAR COMMENDATION OF ITS REAL AND INTRINSIC EXCELLENCY. 1. By the sameness of religion is here meant, the exact similarity there is in the spirit and temper of all good men. As the several individuals of mankind are all made of one blood, and as the same faculty of reason in a greater or less degree is common to each of the human species, so what the Scripture calls "a new creature" is one Divine or spiritual nature common to all the people of God. 2. The main expressions of inward religion may be comprised in this short account of it. It first humbles the heart of man—then inspires it with Divine hopes and joys—by this means refines and sanctifies it—and so makes it capable of a pure love and exalted friendship. And in respect of each of these particulars there is an exact uniformity, at least in a degree, among all the people of God. They have all been made to drink into the same spirit. III. THE GROUNDS OR REASONS OF THIS UNIFORMITY. 1. They are all of the same nature. It is acknowledged indeed that there is a strength of genius, and a softness of natural temper in some, which renders them more amiable than others; yet the principal outlines of human apostacy are much the same in all. This inference is likewise with the same force of reason to be drawn from a contemplation—2. Of the one grand source or origin whence religion is derived. It is from above, the offspring of God, and the genuine fruit of the influence and operation of His Spirit. Now as no fountain can send forth at the same place sweet water and bitter, so we may be very sure that what is the effect of a Divine influence on the souls of men must be of the same pure and spiritual nature and tendency. And for the like reason we may safely conclude in the general, that however the circumstances of particular persons may in some respects differ, yet the manner of the Divine operation on the hearts of men is much the same. Religion will begin then in our humiliation, and advance through various degrees of sanctification, till it rises to a perfection of happiness and glory in the heavenly world. 3. The great and important ends which religion proposes, clearly evince the simplicity and uniformity of it. The glory of God, our own happiness, and the welfare of society are acknowledged to be the principal objects of this great concern. (*S. Stennett, D.D.*) *Christians ingrafting into Christ:*—I. WHAT IS THIS BODY OF CHRIST, which the Spirit of God doth ingraft His people into? First, it is the Church of God; as the apostle saith (Col. i. 18), "He is the head of the body, the Church." So that the Church is the body of Christ, that same peculiar company of men and women, as St. Peter calls them, "You are a chosen generation, a peculiar people, a royal priesthood" (1 Pet. ii. 9). The author to the Hebrews calls them, "the assembly of the firstborn" (Heb. xii. 23). Now I call this invisible, for though their persons, and courses, and manner of life be seen and known, and they may be known who they are, yet all of them were never known, nor ever will be (2 Tim. ii. 89). Secondly, it is such a company as is gathered out of all nations under heaven; as St. John speaks (Rev. vii. 9). Thirdly, this same godly company are a company of predestinated men unto eternal life. Fourthly, it is such a godly company as is gathered by the Word of God. The Word of God gathers them together. Fifthly, they are such a company as are made one, knit and combined together in Christ, though themselves are never so many, and never so remote and distant from one another. It is true, you are different among yourselves; one is a master, another a servant, one is a rich man, another a poor man—so there is a difference; but they are all one in Christ Jesus, they have all one and the selfsame faith, they have all one and the selfsame Father, there is but one Lord, and one Spirit to quicken and unite them all. Thus we see what this body of Christ is. II. Now in the second place, WHAT IS IT TO BE PUT INTO THIS BODY; to be implanted into it? I answer—First, it is a part of a man's ingrafting into Christ; for the ingrafting of a man into Christ, and into the body of Christ, are not two things, but God doth them by one and the selfsame act, as you may see (Rom. xii. 5). It must needs be the same work, for the putting a man into Christ in whom are the other members, that very act makes a man to have fellowship with Christ, together with all the other members. Secondly, this likewise is done by faith. Then in the third place, it makes a man have a common life with all the rest of the members of Jesus Christ. As you may see (Col. iii. 4), "When Christ which is our life shall appear, ye also shall appear with Him in glory." Christ who is our life. In the fourth place, it makes a man to be of one consent with all the people of God every-

where (Zeph. iii. 9). Fifthly, all this is for mutual profit, and help, and care, and sympathy. III. In the third place we must show, THAT THE SPIRIT DOTH THIS, AND WHY HE DOTH IT. First, that it is the Spirit that unites and tieth all these members together. This makes them hang together, therefore it is called the "unity of the Spirit" (Eph. iv. 3). Now the reason why the Spirit of God doth do this, is — first, because none else besides the Spirit is able to do it. For by nature we are woefully different from the body of Christ, we are of another nature, of another kind, of another life; nay, we are contrary to it. Secondly, there is none so fit as the Spirit of God to do it. Thirdly, how the Spirit of God doth this; and that is two ways, as the Scripture reveals to us. The one is, by being one and the same Spirit in all the members of Christ. He comes into them, and dwells in them as one and the selfsame Spirit, and so makes up this union. The same Spirit that was in Paul was in Peter; and so all the rest of the members of Christ one and the selfsame Spirit is in them (1 Cor. iii. 16). Secondly, the Spirit doth this by uniting and tying a knot between these members. He doth unite them, and make them hang together in one; He makes them to be of one heart. IV. Now I come to the USES. First, is it so that the Spirit of God doth unite all the saints of God together in one body? Then here we may see the reason of the difference of men in the world. Some companies have a different spirit; but all the saints of God have the Spirit of God which makes them hang together. Secondly, doth the Spirit of God join all the saints of God together in one body? Then that which God hath joined together, let no man put asunder. Thirdly, here we may see how to try our acquaintance, and whether the company we join ourselves unto be good or no. If our company be right, the Spirit of God tieth the knot. The last use is this: is it so that the Spirit of God joins all the saints of God together in one body? Then we should have a fellow-feeling with all the members of Christ. But how shall we have a fellow-feeling with the members of Christ? First, we must inform ourselves as much as we can concerning one another. Secondly, we should visit our fellow-members. As it is said of Moses, though he were a great courtier in Pharaoh's court, yet he went out to look upon his brethren's burdens (Exod. ii. 11). Thirdly, we should lay to heart their afflictions. (*W. Fenner.*) *The true unity of the Church*:—I. IS SPIRITUAL. 1. In its nature. 2. In its origin. II. SURMOUNTS ALL EARTHLY DISTINCTIONS. 1. Of nationality. 2. Denominationalism. 3. Of condition. (*J. Lyth, D.D.*) **For the body is not one member, but many.**—*Human connections*:—Round about God is a universe of connections. Nothing stands single. The economy of universal administration is that of borrowing and lending. The root takes from the soil; the soil from the sun. There is no bulk of matter so large that it can stand alone by itself. The great worlds all lean on each other. Systems depend on systems, as worlds on worlds. They are "all parts of one stupendous whole." From inanimate nature turn to human society. Here we find the same law. 1. We can trace it in all the stages of man's development. What is there so dependent as a babe? What do we not all owe to mother-love and father-love? How many eyes saw for us, how many feet ran for us, &c., when we were young. Furthermore, when the babe has become a man he is more dependent than ever. For man is dependent to the extent of his wants; and as a man grows, a great crop of wants grow up with him. 2. Indeed, society is only a partnership, and is more a confession of weakness than a proof of strength. Society is only a polite system of borrowing and lending. We talk of men being the architects of their own fortunes, of being self-made. But how? Because in them was the power of absorption. Their minds had in them that imperial quality which enabled them to tax the sources of all knowledge, and compel the universe of matter and of thought to bring tribute to the feet of their growth. But plant any man or woman rightly, *i.e.*, give them favourable connections, and they will grow. Plant them wrongly, and their growth will be checked. 3. Consider the favourable connections in which men to-day, in this country, stand. Formerly, everything was against the individual. Government, religion, wealth robbed him. Indeed, the old civilisations were organised robbery of the individual. To-day, government is nothing, religion is nothing, unless they assist man. The world, in all its combinations of law and love, has become his friend. If he is ignorant, it helps him to knowledge; if rude, it teaches him the lesson of refinement; if poor, it pushes him up toward riches; if blind, it teaches him to see with his fingers; if dumb, it instructs his lips to talk without sound. The whole drift of modern civilisation is to make man's connections benevolent and

helpful. Under such conditions it is a shame for one not to succeed. Knowledge, virtue, manliness, and womanliness, piety, to-day are possible to all. 4. It is through the connections which the civilisation of his age weaves around a man that he ministers benevolence unto men, rather than by any self-created channels. There is a conscious benevolence, but what a man gives by his hand is nothing compared to what he gives through his activities. It is only as we apprehend how closely we are connected with people that we become sympathetic with them. Love demands contact, and is grown by it. If you desire to love men, go among them. Why do men call so fine an instrument as human nature base, when it is only loosened in its strings and weakened in its frame? Cannot the frame be rebraced and the strings strung anew? And when this has been done, and the hand of the Maker sweeps it again, and the latent harmonies roll forth, shall it be base then? And it is only as you live in close connection with men that you can ever know how splendid they are in their possibilities. Christ took human nature in order to know it. He loved men because they were brethren. And so to-day the saviours of men are the lovers of men. To help a man's body out of a slough you must take hold of it with your hands and lift, and so to help a man's mind and soul up your mind and soul must take hold of his and lift. 5. There is no other way by which society can be held together save by the principle of mutual benevolence, ministering to mutual dependence. The strong must bear the infirmities of the weak, or the universal order of creation would become chaotic and destructive. For the universe is peopled with weakness. Look at the natural kingdom. How few are the oaks, and how many are the rushes! Yet there is not a spire of grass, a bird, nor a worm, so low and weak as to be beneath God's care. And if the strong should ignore the principle of love, the world would be swept backward and downward to the depth in which it lay when Christianity was born. Not only, however, do the strong help the weak, but the weak help the strong. The grasses give protection to the roots of the oak. And so, through all the orders of life, from trees to men, you will find that the humble things are needed by the proud and the lofty. The millionaire needs the tailor more than the tailor needs the millionaire. The branches of the tree need the soil more than the soil needs the branches. Therefore, if any of you who are poor, and have few talents, have been saying, We are of no use; if we only had talents, or money, or knowledge, or power, we might help people; say so no more, for however small and weak and lacking, you are not lacking, you are not useless. If you cannot be great trees, be grasses only, and know that grasses beautify the world. 6. The author of our religion, above all other men, recognised the responsibility of His human connections. He lived amid the weakness of the world, and did what He could to make it strength. The people were not slow to apprehend His goodness nor to love Him for it. They followed Him in throngs; and as they followed He continued to do them good. All this was done for our example. (*W. H. H. Murray.*)

Vers. 20–25. **But now are they many members, yet but one body.**—*The members of the body of Christ:*—I. THEIR UNITY. "One body." II. THEIR DIVERSITY. The eye, the hand, &c. III. MUTUAL DEPENDENCE. IV. ADMIRABLE COMPENSATIONS. V. COMMON INTERESTS. (*J. Lyth, D.D.*) *A living unity* requires—1. The combination of many members. 2. The harmonious arrangement of parts. 3. The inspiration of one Spirit. 4. Co-operation for one common end. (*Ibid.*) *Helpful co-operation:*—"I stood awhile ago and looked at a drinking-fountain. A marble angel, beautifully sculptured, stood pointing to heaven. Then came polished granite inscribed with gilt letters, and massive slabs of stone. But I noticed that the water came through a small brass pipe, and the people drank from an iron cup attached to an iron chain. And the marble angel pointing heavenwards would have done nobody any good but for the brass pipe and iron cup. Think if the pipe had said, 'If they do not make me of gold I will not belong to the thing'; or if the cup had said, 'I must be of silver, or I shall be ashamed to be there at all.' No, I thought I heard the music of the three—common water, common cup, common pipe—all co-operating to furnish the refreshing draught." *Every one should keep to his own station:*—In the ringing of bells, whilst every one keeps his due time and order, what a sweet and harmonious sound they make! All the neighbour villages are cheered with the sound of them. But when once they jar and check each other, either jangling together or striking preposterously, how harsh and unpleasing is that noise! So that as we testify our public rejoicing by an orderly and well-tuned

peal, so, when we would signify the town is on fire, we ring the bells backward in a confused manner. It is just thus in Church and commonwealth: when every one knows his station and keeps their due ranks, there is a melodious concert of comfort and contentment; but when either states or persons will be clashing with each other, the discord is grievous and extremely prejudicial. (*J. Spencer.*) *Mutual support*:—"It was only the other day," says one, "I noticed a lofty hill, crowned with a sturdy and thick wood. 'How often,' I reflected, 'have the proud tops of those trees shaken off "the injuring tempest!" In many a storm they have battled nobly, and conquered. Had these trees been scattered over the surrounding hills, each separate and alone, these noble branches would long ere this have been broken and peeled by the pelting of many a storm. The rushing wind would have long ago twisted and split these exposed trunks, or would have carried them down into the valley beneath. At present they shelter and sustain each other, bidding defiance to the tempest.' I noted down the thought, as illustrative of the benefits of church-fellowship." **And the eye cannot say to the hand, I have no need of thee.**—*The least of service to the greatest*:—1. It is beautiful to observe what close links there are between the several classes in a community, and how the breaking of any one would go far towards dislocating the whole social system. "The king himself is served by the field"; the throne is connected with the soil; the illustrious occupant of the one depends on the tiller of the other. It is literally from the field that all the arts and comforts of civilised life spring. When you look on a community, with its nobles, merchants, preachers, men of science, artificers, you may perhaps think little of the peasantry. Yet you have only to suppose the peasantry ceasing from their labours, and there would be an almost immediate arrest on the businesses and enjoyments of our stirring community. A land covered with palaces, but without cottages would be a land of costly sepulchres. Does not this effectually expose the preposterousness of that pride which would put a slight on the poor. 2. But let us consider this great fact under a somewhat more practical point of view. Suppose the case of a community from which was banished everything like want, so that, though gradations of rank might still exist, there should be everywhere sufficiency. This is a state of things for which many philanthropists ardently long, as the very perfection of the social system. But we know not how to join in this longing for universal affluence. The country in which it would be hardest to make progress in genuine piety would be that in whose habitations none were to be found requiring the succours of Christian benevolence. One of the most fatal tendencies in our nature is the tendency to selfishness. And who can fail to see that the having amongst us objects which continually appeal to our compassions is wonderfully adapted to the counteracting that tendency? Why, then, should we hesitate to pronounce the poor among the benefactors of a community? We can imagine such a revolution in the circumstances of this country, that many of its public structures might no longer be required for the purposes to which they were originally devoted. But it would not be the downfall of our warehouses, museums, or arsenals which could fill us with apprehension for the spiritual well-being of our people. Whilst you swept away buildings which belong to us as a rich, intelligent, and powerful people, we should feel that though there might be much in the removal that was humiliating, there might be much also that was profitable. But when you come to remove structures reared for the shelter of the miserable, we should feel the removal an indication that henceforward there would be little appeal to the sympathies of the heart, and we could therefore anticipate the rapid growth of selfishness. It may be perfectly true that the indigent cannot do without the benevolent, but it is equally true that the benevolent cannot do without the indigent. Whensoever you give ear to a tale of distress, and you contribute according to your ability to the relief of the suppliant, you receive as well as confer benefit. The afflicted one keeps, by his appeal, the charities of your nature from growing stagnant, and thus may be said to requite the obligation. 3. It were easy to enlarge on the utter uselessness of orders or individuals who may be likened to the more honourable members of the body, were there not other orders or individuals who may with equal fitness be likened to the less honourable. Of what avail, for example, would be the courage and skill of a general without troops to obey his commands? of what the ingenuity of the engineers, were there no labourers to employ his inventions? of what the wisdom of the legislator, without functionaries to carry his measures into force? If Christian ministers be likened to the eye or the head, they depend on the very lowest of the people as they prosecute their honourable and difficult employment.

For if the presence of suffering be the great antagonist to selfishness, the poor of his flock must be a clergyman's best auxiliaries, seeing that they help to keep the rest from that moral hardness which would make them impervious to his most earnest remonstrance. (*H. Melvill, B.D.*) *Mutual dependence:*—I. IS A GENERAL LAW. 1. In nature. 2. In the world. 3. In the Church. II. ARISES OUT OF—1. Individual imperfection. 2. Difference of position and function. III. IS DIVINELY ORDAINED. 1. For the common benefit. 2. By promoting mutual—(1) Love. (2) Support. (3) Unity. (*J. Lyth, D.D.*) *Working men, hear!*—So thoroughly is society balanced, that if you harm one part you harm all. The man who lives in a mansion and the man who breaks cobble-stones affect each other's misfortune or prosperity. Dives cannot kick Lazarus without hurting his own foot. They who throw Shadrach into the furnace get their own faces scorched. What if the eye should say, "I am overseer of this physical anatomy; I despise those miserable fingers!" What if the hand should say, "I am a first-class workman; if there is anything I hate it is the eye, which does nothing but look!" Oh, silly eye! how soon you would die if you had not the hand to support and defend you! Oh, silly hand, you would be a mere fumbler in the darkness if it were not for the eye. Relief will come to the working classes of this country through—I. A BETTER UNDERSTANDING BETWEEN CAPITAL AND LABOUR. Their interests are identical; what helps one helps both; what injures one injures both. Show me any point in the world's history where capital was prospered and labour oppressed, or where labour was prospered and capital oppressed. Show me any point in the last fifty years where capital was getting large accumulation, and I will show you the point at which labour was getting large wages. Show me a time when labour was getting large wages, and I will show you the point where capital was getting large profits. Every speech that capital makes against labour or that labour makes against capital is an adjournment of our national prosperity. When capital maligns labour it is the eye cursing the hand. When labour maligns capital, it is the hand cursing the eye. The distance between capital and labour is only a step, and the labourers there will cross over and become capitalists, and the capitalists will cross over and become labourers. Would to God they would shake hands while they are crossing. The combatants in the great war are chiefly men who have never been obliged to toil, and men who could get labour but will not have it. I want it understood that the labourers are the highest style of capitalists. Their investment is their muscles, nerves, bones, skill, health. II. CO-OPERATIVE ASSOCIATION. That plan by which labourers become their own capitalists. Thomas Brassey declared, "Co-operation is the one and only solution of the labour question; it is the sole path by which the labouring classes, as a whole, will ever get their share in the rewards and honours of our advanced civilisation." Thomas Hughes, Lord Derby, John Stuart Mill, men who gave half their lifetime to the study of this question, all favour co-operative association. Our working people will be wiser after a while, and the money they fling away on hurtful indulgences they will put into co-operative associations, and they will become capitalists. III. MORE PROVIDENCE AND FORECAST. "Oh," you say, "you ought not to talk that way in the hard times." I tell you hard times are not always to stay. I know working men who are in a perfect fidget till they have got rid of their last dollar. A young man worked hard to earn his six or seven hundred dollars yearly. Marriage day came. The bride had inherited five hundred dollars, and spent every dollar on the wedding dress. Then the young man took extra evening employment, which almost extinguished his eyesight! Why? To lay up something for a rainy day? No; that he might get a hundred and fifty dollars to get his wife a sealskin mantle. A minister told me, in Iowa, that his church and the neighbourhood had been impoverished by the fact that they put mortgages on their farms in order to send their families to the Philadelphia Centennial. It was not respectable not to go to the Centennial. Now, between such fools and pauperism there is a very short step. Easy and hard times change. In times of peace prepare for war. I have no sympathy for skinflint saving, but I plead for Christian providence. Some people think it is mean to turn the gas low when they go out of the parlour. Saving is mean or magnificent according as it is for yourself or for others. IV. MORE THOROUGH DISCOVERY ON THE PART OF EMPLOYERS THAT IT IS BEST FOR THEM TO LET THEIR EMPLOYÉS KNOW JUST HOW MATTERS STAND. I knew a manufacturer who employed more than a thousand hands. I said to him, "Do you ever have any trouble with your workmen? Do you have any strikes?" "No. Every little while I call my employés together,

and I say, 'What you turned out this year isn't as much as we got last year. I can't afford to pay you as much as I did. Now, you know I put all my means into this business. What do you think ought to be my percentage, and what wages ought I to pay you? Come, let us settle this.' And we are always unanimous. When we suffer, we all suffer together. When we advance, we all advance together, and my men would die for me." But when a man goes among his employés with a supercilious air, and drives up to his factory as though he were the autocrat of the universe, he will have strikes, and will see at the end that he has made an awful mistake. V. THE RELIGIOUS RECTIFICATION OF THE COUNTRY. Labour is appreciated and rewarded just in proportion as a country is Christianised. Why is our smallest coin a penny, while in China it takes six or a dozen pieces to make one penny? Show me a community that is infidel, and I will show you a community where wages are small. Show me a community that is thoroughly Christianised, and I will show you a community where wages are comparatively large. Our religion is a democratic religion. It makes the owner of the mill understand he is a brother to all the operatives in that mill. I do not care how much money you have, you have not enough money to buy your way through the gate of heaven. I do not care how poor you are, if you have the grace of God in your heart no one can keep you out. The religion of Christ came to rectify all the wrongs of the world, and it will yet settle this question between labour and capital. The hard hand of the wheel and the soft hand of the counting-room will clasp each other in congratulation yet. The hard hand will say, "I ploughed the desert into a garden"; the soft hand will reply, "I furnished the seed." The one hand will say, "I thrashed the mountains"; the other will say, "I paid for the flail." The one hand will say, "I hammered the spear into a pruning-hook"; the other hand will answer, "I signed the treaty of peace that made that possible." Then capital and labour will lie down together, and there will be nothing to hurt or destroy in all God's holy mount, for the mouth of the Lord hath spoken it! (*T. De Witt Talmage, D.D.*) **Nay, much more are those members of the body which seem to be more feeble necessary.**—*Power of the feeble*:—I. THE GIFTS OF THE FIRST RANK. They are of two kinds. 1. Supernatural—such as, speaking in unknown tongues, curing diseases, prophesying. 2. Natural, relating to—(1) The heart; (2) The Intellect. II. THE FEEBLER GIFTS. 1. Humility. 2. Fidelity. 3. Purity of manners and of thought. 4. Truth. 5. Contentment. 6. Activity in God's cause. 7. Charity—that is, true love. III. THE FACT THAT THESE OBSCURE GIFTS ARE THE MOST NECESSARY to—1. The individual who possesses them. 2. The Church. (*A. Vinet, D.D.*) *The uses of the feeble*:—I. THE TRUE CHURCH HAS MEMBERS SEEMINGLY FEEBLE. 1. There are those who are destitute of that to which the world attaches the idea of power. (1) Great wealth is power in the world's estimation, and he that is without it is feeble. But the most perfect excellence appeared in the form of worldly destitution; hence Christ seemed a root out of a dry ground, without form or comeliness. High officialism is power in the estimation of the world. It secs power in the general marshalling his armies, in the statesman guiding the destinies of his country, &c. But one long life of goodness down in the region of obscurity, where many Christians live, passes away unnoticed. (2) Great mental endowments are power in the estimation of the world. But the majority of Christians are not often blessed with such endowments, and therefore, however good, they seem feeble. 2. There are those who work out their mission in a quiet and unostentatious spirit. All who have most of the spirit of their Master thus work. The most powerful things are the most silent. Gravitation wheels suns and systems about immensity without noise. II. THE SEEMINGLY FEEBLE MEMBERS ARE VITALLY NECESSARY. It is important to have men of great endowments in the Church. Such men have often rendered signal service in the cause of truth. But the Church may get on without great endowments, but dies without piety. Great piety is more "necessary" than great endowments—1. To the individual. The latter not only often exist apart from the former, but often militate against it by fostering pride. Genius often lights a torch that leads the soul astray. 2. To the Church. It is not the reasonings of the philosopher, the eloquence of the orator, that have done most for the Church, but the holy lives, the earnest prayers, of humble saints. 3. To the world. What does society require most at the present moment? More science, laws, inventions, openings for trade? No; but more embodied piety. This is the salt which can alone prevent its corruption, the light that can reveal to all the path of peace. Conclusion: Our subject—1. Shows that the conditions of our highest

interests are available to all. If our well-being and influence for good depended upon great talents, the case of the millions would be hopeless, but consisting as it does in simple goodness, all can attain the happiness they seek. 2. Urges us to recognise and reverence goodness wherever seen. See it in the humblest cottage, and in a frame worn and wan with poverty; and, seeing it, honour it as a ray from "The Father of Lights." (*D. Thomas, D.D.*) *A place for the feeblest*:—At the outbreak of the American Civil War there were many sturdy men who were thoroughly heart and soul with the movement for the liberation of the slaves. Many of them were small farmers who could hardly be spared from their farms; but still, where there's a will there's a way. One day about this time a gentleman was going along the highway, and he saw a small boy at the plough. He asked how it was that he was obliged to do work that was not the work of a lad at all, but of a grown man. "Well, you see, sir," said the lad, "father's fighting, and mother's praying, and I'm working. We're all doing what we can!" *The feeble are necessary*:—Feeble souls are like those tracks of land which have neither depth nor richness of soil, yet, however arid, produce something to serve the world. The sandy and stormy deserts of the Cape are covered with heath of every line and form, to beautify the scene and to charm the traveller's eye. Even so the feeblest soul can display some phase of feeling and character that shall add a beauty to its sphere. The world wants the heath as well as the oak, and the genial heavens shine alike on both. "Even the most feeble are necessary." (*D. Thomas, D.D.*)

Vers. 25, 26. **There should be no schism in the body.**—*Schism may be destructive*:—A screw in the crank of an engine of an express train at full speed thus addressed itself to the surrounding machinery: "I'm very small, but exceedingly important. Without me the whole fabric would come to grief. Upon me depends the successful working of the whole engine. Now just you observe how important I am!" and then without more ado the screw leapt from its socket, involving the whole train in hopeless wreckage. (*Great Thoughts.*) *Schism*:—I. ITS NATURE. 1. Its rise—a division of opinion. In this stage it existed among the hearers of the Saviour concerning the Messiahship of Jesus; and John informs us "so there was a division [schism] among the people because of Him." While it proceeds no further, it becomes the obvious duty of believers to endeavour by earnest prayer, diligent investigation of the Scriptures, and calm friendly conference, to come to the same mind. 2. Its progress—a breach of friendship, either by unkind words or unkind treatment, by partial or obvious neglect, from a want of love to the brethren and concern for their interest and welfare, or from regarding any member or members of the Church as inferior, useless, or unnecessary. 3. Its results. (1) It divides the interests of the people of God. (2) It destroys the spirit of prayer. (3) It exposes religion to contempt. (4) It brings misery or ruin to the individual who excites or promotes it. II. THE DUTY OF BELIEVERS AS RESPECTS IT. 1. By exercising great care in the admission of persons into the Church. 2. By watchfulness over our own tempers—guarding against every proud, haughty look, word, or action. We must cultivate mutual forbearance, and impartiality in our treatment of, and expressions concerning, our fellow-members, and the ministers of the gospel. We must be very watchful over the tongue. Many schisms have commenced in an unguarded trifling word. We must shun all false doctrines. 3. By submission to Church discipline. 4. By prayer. Communion with God conforms us to His image, and that image is love. (*J. Hicks.*) *Of schism*:—In general there can be no such thing as schism but in cases where there is an obligation to unity and communion; so that in order to define the nature of it we must find out some centre of union which is common to all Christians. 1. As for uniformity of sentiment in matters of speculative belief, that can never be the common centre of Christian unity, because it is in the nature of things impossible. For in order to this, all mankind must have exactly the same strength of understanding, the same advantages, the same manner of education, the same passions, prejudices, and interests. Besides, if all Christians must concur in the same way of thinking about every controversy in religion, whose opinion shall prevail, and be made the public standard? Are the majority to decide for us? How shall we determine, without collecting the vote of every individual, who are the majority? Are the majority always in the right? Or must we, for the sake of uniformity, profess (believe we cannot) against truth and reason? Will not this make all religion dissimulation and hypocrisy? But if uniformity of opinion cannot be secured in this way, shall we not be governed by the most learned and pious

Christians, who are neither influenced by irregular passion, nor swayed by criminal prejudice? I answer, that who are really the most learned and pious will be matter of endless dispute, and can never be certainly fixed. They are fallible as well as others; and have frequently maintained such principles as derogate highly from the honour of God, and are of vast disservice to religion. It appears then from what has been said, that to endeavour to bring all mankind to the same sentiments in matters of religious controversy is an absurd, romantic scheme, and represents religion as nothing else but outward formality, artifice, and craft. The same may be said of uniformity in external modes of worship and discipline, viz., that this, likewise, cannot be a necessary term of Christian communion. For it will be altogether as difficult to determine who are to settle external rites and ceremonies, and forms of Church-government, as articles of speculative belief. Besides, the lawfulness, expediency, or Divine authority of any particular form is as much a matter of private opinion as the truth or falsehood of doctrinal propositions; and therefore it is as natural to expect a variety of sentiments about it. Let me add to this, that a variety of sentiments in religion, while moderation and mutual charity are maintained, can do no hurt, whereas an attempt to introduce public uniformity has been a constant source of schisms in the Church, and will infallibly keep alive a spirit of animosity. And finally, when there is a difference of opinions, and a variety of outward forms, this is just such a state of things as a wise man would expect, if all were honest and impartial inquirers; whereas if one set of principles and the same scheme of worship were universally to prevail, it would not look like human nature; it would have nothing of the appearance of sincerity; and, consequently, must lead an indifferent spectator to conclude that religion was all complaisance, courtliness, and carnal policy, and did not spring from a conviction of the understanding, or a free deliberate choice. 2. I would make a few observations, relating to the nature and guilt of schism, and so conclude. (1) It appears, that let there be ever so many differences amongst Christians, as long as mutual charity is preserved there cannot be the guilt of schism. A man that holds the common faith of the gospel, leads a holy life, behaves peaceably, and has charity for all, notwithstanding the little varieties by which they are distinguished from each other, does not differ from any church so far as it is formed on the essential principles of Christianity; but only takes that liberty of judging for himself which reason allows and revelation confirms to him; a liberty to differ from fallible expositions of Scripture, from civil constitutions, or ecclesiastical ordinances of rather less authority. (2) Differences among Christians are not only innocent while unity of affection is preserved, but there are many cases in which a separation from a particular church is absolutely necessary. (3) None who are truly honest, who are not swayed by irregular passions, or vicious prejudices, but, upon a deliberate impartial inquiry, according to their capacity and advantages, think themselves obliged, in conscience, to dissent from their brethren; no such persons as these, I say, can possibly incur the guilt of schism. For this would be to make honesty itself a crime; and at the same time that we suppose it a man's duty to act according to the light and directions of his conscience, to reproach and condemn him for it. And shall not we treat involuntary errors with candour and humanity? (*James Foster.*) **And whether one member suffer, all the members suffer with it.**—*The sufferings of all in the sufferings of one:*—Look upon this—I. As A FACT. 1. The sufferings of the unfortunate in a community affect each. The sufferings of the merchant whose business breaks down, of the agriculturist whose crops fail, of the operatives who are thrown out of work, affect more or less each individual in the State. 2. The sufferings of the criminals in a community affect each. There is the swindler whose schemes, after enriching his own coffers, break down, spreading disasters far and wide. There is the murderer, whether by assassination or by war, his sufferings, for sufferings he has, affect all in some way or other. The record of the assassin's life, trial, and execution, brings a pang into many a heart. So also wars bring suffering, in some form or other, to every individual in a community. 3. The sufferings of the non-industrious in a community affect each. There are tens of thousands in every civilised community who lounge their existence away in drawing-rooms, clubs, and taverns: they consume all and produce nothing. They sigh out their miserable existence under the weight of *ennui;* each one of the community is more or less affected. The common stock of human subsistence depends upon labour, and is limited: they therefore who partake of that stock without labour are social thieves. These sufferings may be in body, through deprivation of

some comfort, or necessary, or in mind. (1) By a painful sense of responsibility. (2) By a painful sense of disgust for the race. Who can see human nature swindling, murdering, idling, debauching, without feeling ashamed of the race to which he belongs. II. As A DUTY. We are commanded to "bear each other's burdens," to "weep with those that weep," &c., in fact, to follow Christ. And what was Christ? The incarnation of a Divine philanthropy. Now, the duty of every man is, as a member of the race, to suffer by practical philanthropy with and for a suffering world: so suffer for it as to pray, labour and die for it, if need be. Conclusion—1. Do not be too severe on criminals. The vilest criminal that England ever produced has been nursed and matured by the conjoint influences of each man's life: each member of the State has contributed a something to produce it. 2. Live to purify the moral atmosphere of the world. One day we believe the atmosphere of the world will be so pure with holiness that human snakes and poisonous reptiles will no longer live therein. Contribute your part to this end, send into it the noblest thoughts, to circulate and breathe into it the purest influences of love and right. (*D. Thomas, D.D.*) *The unity of the body in suffering*:—As when by chance a thorn is planted in the heel, all the body manifests a fellow-feeling; back, hands, stomach, and thighs are drawn together, hands like attendants or esquires approach the wounded part and proceed to extract the painful fixture; head stoops, eyes look sad, the brow is delved with parallels of solicitude. (*Chrysostom.*) *The unity of the body in suffering*:—When one's finger is hurt such is the fellow-feeling which spreads along the body to the soul until it reaches the ruling principle, that, the whole condoling with the part afflicted, the man says not "my finger is in pain," but I have a pain in my finger. (*Plato.*) *Membership of a body*:—1. Was there ever a truer remark than that of the text? A particle of dust in the eye, an irritable nerve in one tooth, a sprain in the foot, and what an instant cessation of the enjoyment of life! What does a day's pleasure become when an aching head or an inflamed eye has to be carried about through it? On the other hand, when one member is specially honoured, all the members rejoice with it. Imagine that a particle of dust has lurked in the eye for a night and a day; now imagine it removed, and what a positive sense of pleasure is diffused through the whole frame! Every other part is found as it were to congratulate the relieved part. Such is the truth from which St. Paul here draws his spiritual lesson. 2. It is not good for man to be alone; in one sense it is not possible. A poor, stunted character would that be which was wholly self-contained. That is what fallen human nature runs to; but it does not love it when it sees it in a living example. No one thinks selfish a term of praise. And God, well knowing this tendency, has interposed at every turn to save us all from it. I. HE HAS SET US IN FAMILIES, AND THE TENDENCY OF FAMILY LIFE IS TO COUNTERACT SELFISHNESS. What do we see to be the effects of the practical want of a home? But alas, we may live in exemplary, Christian homes, and not learn the lesson of membership of a body; not learn the debt of gratitude which the eye owes to the hand for obeying its indication, and the head to the foot for executing its mandate; not learn how a son should deport himself towards a mother, or a brother deal with a sister. II. THAT WHICH, FOR ONE PART OF THE HUMAN FAMILY, CAN BE DONE ONLY BY THE HOME, IS DONE FOR ANOTHER BY VARIOUS SUBSIDIARIES. What especially qualifies a public school to be of use in forming the character is the fact that it is a body, an organised whole made up of parts, each one of which has its own definite work, which yet affects and is affected by every other. I know nothing so satisfactory, in connection with school games, as their influence in leading boys to value skill or strength not so much as a means of individual success or reputation, but as a means of security for the success or reputation of the school. It remains to be seen whether the school-feeling will bear good fruit hereafter. And that it may do so, let us pray that school patriotism may be carried into its legitimate field. If, *e.g.*, you see one of your schoolfellows sin, suffer with him; give yourself no rest till you have done something to save a soul from death. III. PATRIOTISM IS ONE OF THE WAYS IN WHICH THE FEELING OF COLLECTIVE LIFE OUGHT TO BE SHOWN. God has designed our country to be the highest object but one of our thoughts and cares on earth. IV. BUT WE ARE THE BODY OF CHRIST, AND MEMBERS IN PARTICULAR. See that you live together as those who are so. Let no act ever be done inconsistent with the proper working of the various parts and members of the whole Christian body. Never say to yourselves, I am too insignificant to be of any account amongst Christ's members, nor to another, we have no need of thee. Christ's object in having an earthly body is that we may

help one another. Be not selfish in your religion: heaven is not so won. The individual life will be healthy and vigorous in proportion as it expands and diffuses itself towards those around. Let not Christian life be the beauty of a few exotics scenting a room; but rather that of a garden of the Lord, watered, tended, and bearing fruit; in the full light, in the free air; having in the midst of us that tree of life, the leaves of which are not for the privilege of the few, but for the healing of the nations. (*Dean Vaughan.*) *The benevolence of the gospel:*—I. GOD BESTOWS UPON US NOTHING MERELY ON OUR OWN ACCOUNT BUT FOR THE GOOD OF OTHERS. We should all sympathise in the sorrows, and rejoice in the joys, of each other, as if they were our own. This principle is not peculiar to the Church. It enters into the very idea of a society, that we are reciprocally affected by whatever affects every member. 1. Take, *e.g.*, the family. Let but the youngest and the least considerable suffer, and what a shade of sadness is spread over the whole household! When the family grows up to maturity, it might, at first, seem as though the chain which once bound them so closely together had been severed. The thought of each other rarely breaks in upon the pressing cares of each one's daily occupation. But let any of these brothers attain to high distinction, and what a lustre is at once reflected on all who bears his name! Or let a member disgrace himself by crime, and how mournfully the disgrace settles down upon his kindred. 2. But we are members of a larger society. Our happiness in the community is subject to the same law. If our fellow-men around us suffer, we shall suffer also, unless we do all in our power to relieve them. Let a deadly epidemic alight upon some neglected neighbourhood, and it will be wafted to the dwellings of the opulent, and the pestilence will utter in solemn accents the words of the text. 3. Take a more extensive field. How often has the form of social organisation been constructed for the sole benefit of the few, rather than the whole! You will see the face of the land here and there beautified by the mansions of the proprietors, while the million, the children of ignorance and vice, herd together in cabins like brutes. All this goes on quietly, it may be, for generations. At last, some famine or some giant act of oppression maddeus the multitude to frenzy, and all at once the fabric of government which ages had cemented crumbles into dust. 4. Or we may observe the relations of a single individual to a whole nation. Suppose that a Government lays its hand unrighteously upon the smallest portion of the property of a citizen. It may be, for instance, the ship-money of Hampden, or the trifling tax on tea that inaugurated the American revolution. At once the shock is felt by the remotest citizen of the realm. One member has suffered, and all the members have suffered with it. By inflicting injustice on a single citizen, the Government has outraged the moral sentiment of the nation. And it must retrace its steps; or else, unless the love of liberty be wholly extinguished, a revolution must ensue. II. IF GOD HAS MADE OUR HAPPINESS TO DEPEND UPON THE COURSE OF LIFE HERE INDICATED, HE HAS DONE SO TO TEACH US HIS WILL. A moral necessity is thus laid upon us. We cannot live to ourselves without doing violence to our conscience and incurring the consequences of disobedience to God. But, in a matter of so much importance, we are not left to the unassisted light of natural religion. The Bible teaches us this doctrine on every page. Our Father imposes upon us no duty of which He has not set us the example. We are to imitate His boundless beneficence, by using the talents of every kind which He has committed to us for the good of others. We are to imitate His self-sacrificing love in the plan of redemption, by carrying the good news of salvation to the lost. Such was the Spirit of Christ, and we are told that unless we have the Spirit of Christ we are none of His. God is love, and he that dwelleth in love dwelleth in God, and God in him. He that loveth not knoweth not God; for God is love. Conclusion: We are spending our probation under the most solemn of all possible conditions. The choice between two modes of life is presented to every one of us. Will you live unto yourself, and lose your own soul, or will you live unto God, and enter into the rest that remaineth? Now is the time for decision. (*J. Wayland, D.D.*) *Social responsibility:*—St. Paul was thinking mainly of moral, not of physical, sufferings. The Church at Corinth had been guilty of grave crimes which ought, he contends, to be felt as a misfortune weighing upon all. Does our estimate of crime correspond to the spirit of these words? It is notorious that our interest in a great trial is just that we feel in a novel. It is very interesting, very horrible, but we have nothing to do with it. We observe the criminal as if he were a wild creature in the Zoological Gardens; and then when he is convicted and sentenced we say, "He is rightly served; let us have no maudlin sentimentality; society is well rid of the

rascal." And so we shut up our novel and fall back on tamer subjects—our every-day duties—till some new excitement presents itself. Now is this justifiable, Christian or warranted by the facts? Note—I. THE PRINCIPLES WHICH OUGHT TO GOVERN A CHRISTIAN'S THOUGHT IN HIS ESTIMATE OF A GREAT CRIMINAL CASE. 1. Every criminal is, to a certain extent, the product of the spirit of the society in which he has passed his life. Just as certain marshy districts are favourable to the growth of noxious insects or diseases, so particular moods of popular feeling are favourable to the growth of crime. Of course no criminal is altogether the helpless unconscious victim of his circumstances. A man's free will is never necessarily enslaved by anything external to himself. Yet most of us are largely governed by the influences amidst which we pass our lives. For many to breathe an atmosphere of moral corruption is to become almost inevitably criminal. Now who is responsible for this atmosphere? "Not I" would be the answer of most of us, and no doubt we have not contributed directly to this or that particular crime; but have we contributed nothing to that state of feeling which makes the crime natural to the criminal? Nay, there is a general stock of moral evil in the world to which we all contribute by the sin we commit just as every small house in London does its little something to thicken the air. And this touches us all like the common atmosphere we all breathe. If one suffer, therefore, all of us should suffer with him. 2. All guilt is relative to a man's opportunities in the sight of God. Our Lord insists again and again that a man's responsibility exactly corresponds with his opportunities of knowing what is right. "Woe unto thee, Chorazin," &c. "To whom much is given," &c. This we practically ignore. We think of the poor man who has been denied our advantages as if he had acted from the same level of knowledge, &c., that we occupy. But his grave crime may, in him, mean less unfaithfulness to light and grace than what we deem our little peccadilloes. If we kept this in mind when one member suffered we should all suffer with him. 3. There should be a deep sincere conviction of our own condition as sinners before God; we shall then have no heart to be hard on others. Our own capacity for evil is only checked by the grace of God. "If it were not for the grace of my Maker," says St. Augustine, "I should have been the worst of criminals." II. WHAT HAVE BEEN, WHAT OUGHT TO BE THE EFFECTS OF THIS CHRISTIAN WAY OF LOOKING AT CRIME? 1. The softening of the penalties of criminal law. The conscience of society stays its hand with the whisper, "Who art thou that judgest another?" 2. Constant efforts to cut up its roots by schools, reformatories, Christian charity, &c. 3. The resolve to live nearer to God ourselves. We cannot influence legislation, or found institutions for the reformation of criminals, but we can all do something within our own souls which will help to purify the corrupt moral atmosphere. (*Canon Liddon.*) **Or one member be honoured all the members rejoice with it.** *The duty of all to rejoice at the honour given to their brethren:*—I. REJOICING IS A CHRISTIAN DUTY—required—1. On our own account. 2. On account of others. Here an unselfish sympathy with another's honour—not merely not to envy it, but to rejoice in it. II. WHAT THIS REJOICING AT THE HONOUR PAID TO OTHERS MAY BE THE MEANS OF. Of—1. Increasing their joy. 2. Demonstrating your love and sympathy. 3. Engaging and confirming their love to you. (*T. Robinson.*)

Ver. 27. **Now ye are the body of Christ, and members in particular.**—*The body of Christ:*—I. TRUE CHRISTIANS, AS THE BODY OF CHRIST, MANIFEST HIS PERSONAL PRESENCE AMONG MEN. In Christ incarnate "God was manifest in the flesh." Just as really is Christ manifest in His Church. II. THE BODY OF CHRIST REVEALS THE MIND OF CHRIST. So closely do body and mind correspond, that the mind sometimes fashions the body to its own character. Essential characteristics, if not every thought and feeling, are revealed in gesture, gait, and countenance. The human body of Christ served the same purpose in expressing His mind. Now He has another manifestation. He is formed in us and thus expresses Himself as truly as once through flesh and blood. These "living epistles are known and read of all men," written over with Christ's thoughts, as those thoughts were once written on His own face. We are Christians only so far as we embody and reveal Christ to men. III. THESE MEMBERS OF CHRIST'S BODY ARE THE INSTRUMENTS FOR THE EXECUTION OF HIS WILL. The body is the servant of the soul. Such was Christ's body on earth. It is now laid aside for other organs, even His Church, who are "members of His body, of His flesh and His bones." Here is the radical idea of Christian service. We are not independent to follow our own purposes,

but the will of Christ. While the hands and feet are involuntary instruments moved by the soul, the organs of Christ's body act freely, although God worketh in them to will and to do of His good pleasure. Though not losing identity or individuality, they are so assimilated to each other and to Christ that they freely act together with the harmony of the most nicely adjusted machine. Again, Christ now is not limited to any spot at once, but is everywhere, in every Christian heart. Were He to get complete possession of all the members of His body and of all the agencies which they command, what rapid and sweeping successes would He achieve! When the Church is sanctified, when no member is paralysed or dormant or reluctant, but the whole are "clear as the sun, fair as the moon, and terrible as an army with banners," how soon will the world be redeemed! (*H. Mead, D.D.*) *The body of Christ*:—The chemist mixes his various elements together in the battery, and when they are brought together, and the conditions are fulfilled, electricity is there. He does not summon electricity from some remote distance; but already dormant in these elements was the electric power, and when they are combined, instantly the electric power springs into existence. So Christ says, "In each one of you Christians there is a dormant power. I am in you, but there is more of Me in all of you together than there is in any one of you separate and individually; and when you have combined around My banner and My name to do My will, there springs into existence, not merely the strength that comes from union, but the Diviner help that comes from this, that I am in the midst of that organisation, the spirit that inspires the body. It becomes at once more than human—it becomes Divine—the body of Christ. (*Lyman Abbott.*) *The body of Christ*:—God has chosen the most familiar objects to be the emblems of Christ and His Church—tree, rock, house, wheat, bread, and here the human body. In the "body." I. ALL LIFE IS IN THE HEAD. If you separate the smallest particle of the body from it, that moment it dies. And so the Church is in such union with Christ that if you wilfully break the union by sin or unbelief, you are, spiritually, as dead as an amputated limb! II. ALL FEELING AND ALL SPRINGS OF POWER AND ACTION LIE IN THE HEAD. When any spot in the body is injured, a nerve communicates the fact to the brain, and there is the suffering. And then, from the brain, a nerve communicates back to the injured place what is to be done under the circumstances. And so whatever touches any living member of the Church, either for weal or woe, it goes up at once to Christ; and from Him again there flows down to you the never-failing cords of His sympathy, guidance, and power. III. THE DIFFERENT PARTS OF OUR BODY ARE ALL HELD TOGETHER BY THEIR MEETING IN THE ONE HEAD. So there is no real unity of Christians, except as they all meet and unite in the one Christ. Christ is, and must be, the centre piece of the arch of unity. If that centre piece is not there, the arch will fall! IV. NO ONE PART OF THE BODY CAN COMMUNICATE WITH ANOTHER EXCEPT THROUGH THE HEAD. My right hand cannot touch my left but through the head. Just so it is in the Church. All true service and charity must be through Christ. If I have been kind to any one it is the Head has done it, from first to last. V. SOME MEMBERS ARE COUNTED "MORE HONOURABLE" AND SOME LESS, BUT ALL BELONG TO THE SAME "HEAD," AND SO SHARE IN THE SAME DIGNITY. So it is with the Church. The poorest, meanest man that walks this earth, if he be a "child of God," is in the Head. You meet him there; he is equal with you there. Conclusion: 1. Away with all selfishness, pride, isolation! We are all one body. 2. This principle reaches beyond this world. In heaven itself there is "the Body of Christ." And there is nothing greater than that. The saints in glory are my fellow-members in it. (*J. Vaughan, M.A.*) *The body of Christ and its members*:—I. THE CHURCH IS THE BODY OF CHRIST (*cf.* Eph. i. 22, 23; iv. 12; Col. i. 24). 1. Note the resemblances. (1) As the body reveals the soul, so the Church reveals Christ. What we love is in our friends, not the body. That is but the casket. But we know nothing of their souls except through the body. They are revealed to us by the glance of the eye, the tone of the voice, the deeds of love. So Christ is never seen directly. The salvation of men depends on the Church's revelation of Christ. (2) As the soul acts by the body, so Christ acts through the Church. The soul is the seat of the affections and motives, but the body must carry out its purposes. The soul of the parent goes out after the children who are scattered over the world. The body must write with pen and ink the messages of love. A neighbour longs to help some sick one. The body must be robbed of sleep that the neighbour may be helped. So Christ, the soul of the Church, loves and desires to save all men. But wherever men are saved, it is usually by the action of "His body, the

Church." (3) As the soul speaks through the body, so Christ speaks by the Church (1 Cor. vi. 1–5; Matt. xviii. 17, 18). 2. If all this be true—(1) How great is the honour which Christ has put upon us! (2) How great is our responsibility! (3) How important that we should see to it that we do not become a body without a soul—a Church without Christ! II. INDIVIDUAL CHRISTIANS ARE MEMBERS IN PARTICULAR, *i.e.*, each in his appointed place. The teaching of the previous verses is—1. That we are all members or parts of the body of Christ. We may have nothing that brings us into prominence, and yet we are component parts of the body. Without us it would be incomplete. 2. That we all have a part in the work of the body. No part of a living body is without a function which it alone can perform. So in the body of Christ our office may be a humble one, but it is one to which we are Divinely appointed. 3. That the meanest offices are often most important. How the disorder of one small obscure part of the body hinders the whole;—pleurisy or tic! So in the body of Christ. If the Church is hindered we need to make it a personal matter. "Lord, is it I?" Again, the less prominent offices in the Church are just now more necessary. We have had much preaching; we want religion lived in little things. (*J. Ogle.*) *The body of Christ and its members:*—There are several analogies between our bodies and the Church as the body of Christ, viz.—I. THESE ARE OUR BODIES BECAUSE OUR SPIRITS POSSESS AND ANIMATE THEM. So Christ's spirit vitalises the Church. II. OUR PHYSICAL AND PSYCHICAL NATURES ARE SO CLOSELY JOINED THAT THEY CONSTITUTE A VIRTUAL UNITY. So Christ says of His Church, "As Thou, Father, art in Me, and I in Thee, that they also may be one in us." III. OUR SPIRITS ARE IN MOST SENSITIVE SYMPATHY WITH ALL PARTS OF OUR BODIES. If any part is cut or bruised, to that at once goes the mind in painful consciousness. So Christ bears all our sorrows, and carries our grief in His sympathetic spirit. IV. OUR SPIRITS ARE ALERT THAT THEY MAY DEFEND AND OTHERWISE HELP THE BODILY MEMBERS. If a missile comes near, it is the soul that, looking through the eyes, sees it and warns the nerve to spring the muscle that moves the proper part of the body to avoid it. Such is Christ's watchfulness for His people. V. OUR SPIRITS FREQUENTLY, IN THEIR DEEPER WISDOM, ORDER THE BODY TO RECEIVE PAIN—*e.g.*, to present a hand to the surgeon's knife, to endure fatigue, &c. So Christ ordains suffering for the discipline of His people. VI. OUR SPIRITS IMPART THE STRENGTH OF THEIR COURAGE TO OUR BODIES, THAT THEY MAY ENDURE PAIN without flinching, the resolute will holding the shrinking nerve; moral courage the source of truest physical heroism. So Christ's grace is sufficient for us, VII. OUR SPIRITS ARE CONSTANTLY TRAINING OUR BODIES TO EASY, almost unvolitional OBEDIENCE, *e.g.*, we learn to do, as if instinctively, many things that at first are performed only with difficulty—to strike the notes on a piano, to read without definite thought of the letters, all that we mean by "second nature." So Christ is training our souls to obey His precepts with liberty, without constant pressure of the sense of duty. Perfect sainthood will be as natural as the processes of physical motion. VIII. OUR SPIRITS ARE CONSTANTLY MODIFYING THE ASPECT OF OUR BODIES, stamping character upon the countenance, and expressing disposition by manner and mien. So Christ, by the indwelling of His Holy Spirit, sanctifies us. IX. OUR SPIRITS KEEP OUR BODIES ALIVE SO LONG AS THEY ARE ASSOCIATED. There can be no death until the soul is withdrawn; then only does the tabernacle of the flesh fall. So Christ is the life of all the members of His body. And as His promise is, "Lo, I am with you alway," we can never die. "Because I live ye shall live also." (*J. M. Ludlow, D.D.*) *Union of Christians with Christ, and with each other:*—I. THE UNION OF CHRIST WITH HIS CHURCH. This is sometimes illustrated by images borrowed from the relations of domestic life: those of master and servants, parent and children, husband and wife; sometimes by images derived from works of art, or from natural history: He Himself represents it by the union of the vine with its branches. The Scripture idea of Christ represents Him as identified with the Church, which is called the fulness or complement of Christ: so that Christ would want something essential to Him, without the Church. In the text believers are styled His body, which implies—1. The participation of a common nature. In the former part of this chapter the apostle had spoken of the union of Christians, and those who participate of one Spirit. Christ makes them all His own, by the communication of His own Spirit; just as the natural members are united with the head. They receive, out of His fulness, grace for grace. Notwithstanding the difference of nature and of office between Him and them, yet the graces of Christians are of the same origin, and nature, with His. Every real Christian

is animated by the same views, desires, tempers, principles of conduct, with his Divine Master. "If any man have not the Spirit of Christ, he is none of His." The difference between Christians and men of the world is not a difference in degree; it is a difference in nature. 2. The direction which Christ has over His Church. He is the supreme authority who prescribes all our duties. All religion emanates from Him as Lord of all. It is the work of the Spirit to establish His authority in the heart: a sceptre by which He gently, yet effectually, subdues His people. 3. The affectionate union which subsists between both. The Church is loved by Christ as His body, endeared to Him by the most tender ties. In love to it He descended from His throne to the Cross. Such love as the Father has to Him He has to the Church. And, by analogy, we ought to have the same love to Him, manifested by walking in His steps, consecrating ourselves to Him who so loved us. Like loves like; and if Christ is the pattern and friend of His people, how entire, intense, and constant, ought to be our devotedness to Him! II. THE UNION OF CHRISTIANS WITH EACH OTHER. "We are members in particular." 1. Every member of the natural body, however mean, feeble, and obscure, is a member; so should no Christian be overlooked, however humble, since he stands in a sacred relation to Jesus Christ. To despise the image of God in the natural man implies a profane disregard of that God who made man in His own image; but to despise this image in the spiritual man is a higher species of impiety. 2. There exists an affection and sympathy between all the members. In the system of animal life, which is probably a modification of the spirit that animates the whole, the functions of all the rest are affected by one. Thus Christians are to feel for each other, "bear one another's burdens, and so fulfil the law of Christ"; they are not to say, as Cain, "Am I my brother's keeper?" 3. There is no schism in the body, so long as it is in a natural and healthful state; otherwise it tends to decay. Thus, for one member of Christ to envy others, is as unnatural and destructive as a division in the animal system. 4. There are different offices in the body; some parts are organic, as the eye, the ear; these are instruments of sense, and peculiarly important. Thus, in the Church, some are apostles, some evangelists; but all are not such, yet each has his own place and use; each may contribute his portion to the general good. (*R. Hall, M.A.*) *Members of Christ and their service* :—"A member of Christ." Now, what "member" will you be? If you are "a member of Christ," you must do the member's part. If you say, "I will be like the hand," what will you do? You must work usefully with your hand, you must work for God, you must give to God. Or, with your feet, you must run with messages. Be very useful. Think, "Perhaps I shall be a missionary, with my feet beautiful on the mountains, to the heathen. I will do it for Christ's sake." Or, "I will always listen to good things." Be the ear. Or, with the eye, look at the beautiful things from heaven. Or, like the tongue, speak of God, of goodness, and of happiness. Then you are a useful "member of Christ." Remember, if you have got Christ in your heart, then you are "a member" indeed. (*J. Vaughan, M.A.*)

Vers. 28–31. **And God hath set some in the Church, first apostles.**—*Help-work* :—The words which I have taken as my text occupy, you will remember, a somewhat exceptional position. They occur in the midst of what seems at first a systematic classification of gifts in the apostolic Church and the functions resting on those gifts: they come in between "gifts of healing" and "diversities of tongues." The two terms do not meet us elsewhere in the writings of the New Testament. It is open to us, under the view of interpreters, to identify them respectively with the offices of the deacons, and bishops, and elders of the Church; but it is also open to us to believe that the terms occur to St. Paul's mind as covering, each of them, a special class of supernatural gifts, or of natural gifts purified and illumined by the higher gifts, of the course of which the diaconate and presbyterate were indeed the representative exponents, but which were to be found also in those who are not called to either of those special functions. Every member of that Church which the Eternal Spirit governs and sanctifies has a vocation. The history of the word which we render "helps" sufficiently explains its meaning—to lay hold as with a firm and loving hand on one who totters and stumbles and is on the point of falling. That is its sense as I find it in an old lexicon. In that sense it meets us in the words St. Paul addressed to the ministers of Ephesus when he bids them so minister that they may "support the weak," a sufficient proof, I take it, that we may not limit the word to the function of

the diaconate. As in every grace, so in this; what from one point of view is a special gift of God is from another the development of a natural capacity, and with the capacity there is a natural delight in its exercise. The wild flower, which on the wayside might have been withered by the parching winds or degenerated into a weed, is transplanted into the paradise of the great Gardener, and watered by the dew of His blessing and fostered by the warmth of the eternal sunshine of His love it becomes a goodly flower, bright in its varied hues and fragrant as the spices of Lebanon. The observer of the child nature will tell you, from experience well confirmed, that there are few children in whom this desire to help is not, in a greater or less measure, a motive spring of action. They delight in their little gifts: little ministries and services to parents, to brothers, sisters, friends, and teachers. All they seek is a recognition by word or look, by loving glance or smile, that their service is appreciated. Their labour of love, however small it may be, is its own exceeding great reward. The next stage of life to most men is for the most part less favourable to the growth of the ministering spirit. The life of the public school, with its struggle for existence, its inevitable self-assertion, its competitive exercise. The boy has to learn to make a just estimate of his powers of body and mind, to assert his own rights, sometimes also to uphold the rights of others by fighting for them. It is well on the whole it should be so. To be weak is miserable, and strength of body, brain, and will, cannot be secured without collision. When these early years are over, and the boy passes into the man, it is at once right and wise to form a distinct plan. To yield to the passing impulse of the moment is to drift he knows not whither. What forms of help-work, then, are possible for those living, as you live, in the midst of tasks and duties? Of that which has seemed to some the chief, if not the exclusive meaning of the helps St. Paul speaks of, "supporting the weak," in the sense of ministering to the sick, I do not suppose you have much experience or opportunities. That gift belongs more, on the whole, to women than to men, and your efforts at direct nursing might perhaps be clumsy and inefficient. For those who are without that special call for ministration, it may not be a bad training of their capacity for service to visit sometimes the wards of the hospital to read to the patients there, or talk with them, or better still, as meeting what is often a real want with the disabled poor, write letters for them to their friends. A more familiar and easy form of help given to the weak is found, I need hardly say, in the work of teaching the young. And then among the functions of true friendship there is that of helping the weak, not in body, but in mind and will. You may know one who has been dear to you as a brother, companion in sports or studies, who is infirm of purpose, drifting on the impulse of sin, on the waves of doubt. I know all too well the difficulty of that form of helping, the hindrances of shyness, reserve, self-distrust, which check the utterance of the faithful words that may avert the threatened evil. You fear to make matters worse, to lose your hold on affections which are as yet unstable only. Among the means of work those of helping those whom we call the poor hold, of course, a permanent place. Their lot is in the nature of the case for the most part a hard one, even if they have fallen in the struggle for existence through no fault of their own. More often, it may be, their lot is all the worse because it is made harder by their faults. Help in this case calls for the higher gift of government. Happily, in this instance, the guidance is not far to seek. Work in subordination to others, to the minister of a parish or to the society which by its very title undertakes to organise charity, supplies the missing link. To love all you can and to help all you can is the true way to the highest culture, and works out a higher spiritual completeness than any forms of æstheticism, asceticism, and shall I say athleticism, in which, according to men's character and temper, they too often seek for that completeness. I have dwelt chiefly upon the manifestation of the gift—the ἀντιλήψεις of which I have spoken. I must say something as to the source from which it springs, the source which is the secret of its permanence. One hears much of the religion of Humanity, of the altruism which they oppose alike to the ordinary self-consciousness of mankind and to the loving charity of the mind of Christ. That religion, it is said, supplies us with a sufficient motive for the love of sacrifice, if not what that sacrifice implies, the sacrifice of self. I believe no striving to serve is without its fruit, that in this life or in the life to come he who seeks shall find, that a man may learn faith by virtue, and that in due time faith may ripen with knowledge. I reverence the saints, even of Buddhism or of Islam, and still more those of the

dark ages of Christendom, in whom I find that likeness of the future of Christianity. All the same, I hold it to be capable of proof that that likeness has never been so vivid and distinct as when it hath been a conscious reproduction of the Divine original, a true *Imitatio Christi*. (*Dean Plumptre, D.D.*) *Helps*:—1. It has been thought that these were assistant-ministers, or assistant-deacons, or deaconesses, or attendants, who took care that strangers were accommodated, and managed various details. But whoever they were, they were thought worthy to be mentioned with apostles, teachers, &c. Probably they had no official standing, but were the sort of brethren who can always stop a gap, and who are only too glad to make themselves serviceable in any capacity. 2. Bunyan has described that part of their work, which is most valuable. He describes Help as coming to Christian when he was in the Slough of Despond. When we were going through a pass in Northern Italy, we saw, some three or four miles from the top, a man with a spade, who came down and saluted us. By and by we came to deep snow, and the man cleared a footway, and when we came to a very ugly piece of road, he carried some of the party on his back. Ere long came one of his companions with refreshments. These men were "helps," who spent their lives where their services would be requisite. They would have been worth nothing down in the plains. "Helps" are of no use to a man when he can help himself. And just as the Royal Humane Society keep their men along the borders of the lakes in the parks when the ice is forming, so a little knot of Christian people should always be ready in every church, to give assistance wherever it may be required. Let me—I. GIVE A FEW DIRECTIONS TO THESE "HELPS." When you meet sinners in the Slough of Despond—1. Get them to state their case. When Help went to Christian he said first, "What are you doing there? How did you get there?" I have found that the mere act of stating a difficulty has been the very means of at once removing it. 2. Enter, as much as lieth in you, into their case. Sympathy is a great power. 3. Comfort them with the promises. Help told Christian that there were good steps all the way through the mire. Now, you can point these poor sinking ones to the steps. 4. Instruct them more fully in the plan of salvation. 5. Tell them your own experience. Many have been able to get out of the Slough in this way. We have gone along the same road, and it would be very hard if we could not describe it. 6. Pray with them. When you cannot tell the sinner what you want to say, you can sometimes tell it to God in the sinner's hearing. As certainly as the electric fluid bears the message from one place to another, and the laws of gravitation move the spheres, so certainly is prayer a mysterious but real power. II. DESCRIBE THOSE WHO CAN HELP. A true "help" must have—1. A tender heart. There are some people who seem to be prepared by Divine grace on purpose to be soul-winners, just as there are some people who seem to be born nurses. 2. A quick eye. There is a way of getting the eye sensitively acute with regard to sinners. 3. Quick ears. When they have these they listen, and by and by they hear a splash, and though it may be very dark and misty, they go to the rescue. 4. Rapid feet. 5. A loving face. Cheerfulness commends itself, especially to a troubled heart. 6. A firm foot. If I have to pull a brother out of the Slough, I must know how to stand fast myself, or I may fall in. Full assurance is not necessary to salvation, but it is very necessary to your success as a helper of others. 7. A strong hand. 8. A bending back. You cannot pull them out if you stand bolt upright. It is said that the sermons of Augustine are in bad Latin, not because Augustine was not a good scholar, but because the dog-Latin of the day suited his turn best to get hold of men. That preaching is best which fisherwomen understand. "But the dignity of the pulpit!" says one. Well, the "dignity" of a war-chariot lies in the captives dragged at its wheels, and the "dignity of the pulpit" lies in the number of souls converted to God. You must condescend to men of low estate. III. INCITE "HELPS" TO GREATER EARNESTNESS. 1. Souls want help. Is not that enough? The cry of misery is a sufficient argument for mercy. 2. Remember how you were helped yourselves when you were in a like condition. Repay the obligation. 3. Christ deserves it. The lost lamb out there is His lamb; will you not care for it? That sinner is your Saviour's blood-bought one; he is a prodigal, but he is your Father's son, and consequently your own brother. 4. You would not want any other argument, did you know how blessed the work is in itself. Would you acquire knowledge? grow in grace? shake off despondency? help others. 5. You are called to this work. Your Master has hired you; it is not for you to pick and choose. To-night, then, try to do some practical service for your Master. If you do not, you will probably get the rod for

correction. 6. We are getting nearer heaven, and sinners are getting nearer hell. (*C. H. Spurgeon.*) *Governments* :—The second of the two words which I have taken as including a large portion of the activities of human life for the good of others is even more directly figurative than the first. The seafaring life of the Greeks taught a race more gifted than most others with the power of interpreting the troubles of the world around them, and led them to see in the work of piloting the ship that which had its counterpart in the duties of those who were called to be rulers of mankind. Probably no similitude has taken so vast a hold on the minds of men as that which we find in the Republic of Plato, and in which he compares the democracy of his own time to an untrained crew in which every one thought that without any previous discipline he was competent to take the helm. He pictures the confusion which must ensue when men undertook that work without any knowledge of seas or sky, of stars or wind; how the man truly gifted with the power of steering would be despised and rejected as the demos of Athens despised and rejected the teachers of wisdom who gave them true counsels for their good. The thought of the word passed from Greece to Rome. The figurative meaning almost superseded the literal, and so became the Gubernator to Western Europe. I can scarcely doubt that one with St. Paul's experiences of perils by water, thrice shipwrecked, able to give wise counsel to master and mariners out of his own experience, would use the word with a full sense of the similitude under which it would be present in his thoughts. It was as familiar to him as the soldier's armour or the conflict for the prize and the training of the athlete. He paints Hymenæus and Alexander as having made shipwreck concerning the faith. He warns men not to be carried about by every blast of false doctrine. Some men seem born with an innate capacity for this form of government in its most literal sense. They have the watchful eye, the ready hand, the sagacious forecast, which, working together, bring them to the haven where they would be. They need only to teach and to practise, and they rapidly become proficient. And passing from the literal to the figurative meaning, he saw that here also there was a gift of steersmanship, governments, as well as a governing power, which showed itself in helps. Discerning schoolmasters soon learn to see what boys are likely to take the lead among their fellows. They recognise in him one firm in purpose, ready to accept suggestions when they are reasonable, not shrinking from using his power when occasion calls for it. To most of you, of course, who are yet in the probationary stage of manhood, the opportunities of governing are few and far between. The influence of the young is for the most part, as I said, that of ministration. But not seldom, as your own experience or the history of the past may tell you, the one gift grows out of the other. The good subject ripens into the good ruler. Help leads to insight of character, and rubs off the angularities of temperament and self-assertion which impair the capacity for governing. That discipline where the capacity for ruling exists leads men on to the likeness of the ideal king, who reigns not for his own good but for that of his people, while without it the gift itself may degenerate into the pattern of the mob-ruling tyrant. We find this in the limits and the walks of duty which lie within your immediate reach. The teacher in the Sunday school develops into a professor of theology, or, as in two familiar instances, into the holder of one of our highest offices of state. The manager of the boys' guild may become a faithful and wise steward in some wider organisation, in which he will give to every man his portion of meat in due season. You will stand face to face with some at least of the great problems of our times, the relations of capital and labour, the question of land tenure and the equitable division of its profits, the organisation of charity so that it may tend to elevate and not degrade, the problem how best to bridge over the chasm which yawns between the classes and the masses; these and other kindred inquiries can scarcely fail to meet you. It is easy, fatally easy, to ignore these problems, to follow the impulses of pleasure seeking, or of working for your own success. But England expects better things from you. You need to learn how to steer, to know the forces which are working around you, the currents and the drifts of thought which are sweeping over men's minds, the time when to spread your sails to the wind of public opinion and when to reef them, to discern the signs of the times, to free yourselves from the delusion of an unreal optimism or an equally unreal and far more perilous pessimism. And in close connection with these views of the gift of government there is a wide sphere of yet vaster questionings, which make the thinker, who is led to speculate, ponder on the course of the world's history, the mystery of man's life and of God's covenant, the wonders of our being, the

origin of the evil which leaves its serpent trail alike in our individual lives and in the collective experience of mankind, the manner of the final victory over that evil. Here, also, the gift of steersmanship is needed. It is no voyage upon the summer sea on which the frail barque of the weak or untrained intellect may lightly launch. The thought comes to our minds that it is safer to stand on the shore and watch the surging waves from a position of security. The warnings may be unheeded, the impulses that sway the mind to look before and aft and muse upon many things are not easily repressed. All that we can attempt, with any hope of success, is to put before the inquirer the conditions of safe sailing in that vast sea of thought. We may tell him that there must be the temper of love and purity, for now as ever it is true that "into a malicious soul peace will not enter, nor dwell in the body that is subject unto sin." There must be a recognition at once of the capacity and limitations of man's knowledge. The questioner must restrain himself to keep within the boundaries of the known or knowable. There must be reverence for the past in its strivings and aspirations and successes, the recognition of the increasing purposes which works throughout the ages, of the education of mankind in many varied manners and many different measures. The system of speculative thought in which the man thought to win his fellows to reach the desired haven may prove unseaworthy and founder in sight of shore. There may be with them in the ship, as in that night in the Adria, one whose prayer is mighty to prevail, to whom God has given the lives of his companions. Here, too, the highest form of the gift of government is that which has been rightly disciplined by the exercise of the earlier gifts of helps. "Helps, governments." I return to the two words from which I started as embracing wide reasons of all human activity. Each of you, as you look within the depths of your own personality, or in the environment in which you live, may find in yourselves the germs of one of those—ἀντιλήψεις, κυβερνήσεις—possibly not seldom of both of these germs. It is yours to quicken them into life, to train by exercise the talents which you have to keep, as those who shall give an account to the Master who has bestowed them upon you. For the faithful exercise of those gifts there is a sure reward of ever-widening opportunities. With the will to do that which is indeed God's will, there will come a power sooner or later in this life, or behind the veil, to know the doctrine of the Christ, whether it be of God. (*Dean Plumptre, D.D.*) **Covet earnestly the best gifts: and yet show I unto you a more excellent way.**—*Holy covetousness*:—I. ALL GOD'S BLESSINGS ARE VALUABLE. Amongst all His gifts there is nothing worthless. A breath of air, a drop of water, a beam of light, a crust of bread are incalculably valuable. Circumstances often occur in men's history when they feel their priceless worth. II. SOME OF THESE BLESSINGS ARE MORE VALUABLE THAN OTHERS. 1. Intellectual than material. 2. Moral than intellectual. Paul says without charity—love—we are nothing. III. THE MOST VALUABLE OF THESE BLESSINGS SHOULD BE EARNESTLY SOUGHT. To covet some of the minor blessings is a sin. But we are justified in coveting these best things, because—1. There is no monopoly of them. Material good is limited. The more one has of it the less remains for others. But spiritual gifts are as free as air, as vast as immensity, as infinite as God. 2. The more one has of them the more generous he becomes. When a man gets into him this love, it burns up his selfishness and melts him into sympathy with the universe. 3. The more one has of them the more useful to the universe he becomes. The more he reflects God, the more light and happiness he pours forth on the creation. (*D. Thomas, D.D.*) *The best gifts to be coveted*:—Consider—I. WHAT SOME OF THE BEST GIFTS ARE. 1. Negatively. (1) They are not those which are external to the soul's nature, such as money, power, or reputation. A Christian man is not forbidden to seek these in the right way, and when gained they may be employed for high ends. Yet neither Paul nor his Master would number them among the best gifts. (2) Nor are they all the gifts that touch our inward nature. Intellectual ability, taste, and culture are very precious, and Paul was far from despising them, yet he would be far from describing them as "the best." 2. Positively. He points us to those gifts with which love is connected. (1) In regard to God, reverence, humility, and trustfulness. (2) In regard to man, candid and generous judgment, and sympathy. (3) As regards ourselves, patience, contentment, courage, and fortitude. (4) As to things around, temperance of chastened desire. 3. That we may be convinced of their superiority, let us see how these differ from others. They—(1) Enter deepest into our nature. The outer things of the world can scarcely be said to enter into our nature at all, except when

their abuse corrupts it. Intellect, culture, and ambition may go deeper, but can they reach the centre? If the spiritual nature is left uncared for, the mind is a very cheerless home for happiness. The value of the gifts of love in the soul is that they reach the centre where happiness lies. As they go deepest, they become the ruling power, and make all else that a man possesses a blessing to himself and others. (2) Are the most lasting. We know how very quickly outward possessions may take their leave. And intellectual gains are not over secure. The stores of knowledge are in the keeping of a treacherous memory. More melancholy than the loss of empire is the saying of poor Swift, when reading one of his own works, "What a glorious mind I had when I wrote that!" But let a man have the gifts of a loving, patient, self-renouncing heart, and the rule is that they grow richer and mellower as life advances. (3) Are most God-like. It is in a small degree that we can share God's wisdom; in a still smaller degree His power. But "he that dwelleth in love dwelleth in God, and God in him!" II. THE FRAME OF MIND WE ARE TO CHERISH TOWARDS THESE GIFTS. 1. We are to covet them earnestly. The Corinthians were coveting each other's place, honour, and talent. "If," says Paul, "you would only set your hearts on the right things, you may both desire and appropriate what belongs to your neighbour. Covet if you will, but let it be the gifts of charity and self-denial." Here the word ceases to have any sin in it. If we covet our neighbours' material possessions, we shall desire to dispossess him. If we covet his intellectual gifts, there will be envy. But if we covet his loving spirit, we are yielding to him our deepest affection and reverence. We are not so much taking from as rendering to him, lighting our taper at his fire, and adding it to the flame. The word of prohibition in the law thus becomes a word of command in the gospel. 2. We are to covet these gifts earnestly, making growth in them a constant and supreme desire. (1) Try to discover what is best in those around you and to rejoice in it. This is one way of making what is good in them your own without taking anything from them. It is a blessed work to go through the world trying to put men and things in the best light. (2) You should mingle much with those who have it in large degree. It is very difficult to live long among selfish people without becoming like them. But there is an unselfish world: live in that. Conclusion: In coveting earnestly the best gifts—1. We can never harm any one, neither ourselves nor others. Is there aught else of which this can be said? 2. We are sure to gain them. Of what else can this be affirmed? (*J. Ker, D.D.*) *The Christian estimate of gifts*:—I. IN THEMSELVES. The gifts of the Church of Corinth were bestowed according to God's pleasure: they were "divided to every man severally as *He* willed." They were profitable to others. They were not the highest perfection of human nature, for a man might have them and yet perish. So it is with ours. Consider—1. What a gift is. It is that in which our main strength lies. One man is remarkable for intellectual, and another for moral qualifications. One is highly sensitive, and another unimpressionable. One has exquisite taste, and another, like the English, persevering and able to improve inventions. All God's gifts are not sublime. You would all acknowledge prophecy to be a gift, but St. Paul says the humblest faculties are also gifts. 2. All these are gifts, sometimes we fancy they are not, because sad moralists remind us that these things are vain. "Beauty is fleeting; strength is soon but labour and sorrow; the path of glory leads but to the grave." True, all these are transient; and because so, we are forbidden to set our hearts upon them; but still men covet them, and the apostle says it is right: God gave them: do you honour Him by despising them? They are good so long as they are desired in subservience to the greater good, but evil if they are put in the place of this. 3. They are to be earnestly cultivated. The world makes very little of charity; and religious men, perceiving the transcendent excellence of this grace, make very little of talents. Now, on the contrary, St. Paul prays that the whole soul, the natural man as well as the spirit, may "be preserved blameless till the coming of Christ." 4. He allows a distinction—"the best gifts." The same apostle who so earnestly urged contentment with the gifts we have, bids us yet to aspire. And just as St. Peter said, "Add to your faith, virtue; and to virtue, knowledge," &c., so would St. Paul have said, "Add to your nobility of rank, nobleness of mind; to your strong constitution, health by exercise; to your memory, judgment; to your power of imitating, invention." II. IN COMPARISON WITH GRACES. He who treads the brilliant road of the highest accomplishments is, as a man, inferior to him who treads the path of Love. For in the spiritual world a man is measured not by his genius, but by his likeness to God. (*F. W. Robertson, M.A.*)

Commanding gifts:—These which were so highly valued by the Corinthians are now no longer found in the Church, but there are other endowments to which all may lawfully aspire, so long as they are not substituted for the more excellent way. I. THE POWER OF POPULAR ADDRESS—the faculty of arresting attention and of exciting at will emotions of fear, hope, trust, joy, is indeed a commanding quality. II. THE LITERARY GIFT—the ability to inform the understanding, direct the judgment, by means of the press. III. THE INFLUENCE OF A WINSOME MANNER. We meet with some, chiefly, though not exclusively, of the gentler sex, who, by the exercise of peculiar tact, charm, and grace, obtain access to rude and rugged hearts, which refused to yield to all ordinary influences. Conclusion: 1. It may be said that these are natural gifts, and do not depend on cultivation. But here the rule holds good, "to him that hath shall be given." The man of moderate powers, by diligence rises above the expectations of his friends, while the man of genius often disappoints them. 2. The precept directs us to form a due estimate of the value of these gifts, and our responsibility for the use of them, and cautions us not to depreciate or exaggerate gifts of which we have a very limited portion. 3. These gifts are not the essential characteristics of Christ's kingdom; however slender may be our pretensions to the possession of any of them, we may all pursue the more excellent way. (*W. Webster, M.A.*) *The gifts of civilisation*:—I. SINCE EVERY GOOD AND PERFECT GIFT COMETH DOWN FROM THE FATHER OF LIGHTS, &c., ST. PAUL'S LANGUAGE MAY BE APPLIED TO THE UNIVERSAL INTERESTS OF HUMAN SOCIETY. 1. The contrast has often struck observers between civilisation and Christianity. It is true that both have worked together; but in their aims and nature they are distinct, and may be opposed. And minds strongly under the influence of the one are apt to fear or shrink from the other. But no Christian can feel difficulty in believing that they both come from Him who has made man for this world, as well as intended him for another. 2. The world easily suggests very awful views of its own condition; but it would be far more dreadful if we must not see in its civilisation the leading and guiding hand of God. Nor should we be deterred from this because of its use, by luxury and pride, for impurity and wrong. The gifts at Corinth were foolishly and wrongly used. 3. Civilisation has indeed its dark side; there is much that is dreary and forbidding in the history of its growth; and who can look without anxiety at the dangers of its future? But its irreligious tendencies are not to be combated by simply decrying them. Let us look at the world as those who were put here to "refuse the evil and choose the good." (1) Follow the history of a great people, and consider what it brings forth. Observe the progressive refinement of human nature; how, as time goes on, men gain in power; how great moral habits strike their roots deep in a society—the sense of justice as justice, self-devoting enterprise, patriotism and public spirit. If nations have characteristic faults, there grow up in them characteristic virtues. Civilisation to us means liberty, a peaceful life, growing honour for manliness, unselfishness, sincerity. (2) And it has disclosed to us in the course of its development more and more of what is contained in human characters and capacities. We are, in this age, drawing forth with amazement discoveries which seem to be inexhaustible from the treasure-house of material nature. Think of the great forms of history, so diversified, so unlike one to another, so unexpected in their traits. Think of what fiction, with all its abuses, has done for us; multiplying and unfolding for the general knowledge types which would otherwise have been lost where they grew up; think of its world of ideal histories, revealing to man himself. Think again what has been bestowed on man in the perfecting of language. Think of the way in which new faculties, as it were, spring up in us of seeing and feeling; how, by art, by poetry, our eyes are more and more opened to discern in new ways the wonders of the physical universe and their meaning. Count over all our great possessions. Shall we venture to say that all this does not come from the Source of all beauty and all wisdom and all light? And what He gives, it is for us to accept and improve. "Covet earnestly the greater, the better gifts." This is indeed one side of the matter. But there is another and a higher. II. COVET EARNESTLY WHAT WOULD BE TO BE MOST DESIRED AND FOLLOWED, EVEN IF MAN'S PART ENDED HERE, BUT REMEMBER THAT THERE IS A YET MORE EXCELLENT WAY. Above God's greatest gifts is charity; for "God is love." 1. It would still be true, even if this world were all, that this perfection of character is the highest achievement of human nature. 2. But this world, with all its wonderful results, is not all; we have a place in something wider and more lasting. We are sharers together in a great disaster, and in a great recovery, even now begun. "God so

loved the world," &c. That by which He makes us to understand and draw near to Him is His love for us. Henceforth the world knows Him if it knows Him at all, in the Cross. The world never can be the same after that, as it was before it. It has brought a new spirit into the world, with a Divine prerogative of excellence, to which all other things excellent and admirable must yield the first place. 3. There is something else to be thought of besides civilisation. We are not necessarily growing better men, though we may be doing a great work when we are dispersing God's manifold gifts of knowledge or ability. And what we are here for is, if anything, to become good; and goodness now means that spirit of love which joins man to man and lifts him to God. Side by side with our brilliant successes and hopes abide the conditions of our state—pain, moral evil, death. When a man enters into his closet and is still, and by himself looks in the face his awful destiny, he can hardly help feeling that the gifts of God for this life are for this life; they cannot reach beyond; they cannot touch that which is to be. As St. Paul argues, they are incomplete, transitory, and, compared with what we are to look for, but the playthings and exercises of children; they share our doom of mortality. One thing only "never faileth." In the next world, as in this, it is by love that creatures receive and show forth the likeness of their Maker. Conclusion: God has placed us to develope our full nature here; but He has placed us here, we believe, still more to become like Himself. So, while learning to understand, value, and use the greatest endowments which the course of things has unfolded in human society, remember that there is a way for you to walk in which carries you far beyond them, and opens to you even wider prospects, more awful thoughts, a deeper train of ideas and relations and duties which touch us in what is most inward, to the very quick. We are sinners who have been saved by a God who loved us. (*Dean Church.*) *The best gifts:*—We begin in order with the counsel or exhortation, "Covet earnestly," &c. Wherein again we have three particulars more. Thus I say are all those abilities which any in any kind whatsoever, or to any purpose, are endowed withal. This it is thus far useful to us, as it serves to engender all meekness and humility in us. So likewise further it holds well for the improvement and exercise of these gifts which God hath given us, that we be no niggards or restrainers of them, but good stewards of the manifold grace of God. "Freely ye have received, freely give." The dignity and excellency of them may be briefly laid forth unto us in three particulars: First, from their original and conveyance, when we shall consider how we come by them, and how they are indeed transmitted unto us. Now if there were no more but this in it, there were very good reason certainly why we should a little look after them. But secondly, that's not all, there's a further ground for our embracing them besides, and that is by considering them substantially, what they are in their own nature, and that impression which they leave upon the subject in which they are: these gifts if we do but consider them in themselves, they are very amiable and lovely, and so make those persons further to be who are endowed with them. They are special ornaments and beautifyings to them. Thirdly, and especially for their use and improvement and those gracious ends which they lead unto. So much therefore now for that, viz., the first particular considerable in this first general, and that is the object propounded, "gifts." The second is the qualification of this object by way of comparison or distinction, and that is the best or better gifts. First, for that which is implied, there are some gifts which are better than others. Consider wherein this distinction does consist, namely, in what respect some gifts are said to be better than others. First, gifts sometimes are counted better as they are anything more rare and unusual. Those which can do somewhat which few else can do besides, they do from hence for the most part esteem themselves. Thus it is with some scholars, just as it is with some books which have a price set upon them more from their scarcity than from the matter of them or any intrinsical worth which is in them. But this is not such a betterness as the apostle does intend in this place. Secondly, gifts are sometimes counted better as they are more glorious and conspicuous in the eyes of the world; thus there are some which are especially more than others, which have a greater lustre upon them. It is neither those gifts always which are most rare and unusual, nor yet which are most conspicuous and plausible, which are truly the better gifts. Therefore thirdly, to speak home to the point, there are two things especially which the apostle does here mention to us. And gifts may be said to be better in a twofold respect First, gifts are said to be better intrinsically and materially as considered within their own compass and sphere. But then secondly, gifts are said

to be better extrinsically, or extensively in their effects, as they do more communicate and enlarge themselves beyond the subject, in which they are to the good of other men. Thus those are the best gifts which do tend best to edification. The second is that which is expressed, that if there be any gifts which are better than others, those are they which we for our particulars of all others are to apply ourselves to, "Covet earnestly the best gifts." This the apostle here requires, and he does it but upon reasonable considerations. First, that common and general inclination which is in all men in everything else; there is nothing else in any kind whatsoever, which men do at any time desire or look after, but they would have the best of it as near as they can; even there sometimes where worse might serve their turn, and might be good enough for them, their mouths water after that. The best garments, the best houses, the best provisions, the best preferments. Wouldst thou have that which is good, and be the worst of all thyself? What an incongruous and unsuitable thing is this! Secondly, the consideration of the nature of the soul itself, that calls for as much from us. The better the soul is considered in its own substance and essence, the better would those things be which should qualify it, and which it would be endued withal. The better gifts do best become the better part. Thirdly, in reference also to practice and execution; therefore the better gifts, that we may accomplish the better performances and may do the most good. The operations are answerable to the principles; those which have but mean gifts, they can consequently do but mean services. This does therefore justly come home to the consciences of many persons in the world; there are some which look after none of these gifts at all; like Gallio they care for none of these things. If they may have but so much as to subsist on and to thrive in their temporal condition, that is all they take care for or trouble themselves withal. Give them but the livings, and let others go away with the gifts. Again, there are others which any gifts will very well please them, and serve their turn; which many times want judgment to discern of the better gifts, which they should give themselves unto. That this may be further rightly unfolded, we must add these following limitations by way of explication. First, that these words here of the apostle, they are not to be taken exclusively, but only emphatically. Not as denying us a liberty to look after other gifts, but as carrying us more especially to these which are of higher consideration. It is lawful and also commendable to covet meaner gifts likewise, such as knowledge and learning. This will be easily cleared unto us upon this account. First, because it is that which does bring us into a nearer likeness and similitude to God Himself; that is undoubtedly the most excellent way which does make us most conformable to Him who is the chiefest excellency. Now this we are not so much by our gifts and parts as we are by the work of grace in our hearts. Indeed it is true that we are made like unto God in some sort, in the natural faculties of our soul, our reason, understanding, &c. But this is not all, nor the chiefest; no, but so far forth as we are new created and made over again by the sanctifying work of God's Spirit in us. Secondly, grace is the more excellent way and such as is beyond common gifts, as the end is better than the means which are ordained and appointed thereunto. Thirdly, it is more excellent also in regard of the effects and consequents of it. For it gives peace of conscience and joy in the Holy Ghost. We are not saved as we have greater parts than others, more knowledge and enlightening in our understandings; but rather as we have more grace than others, and more love and flexibility in our affections. The consideration of this point may serve as a good rule unto us whereby to estimate both ourselves and other men; and that is not so much by the former as rather by the latter. Let us not think ourselves the better men so much by our wit and learning as rather by our piety and religious grace. And so much also for that second point: that grace and godliness is the most excellent way. The third is that which follows from this second, and that is this: that it is a duty which lies upon us to pursue the latter above the former, to covet the more excellent way, above the better gifts, grace before other accomplishments. And surely not without very good cause and ground for it. For first, we shall otherwise be defective in the most principal accomplishment of all. There is an argument in the very title which he gives it when he calls it "the most excellent way." What a folly is it to mind things which are inferior! Secondly, we shall be otherwise able to do less good with such gifts as these are; where there are the better gifts without the more excellent way, there will not be that improvement of those gifts as it is fitting there should be to God's glory, and the good of the Church or commonwealth in which a man is and whereunto he belongs. Take a

man that has nothing but parts, and has not grace for the ordering of his parts, and he will do but very little or no good with them. Nay further, thirdly, such as these will oftentimes do so much the more hurt. St. Paul had very good reason, when he had made mention of the better gifts, to propound immediately upon it the more excellent way, because those without this are but so much the more hurtful and pernicious. Iniquity when it is armed with learning is so much the more dangerous. What does all this now come to, but so much the more strongly to enforce this present exhortation of the apostle, which we have here now before us, upon ourselves. To couple these two both together in our endeavour, which he does here together in his speech. And further, as we are to mind godliness and religion in the chiefest place, that also which is chief and most principal in it; there is the excellent way considerable in the excellent way, in opposition to that which is meaner and inferior in it. There is the form and outside of religion, and there is the power and efficacy of it. We should not be only formal Christians, but real; not only remiss Christians, but zealous; not only slight and superficial Christians, but sound and solid and substantial. Again still further, to explain this point of the excellent way a little more unto us, as we are to endeavour after this simply considered in itself; so likewise in reference to our several performances for the particular exercise and execution. There are some kind of actions and performances in religion, which as concerning the right and better discharge of them are mixed of parts and piety both. They require the better gifts, and they require the more excellent way for the doing of them. And we should not satisfy ourselves in the one without the other. Again yet further, we should be careful so to order and dispose of our gifts for the getting and improving of them, as that withal we do not prejudice our graces, and hinder and obstruct them; we should take heed of losing ourselves in our studies, as concerning the frame and temper of our hearts. Labour to advance in learning, but still remember to keep up in grace. Lastly, this excellent way, it does not only refer to the getting of grace ourselves, but likewise to the promoting of it in others. And this was that which the Apostle Paul in this place did seem especially to aim at in these Corinthians. Humility and thankfulness in the enjoyment of gifts, and charity and faithfulness in the improvement of gifts, is the most excellent way in order to the gifts themselves. The second is the proposition of it, that we have in this word, "I show it unto you." Show it? How did he show it? Two ways, as we may conceive more especially. First, he showed it in *thesi;* and secondly, he showed in *hypothesi.* He showed it in the practice. He showed it in his doctrine and ministry. First, he showed it them in his doctrine, and by way of simple proposition he published it and declared it unto them, and that at large here in this Epistle in the chapter immediately following. The apostle showed unto these Corinthians the most excellent way; and he showed it first of all in his doctrine. Here are divers things which from hence I might very pertinently insist upon; as—First, we see here that religion is capable of demonstration. It is such as may be clearly evidenced and demonstrated and made good to those who will not be peevish and refractory and perverse. Again secondly, in that the apostle here speaking of his preaching and writing and ministerial dispensation says, "I show it unto you." We see here in what kind of way preaching and teaching is to be carried. In the demonstration of the Spirit and power (chap. ii. 4). It is not enough for us simply to propound truths, but as near as we can to evidence them and demonstrate them. Therefore we are here especially to take heed of anything which may be any hindrance or prejudice hereunto. Secondly, he showed it also in his own practice and example. This we may gather from the next chapter, "Though I should speak . . . without charity," &c. "Though I should," is here as much as "I do not," and this is another kind of showing, which does belong to all ministers else whosoever they be, without which the other showing will do little or no good at all. The Apostle Paul, as he was a sound teacher, so he was likewise a follower of that which himself did teach. This is requisite to be, thereby to make our doctrine more effectual and full of success. Who will believe our report when we do not believe it ourselves? (*Thomas Horton, D.D.*) *Grace and love beyond gifts:*—The Church of Corinth abounded most with spiritual gifts, and so they did most abuse them. All had not those spiritual gifts, some had; those that had them despised those that had them not; and those that had them not envied those that had them. Paul, therefore, that he might heal this distemper, tells them that though the way of gifts be an excellent way, yet the way of grace and love is more excellent and

most to be desired. I. THERE IS A WAY OF GIFTS DISTINCT FROM THE WAY OF GRACE, and *vice versâ*. All the saints have grace, but all have not gifts. Grace is that excellency whereby we are made like to God in Christ; gifts, that whereby we are serviceable for God in the Church. A man may have a gift and yet no grace in prayer or in preaching, and may have the gift, and yet not the saving grace of faith. II. BUT WHAT EXCELLENCY IS THERE IN THE WAY OF GIFTS? 1. They are useful. The sun is an excellent creature, because he doth good to others. Though there be excellent commodities in other countries, yet if you have no means of transport, you are no better for them; therefore there is a great use of shipping. So by these gifts, the grace that grows in one man's heart is transported into another's (Eph. iv.). If you cannot reach a book you take a stool, and then you are able to take it down; the stool are these gifts. 2. They add excellency to that which is the most excellent. Ordinarily, if a worse thing be added unto a better, the better is defiled, *e.g.*, when lead is added to silver. But now grace is the greatest excellency in the world, yet add gifts to it, and grace itself is made the more excellent; for as the temple did sanctify the gold, but the gold did beautify the temple; so grace sanctifies gifts, and gifts beautify grace. III. WHEREIN IS GRACE AND LOVE MOST EXCELLENT. 1. Love—(1) Is not an empty thing (chap. xiii. 1). (2) It never fails. (3) It is not easily provoked, &c. 2. Grace—(1) Is the proper effect of the Spirit; gifts are, *opus ad extra*. (2) Affords no hold for sin. IV. APPLICATION: 1. To those that have gifts. It calls upon you all for to bless the Lord, and to seek the more excellent way. For gifts and grace differ—(1) In their nature; the one are a dead grace, the other a living gift. (2) In their disposition, for grace is contented with the simplicity of the gospel, gifts are not contented. The Corinthians, who excelled in gifts, adulterated the gospel with their swelling words; and the Galatians with false doctrine. A child in a cornfield is most taken with the coloured weeds and daisies; but the husbandman is taken with nothing but the corn. So a man that hath gifts only, when he comes to a sermon, or a prayer, is much taken with the fine expressions; but the man that hath grace looks at the spirituality and the power of those things that are there delivered. (3) In their effects; grace hath a good hand at suffering as well as at doing; gifts have a very good hand at doing, but an ill hand at suffering. (4) In their abatement and quenching: if a man have grace and fall into sin, that sin will hinder and quench the former actings of his grace; but if a man have gifts only, and he fall into sin, that sin hinders not his actings, he can pray as he did, &c. A candle painted upon a board, if put into water, is not quenched thereby; because it is a dead and not a living candle. 2. To those who have either no gifts at all, or very weak gifts. It calls upon you to be of good comfort. The way of gifts, indeed, is an excellent way; yet if God has led you in a more excellent way, have you any cause to complain? Will you complain for want of that, which if you had in abundance, you would have less time to tend your own souls? Or, will you complain for want of that, which if you had without grace, would be your undoing? (*W. Bridge, M.A.*) *A comparison between gifts and graces*:—I. GRACES ARE BETTER THAN GIFTS. Gifts were necessary in the early ages of the Church; as outward illustrations of the new spiritual facts, as evidences of the Divine authority of the preachers of the gospel, and as fitting them to carry their message to all nations. And there are still gifts bestowed on the Church. We speak of a person having a gift for preaching or teaching, or praying or giving, &c. The Redeemer's kingdom needs consecrated learning, eloquence, &c. But the apostle sets graces above gifts, a thing surely very remarkable in his case. II. WHAT GRACES AND GIFTS HAVE IN COMMON. 1. A Divine origin. "What have we that we have not received? By the grace of God we are what we are." 2. A purpose to effect. Both are for the use of edifying. If we have gifts we are to use them in kindly and wise actions, helping our brothers to carry their burdens, or teaching them how best to lay stone upon stone. If we have graces, then we are enabled to exercise a holy influence, inspiring and inspiriting souls. 3. Both can grow and suffer loss. III. WHAT GRACES HAVE THAT GIFTS HAVE NOT. 1. Graces have the power to come to all, and enrich all. In any very large sense gifts can only be for the few. 2. Graces last for ever. The things which we have must one day drop out of our hands; the dead hand holds nothing. What we are in ourselves we must be for ever. 3. Graces have the power of working always. Gifts are dependent on men's wills, and those wills are often wholly self-ruled. We very seldom can get the full benefit of the gifts of the gifted. But if a man have a grace, he cannot help working for his fellow-men and for Christ. (*R. Tuck, B.A.*)

CHAPTER XIII.

VERS. 1–13. **Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.**—*Charity* :—Each of the apostles had a predominant feature of character. Paul's was faith; John's love. And yet it was not to John that the office was assigned of expounding his own especial grace. The reason for this is, if Paul had exalted faith only, and John love only, we might have conceived that the judgment of each was guided by his peculiarities of temperament. But when the gifted apostle counts gifts as nothing in comparison of love, no doubt remains. I. THE DESCRIPTION of this grace (ver. 4–7). 1. This is needed, because no single word can express its fulness. Many of these qualities are what we should assign to other graces, *e.g.*, patience, "suffereth long"; generosity, "envieth not"; humility, "vaunteth not herself"; dignified demeanour, "doth not behave itself unseemly," &c. But it is in the co-existence of all that the real life of the under-root of love was shown. 2. The apostle here describes a Christian gentleman. The difference between high-breeding or courtesy, *i.e.*, manners of the court, the characteristic of the high-born, and Christian courtesy is, that the former gracefully insists upon its own rights; the latter gracefully remembers the rights of others. The Spirit of Christ does really what high-breeding only does outwardly. A high-bred man is urbane even to persons whom he is inwardly cursing; and hence the only true deep refinement comes from Christian love. And hence, too, we understand what is meant by elevating and refining the poorer classes. Christianity desires to make them all gentlemen. Only read this description of Christian charity, and conceive it existing in a peasant's breast. Could he be rude, selfish, and inconsiderate? Would he not be a gentleman in heart? II. THE REASONS FOR ITS SUPERIORITY TO GIFTS. 1. Its permanence —"Charity never faileth." (1) Prophecy—the power of interpreting Scripture, is a precious gift, but a time will come "when they shall not teach every man his neighbour, saying, Know the Lord, but all shall know Him from the least to the greatest." (2) Tongues, also, shall pass away. Suppose a man had known fifty languages in the days of St. Paul, how few would be of use now! (3) Knowledge also "shall vanish away," for it is but a temporary state of the human mind, *e.g.*, —(*a*) That of the physician, which arises out of the existence of disease: were there no disease, his knowledge would disappear. (*b*) It is the same with gifts of healing: when the time comes in which "they shall hunger no more, and thirst no more," when sickness and death shall cease, this power shall be needless. (*c*) So also with the knowledge of the lawyer. Were there no wrongs done, the necessity of legal knowledge would be at an end. (*d*) The same with science, which is ever shifting and becoming obsolete. The science of St. Paul's day is only curious now. 2. Its completeness. Gifts are only means to an end. Love remains, the perfection of our human being, just as stem, flower, bud, and leaf in the tree are all subservient to the fruit. St. Paul uses two illustrations to make this plain (ver. 11, 12). (1) Just what childhood is to manhood, the most advanced manhood is to our heavenly being. There are many things now which subserve a high purpose, but do not belong to the highest state. Patriotism, ambition, exclusive friendship, will then disappear, and be succeeded by higher impulses. (2) Just what the going out of a room lighted through horn windows into the clear daylight would be to us now, will be the entrance of the purified spirit into God's realities out of this world of shadows—of things half seen—of restless dreams (1 John iii. 2). (*F. W. Robertson, M.A.*) *Charity* :—There is no royal road to learning, but there is one to heaven—charity. To love is to be in possession of eternal blessedness. I. ALL GIFTS ARE OF LITTLE WORTH IF NOT DIRECTED AND CONTROLLED BY LOVE (vers. 1–3). Paul takes the gifts upon which the Corinthians prided themselves, and affirms that all these are useless if love does not regulate their operations. 1. One man noted for his eloquence. But suppose he uses his gift for his own advantage, or to stir up the passions of his audience! 2. Another has vast knowledge, but what is the use of it if he has not love to communicate it, and that in the best way? It is one of the most dangerous gifts a man can possess. 3. Faith is nothing without love. 4. Liberality is nothing without love (ver. 3). You gave five pounds to a charitable institution; why? Because you wanted to get rid of the collector, or because you thought it would bring custom? 5. Zeal without love is nothing. Paul says, "I can conceive of a man being burned through obstinacy or a false notion of heroism, but it will avail nothing if there is no love

in his heart." And so, now, it is possible to be zealously affected in a good cause from the worst of all motives, viz., self-exaltation. II. A DESCRIPTION OF LOVE (vers. 4-8). The man who has real love in his heart is—1. Long-suffering and generous. 2. Contented. "Charity envieth not." Not that we should never strive for anything higher and better; but we should always be thankful for our position, and not constantly grumbling because some one else is a little ahead of us. 3. Humble. "Charity vaunteth not herself, is not puffed up." Nothing is more offensive than that spirit of assumption which "pats one on the back," and patronises as though it were an embodiment of the wisdom of all the ages. 4. Considerate of another's feelings. "Doth not behave itself unseemly." 5. Unselfish. "Charity seeketh not her own." The motto of most is, "Take care of number one." 6. Calm. "Is not easily provoked." Love has power to command all the other faculties, and to make them obey. 7. Unsuspicious. "Thinketh no evil," and with this may be put purity. "Rejoiceth not in iniquity, but rejoiceth in the truth." The best construction possible is put upon everything; on the other hand, where sin is really shown, love does not spare the sinner. 8. Magnanimous. "Beareth all things," or "covereth all things." The tendency of love is to hide rather than expose the faults of others instead of blazoning them abroad. 9. Trustful. "Believeth all things." Not that the charitable man is credulous, but he "thinketh no evil," *i.e.*, when the conduct of others is concerned he always believes the best report. 10. Hopes for the best. "Hopeth all things." When an investigation is going on Love says, "I hope that man will come out clear." 11. Endures all things. Does not murmur or repine in times of sorrow—will bear anything for the welfare of another. Put all these characteristics together, and you have Jesus Christ, for in Him only do they all meet. Why, then, did Paul put such a high ideal before us? In order that we may try to reach it. III. THE GREATNESS OF LOVE. 1. Gifts are transient. Those special gifts of tongues, &c., have long since passed away, and others have come in their place—eloquence, knowledge. These, however, are fleeting; but when these shall fail, Faith, Hope, and Charity will remain. 2. Love—it includes all. 3. Love is the perfection of knowledge (vers. 9, 10). This is illustrated by his personal experience (ver. 11). (*A. F. Barfield.*) *Charity*:—This chapter is a noble hymn; scarce anywhere else does Paul seem so wholly possessed with his subject. The very words themselves have something about them of the grace which they describe. They sound like angelic harmonies. I. SEE HOW THE APOSTLE TEARS UP BY THE ROOTS MANY A SIGN OF ACCEPTANCE ON WHICH MEN ARE ACCUSTOMED TO RELY. 1. What a noble thing it is to have the power of speech to move men's souls! No wonder that men put such a price upon eloquence. However, so long as it is employed in mere worldly interests, whose soul is the better for it? If charity breathe into it and give it life, it is well. But if you substitute fine talking, dressed out with the names of God and Christ, it is not a blessing to you, but a curse. Learn to love, and away with the ready tongue and fluent profession. 2. Even in worldly matters, and, specially, in God's works, knowledge is a great and noble thing, and much more so when conversant with things Divine. But men are led to fancy that this is religion itself. But though your minds were so enlarged that they could contain all mysteries and all knowledge, yet if charity be not there, not only is all this knowledge cold and dead, majestic like some great building, but with no soul in it; but it profits nothing, it will not bring you on one step to heaven! 3. But to come to better things, *e.g.*, faith. Great is the might that lies within it. Yet faith without love is no better than the belief of the evil angels, though it works miracles. 4. The apostle waxes bolder and denies the seal of salvation, even to beneficence, if it could exist alone. Nay, to that sublimest effort of faith, by which the martyrs gave their very bodies to the flames, he refuses the assurance of God's love if charity be absent. An admirable thing, if you please; so great as, perhaps, to be beyond the comprehension of most men in our age, when too many Christians would not sacrifice a finger to Christ, much less give the body to be burned! yet, in the lack of love as the source of it, it is not capable of profiting any of us at the great day of the Lord! II. WHAT, THEN, IS THIS DIVINE VIRTUE? 1. As charity is not the mere giving to the poor, though that is a duty, so still less has the thing which counts all religion the same anything to do with this Divine grace. If the world's notion of charity be right, it is the easiest thing that can be; and you have only to be an infidel to have it. 2. Measure your charity, and frame your standard of it, by Him who is perfect truth and perfect love. You, then, who profess yourselves Christians, are you impatient to affronts and injuries, unable to bear anything that opposes your own

will? if so, ye have not charity; for charity "suffereth long and is kind." Are you jealous of other men's praises and possessions, looking on them with an ovil eye? if so, charity dwelleth not in you; for charity envieth not, &c. 2. This charity, which surpasses all other graces, does in deed and in truth contain them all. That it is no other than the Christian life; a manifestation in daily and hourly action of a Divine principle within, which testifies to its own heavenly origin. Christ is this living charity, and hath left an example that we should follow His steps. Aye, and He is still among you, not only stirring within the soul, but speaking oftentimes, and acting in the form of charity. Whenever you see a gentle and long-suffering spirit, there you see Christ! Whenever you see an earnest love for men's souls, and labour for them, there you see Christ. Christ is in His disciples, and His disciples in Him! They are one with Him, and He one with them, in a Divine and unspeakable unity! (*J. Garbett, M.A.*) *Christian charity*:—I. ITS NATURE. Charity means love. As to its properties, it comprises complacency, gratitude and benevolence. Its objects are—1. God. This constitutes the first great commandment of the moral law; God is the object of love, as it comprises complacency in the contemplation of His perfections, and gratitude in the contemplation of His blessings. 2. Man. This is the second great commandment—the love required not excluding complacency and gratitude, but consisting principally in benevolence. (1) To those who share the same spiritual privileges and are therefore in the highest sense brethren. 2. To men simply as men. It is impossible for any one to be a Christian without being a philanthropist. II. ITS MANIFESTATIONS. 1. Toward God. (1) Belief of His truth. Faith produces love, but love in return lends a higher and more powerful energy to faith. (2) The study of His character. We cannot conceive of love but as meditating upon its object. (3) Obedience to His commandments. "If a man love Me, he will keep My words," &c. (4) Activity in His cause. They who are thus animated will desire that others may love Him also. (5) Anticipation of His kingdom. Here it blends with hope. 2. To man. These manifestations are presented in the verses directly succeeding the text. Note the importance of these manifestations, in relation—(1) To the Church. All that love can think and do, in forbearance, forgiveness, humility, sympathy, and benevolence, is demanded on behalf of those who are united in the same community with ourselves; and not only to these, but to all who own the Christian name. The whole Church must cultivate this towards the whole Church, ere it can ever approximate to the fulfilment of its responsibility, both in relation to the glory of God and the happiness of man. (2) To the world. Beyond the manifestations presented here there is one which the present state of the unconverted world does most solemnly demand, viz., pity. Christianity calls on us to be almoners of the Divine bounty to the souls of men, and we have to carry to them the gospel. This will purify their pollution and redress their wrongs. III. ITS PRE-EMINENCE. Passing by the superiority of love to miraculous gifts or natural amiable dispositions, note two facts in which its pre-eminence consists. 1. Love partakes of the Divine nature. This cannot be stated of a large proportion of the other graces, viz., repentance, faith, hope, &c. But "God is love" (1 John iv. 7, 12, 16). 2. Love is perfected and perpetuated in the celestial state. Other graces prepare for heaven, but do not enter it, *e.g.*, repentance, faith, &c. But love is there; and love is all. (*J. Parsons.*) *The unreality of religion without love*:—Nothing is more dangerous in religion than unreality. It may pass muster, and be undetected, in secular things, but it is soon discovered in people who profess and call themselves Christians. St. Paul had in the previous chapter rebuked the Corinthians for their mistaken view of spiritual things. He had done his utmost to lead them up to the realisation that they were then "as sounding brass or a tinkling cymbal"—mere voice, and nothing more. He had also promised to show them a more excellent way. It is the way of charity, or perfect love. I. A GREAT FACT. All things are valueless without love. Bishop Wordsworth describes this love (*ἀγάπη*) as "love to God and to man in God and for God" (chap. viii. 1). The life and work of the Lord Jesus Christ show us the power of love over human hearts. He used no artifice, no violence, no ostentation. The great secret of His power was that His was the acme of love (John xv. 13). II. A GREAT MOTIVE. St. Paul would have us look to our motives (1 Sam. xvi. 7). That is not always charity which seems so, just as "all is not gold that glitters." The great motive is wanting. Even martyrdom, without love, is a hollow and useless sham. It is as worthless as a great sounding of brass and a tinkling of cymbals. It is a thing "without life, giving sound" (chap. xiv. 7). III. A GREAT CHARACTERISTIC. How are we to know, then, what is truly charity and what is not? We

must test it. The genuineness of everything is discovered by tests. 1. That which looks like a sovereign is often discovered to be of base metal by its ring upon the counter, or by the application of an acid. 2. A house sometimes looks well built and habitable, but when the rain descends and the floods come, and beat upon it, the fall thereof is great (Matt. vii. 27). 3. Those who seem to be our best friends are often actuated by the most selfish motives, and would be the last to give us help if we needed it. In all these cases the test brings out the true characteristics. The great characteristic of true charity is unselfishness. Wherever it is found, that quality will be at the root of all its actions. IV. A GREAT CONSOLATION. All men long for something that will last. We live in a world of change. St. Paul answers, "Charity never faileth." In love we have something which will not be old-fashioned in time or eternity. It will never wear out. (*F. St. John Corbett.*) *Love is God-like* :—It is the aim of religion to lift men out of their natural unregenerate selves, and, so far as their human nature is capable of such exaltation, to make them more like God: to produce and increase in them some feeble counterpart of that moral goodness which we worship in the perfection of the Divine Being. Now charity is the road which alone brings us on this heavenly journey, and each one of the several exhibitions of the same blessed spirit, which are detailed for us by St. Paul in the chapter now before us, is one more added to the golden steps that carry the Christian higher and higher towards the throne of God. I said that by the practice of charity men are made more like God, for, if we take those parts of the description of it which are applicable to the case, we shall find that they are a description not only of what man ought to aspire to be, but of what God Himself is, so far as He reveals Himself in His dealings with men. I do not mean that the picture was so intended, but that so it is. "Charity suffereth long and is kind"—and do not we find by daily experience that this benign long-suffering is one of the attributes of the Most High? If it were not so, where should we sinners be to-day? "Charity envieth not." Of course the Creator cannot envy His creature, but it is conceivable that He might grudge him good: the heathen often surmise this of their gods: but our God "giveth to every man liberally and upbraideth not." Charity "is not easily provoked." "God is a righteous Judge," says the Psalmist, "strong and patient, and God is provoked every day," and yet, as he implies, still withholds the chastisement, "if a man will not turn," then, and then only, "He will whet His sword." Charity "thinketh," or better, "imputeth not the evil": and so our Father, instead of saddling us with our sins the instant we commit them, is ever ready to help us out of them, to rid us of them if only we will be rid, not to impute them to us, but to forgive and forget them for His dear Son's sake. Charity "never faileth." It is the very spirit of God's treatment of man. It is because His love fails not, and never can fail, that we dare either enjoy the present or look forward to the future. Now the more excellent a way is, the harder it is to reach it and to walk in it: and if the principle of charity be at the root of God's dealings with us, it need not surprise us that we find much difficulty in producing any genuine copy of the Divine pattern in our dealings with one another. And yet we must do so, or fail altogether in godliness. It may therefore be of service to take some three or four of the chief aspects of our many-sided life in which the exercise of charity is called for, and ask ourselves how far we exhibit or fail to exhibit it in them. 1. Take first our religion. If there be any subject in which our charity should be deep-seated and unquestionable, one would think it should be this. The solemn nature of the matter treated of, the deep importance of the issues, the sense of human feebleness and ignorance in face of the infinite and the unseen, the consciousness of our own personal failures and inconsistencies—these things, one would think, should make us very tender, both in judgment and act, towards other "seekers after God." And yet nowhere is charity more starved and stunted than it is among the differing professors of a common faith. Imagine a number of travellers all bound for the same distant and as yet unvisited country, each furnished with a map of the road. The maps agree as to the main direction, and indeed have most of their chief features in common, but they vary often in minor particulars. Will they all fall to quarrelling and hate one another because of these differences? What hard thoughts, what harsh unsympathising judgments, the staunch Churchman often forms of his Dissenting brother, and his Dissenting brother forms of him! How suspicious and antagonistic is the attitude of Protestant to Catholic! But it may be urged, How can I look lovingly on my neighbour, and tolerate his ways and his opinions, when I believe them to be thoroughly mischievous? Am I to stand by and see error

triumph unopposed? Certainly not; it is our duty to oppose it: but there are two ways of opposing it. The one is dogmatic, dictatorial, pugnacious. It will admit no possibility of weakness or imperfection in its own position, no element of good in that of the adversary. It hates compromise. It struggles for triumph, not for truth. The other is based on meekness and moderation. It believes that it has possession of a truth, but it claims no exclusive patent for proclaiming it. It sees, and cheerfully pays honour to, the truth and goodness which are mixed up with the error of an opposite party. It yearns not for triumph, but for harmony. Certainly, a man whose opposition is animated by this spirit is a very dangerous and effective combatant. He is not indifferent to truth: he is its devotee. What he is indifferent to is the triumph of a faction. The character looks fair and noble, surely, when thus sketched in the general, but when we come to try to work something of the pattern of it into the texture of our own daily lives, it will not harmonise with the stuff already there, and the business bristles with difficulties. Pride has to be overcome, dislike reasonable or unreasonable, ancient prejudices, our own self-esteem. This person or this party, whom you or I dislike, does not seem like other persons or parties. 2. We will turn now to another wide field of action—politics. The more deeply men feel, the more impatient of opposition are they apt to be, and the more angry at anything that runs counter to their own persuasions. Next to religion there is nothing of a public kind about which men feel more deeply than politics, and hence the frequent need in this sphere also of the blessed influences of a Christian charity. Difference of opinion has too often culminated in personal animosity, and it has seemed more hard than ever for political opponents to see any good in each other's views, or any nobleness in their aims. If this be so, it becomes the special duty of the preacher to assert aloud the claims of charity to be reverenced and practised in the political arena. She would not stop the strife, but she would moderate it. It is as unchristian as it is foolish to impute bad or low motives to an opponent where there is any hope that we may be mistaken. 3. The next field over which we will cast a glance is that of literature. Surely in the great republic of letters, if nowhere else, every citizen will be candid and courteous towards his fellows! But it is not always so. Even great and good men have yielded to the temptation to be uncharitable here. It is a noble saying of Aristotle's, when he is about to canvass Plato's Theory of Ideas, that both being dear to him, it is a sacred duty to prefer the truth to Plato. Let us have the truth, here as in all other subjects, before all things; that of itself never can harm us, but let us have it spoken in love. The exclusive pursuit of truth is not inconsistent with the purest charity. The calm and patient examination of another's arguments, the respectful consideration of his position, the readiness to be convinced of error where it can be shown to exist, the reluctance to impute ignorance or stupidity, the absence of all tinge of personality, the scorn of snatching a momentary victory at the expense of truth, which we mark in some great controversialist—how much more noble and powerful they are than whole reams of brilliant but insincere invective. 4. The relations which we have so far looked at have been all more or less of a public character: before concluding let us give our thoughts for a while to the demands of charity in the private region of domestic life. It is an old and a true saying that "Charity begins at home." Here if anywhere the Christian should exhibit that spirit of forbearance, of unselfishness, of unwearying, uncalculating kindness, of optimism in judging of the characters, motives, actions of those about him, which are the parts of charity. The occasions for its exercise are as numerous as the hours of the day. Happy the family where this sweetest and wholesomest of influences reigns supreme, and is shared in by all its members. Such a household becomes the nursery of true public virtues. How unhappy are that man and woman who have linked their lot for life together, and yet have made no preparation to carry out the Divine behests of charity in the insignificant things of daily life. They may bear a brave face to the world, but what profit is that to them, if the simple sweetness of the domestic hearth be marred by peevishness, or hardness, or a cutting tongue, or wilfulness, or mere want of sympathy? We have thus traversed, in however cursory a manner, some of the great fields in which charity works. There are other fields on which we have not entered, nor is there much need to do so, for though "there be diversities of operations it is the same Spirit which worketh all in all." If it be true that he that offends in one point of the law is guilty of all, no less is it true that he that has grasped what the genuine spirit of charity is in any one great relation of life will be able to understand it in all. (*E. H. Bradby, M.A.*) *Christian charity*:—William Tyndale, the trans-

lator of the Scriptures, had many enemies, who persecuted him with cruel hatred, but to whom he bore the tenderest charity. It is recorded that to some of them he said one day, "Take away my goods, take away my good name!—yet so long as Christ dwelleth in my heart, so long shall I love you not a whit the less." *Charity difficult of attainment*:—A Brahman on hearing this chapter read, exclaimed, "Who can act up to that?" (*Dr. Duff.*) *Eloquence without charity*:—Two introductory truths are suggested by the context —1. That there is great diversity in the talents with which heaven has endowed mankind. Some men are distinguished by one faculty and some by another. Some by the faculty of creating, some by the faculty of combining, some by the faculty of oratorically presenting, thought. These faculties exist in various degrees of strength; in some they are dwarfish, in some gigantic. 2. That without charity the highest kind and degree of talent is of little worth. Note—I. THAT IT IS POSSIBLE FOR ELOQUENCE OF THE HIGHEST TYPE TO EXIST WITHOUT CHARITY. We find it—1. In party politics. Many party speeches, fashioned after the highest models and delivered with all the graces of the art, beat with selfish ambition and burn with envious spleen. 2. In party theology. Some of the discourses on polemic theology are, in all the attributes of true eloquence, unexcelled, but they are all aglow with acrimonious zeal for certain dogmas. 3. In party Churchism. II. THAT ELOQUENCE OF THE HIGHEST TYPE WITHOUT CHARITY IS UTTERLY WORTHLESS—"brass," giving out a mere clanking sound. It is worthless—1. In itself. What would you give for two pieces of brass forming a cymbal. Whatever their marketable value may be, for musical purposes they are not worth a "penny whistle." What worth is there in an organism unless it has life? and what worth is there in sentences, however eloquent, unless they have charity? 2. In its influence. The sounds you get out of the cymbal produce rather an irritating than an inspiring or calming influence upon the listener. What moral good can speeches without charity accomplish? Eloquence without charity is like the roar of a winter's north-easter, irritating and destructive; but eloquence with charity is like the quiet south-wester in spring, warming all things into life and touching all things into beauty. (*D. Thomas, D.D.*) *Charity, emblem of*:—The Egyptian hieroglyphic representing charity is a naked child, with a heart in his hand, giving honey to a bee without wings. The child represents the humility of charity; the heart in its hand, the cheerfulness of charity; giving honey to the bee without wings, the worthiness and helplessness of the object of charity. *The importance of charity*:—Consider—I. WHAT IS THAT CHARITY WHICH IS THE SUBSTANCE AND REALITY OF ALL TRUE RELIGION. 1. Negatively. (1) Not mere almsgiving. (2) Nor that kindly disposition which naturally distinguishes some persons without any religious principle. (3) Nor any affection which by human skill and labour can be produced in human nature. Education and example do much to restrain the outward expression of the malevolent passions; nay, it is a part of courtesy to hide them, but they are still there. 2. Positively. Charity, as described here, is a grace only of regenerated human nature. It springs only from love to God. "The fruit of the Spirit is love." Here the apostle speaks of this principle chiefly, as his subject required, in its acting towards men. II. THE MANNER IN WHICH THE APOSTLE ENFORCES ITS IMPORTANCE AND NECESSITY. He places it—1. Above all miraculous gifts. He does not depreciate them, but he exalts charity. 2. Above the most profuse almsgiving and the loftiest zeal. 3. Above knowledge. 4. Above faith and hope. Conclusion: 1. We see the tendency of men to mistake the external circumstances of religion for religion itself. 2. Let us elevate our views to the true character of the religion of Christ. Love is its principle, its vital flame. 3. Let us mark how much of religion exists in temper. 4. Rejoice in the prospect of a future state, which this chapter opens. (*R. Watson.*) *Charity, regard for*:—It is recorded of the excellent Bishop Ken, that when his copy of the Bible was examined after his death, it opened spontaneously at Paul's great chapter of the Corinthians on charity. (*J. Thomson.*) *Charity, want of, not confined to theological circles*:—One doctor says bolus, and another says globule. Globule calls Bolus a butcher, and Bolus calls Globule a quack, and the hydropathist says, "Beware of pick-pockets." And Bolus will not speak to Globule, though Globule says, "Let us make it up, and begin again"; and Bolus says, "Never; as long as I live I will leech and blister and cup and bleed and do things with scientific vigour." (*J. Parker, D.D.*) *Charity, worthlessness of gifts without*:—All gifts, all graces, all talents, natural or acquired, are ungraceful, or wanting in that one essential, which is the complement or the supplement of them all, without this charity. Take it as of a circle, and it is wanting in that which makes it round. The lines

from its centre do not go straight to its circumference. They are disproportioned; they are not equi-distant. Take it as of a building, and there is want of symmetry. The thing is deformed. It may have due length, but not due breadth. It may have breadth and length, but no depth. It may have due breadth, but not due height. It may have all these, but have no foundation. Such is any or every work without charity. (*J. B. Wilkinson, M.A.*) *Christian love*:—I. ITS ESSENTIALITY. 1. The apostle contrasts it with the highest and richest endowments possible to man. (1) The mastery of all languages. (2) To voice forth God's purposes. (3) To interpret all secret things and comprehend all truth. (4) To be inspired with the highest supernatural faith. (5) To be moved with the noblest philanthropy and by the spirit of martyrdom. 2. Though possessing all these highest gifts, the apostle declares that without love to God the Christian is nothing. Nothing—(1) In view of God's purpose of grace, to make His children to be "conformed to the image of His Son." (2) In view of the highest characteristic of the Divine nature. "For God is love." (3) In view of the essential attribute of Christian character—"He that loveth not knoweth not God." "This is life eternal to know Thee," &c. II. ITS CHARACTERISTICS. 1. Long-suffering. 2. Tender-hearted. 3. Unenvious. 4. Meek. 5. Modest. 6. Not arrogant. 7. Unselfish. 8. Unresentful. 9. Unsuspecting. 10. Has no sympathy with sin. 11. Loves the truth. 12. Hides faults. 13. Charitable. 14. Sanguine. 15. Firm in trials. III. ITS SUPERIORITY. 1. In permanence—(1) To prophecies. (2) To tongues. (3) To knowledge. 2. In nature. Superior—(1) To faith, because faith expresses helpless dependence on God, and love expresses the exercise of the most exalted attribute of God. (2) To hope, because hope expresses desire for the good of ourselves, and love expresses desire for the highest good of others. Practical lessons: 1. How opposite the Divine and human estimates of true glory. 2. How equal is God's plan for human good. All cannot speak with tongues; all cannot master science and knowledge, but all can love. 3. Do we believe the testimony which the Holy Spirit bears in this chapter? (*D. C. Hughes, A.M.*) *Christian love*:—I. GIFTS ARE OF LESS VALUE THAN GRACES. Still they are of great value. Do the best with all you have. Eloquence is useful in proclaiming truth. Insight is helpful to the teacher. Knowledge is needful: we cannot love an unknown person. Faith works wonders (Heb. vi.). Almsgiving and faithfulness unto death are required. But all these without love are worthless in God's sight. Yet, how often intellect, genius, and learning win the higher praises! A bright lad may be a bad boy. Without love teachers may fail. II. CHRISTIAN LOVE IS THE CHIEF GRACE. It is very different from natural love to kindred and to the world. It comes from God (Rom. v. 5). It is to be shown to men. God requires it; His children need it; we are better, holier, happier for manifesting it. Love to men shows our love to God, as stars reflect the light of the sun. Love is here personified, for no Christian is yet so perfect as to sit for the portrait (ver. 4). Love did not write the old proverb, "Forbearance ceases to be a virtue." Kindness makes real gentlemen. Envy leads to unfairness and cruelty. Jealousy gives the eye a wrong cast. Love hushes boasting, reduces self-display, and takes the wind out of puffing pride. It imparts magnanimity, meekness, and a true estimate of one's self (Rom. xii. 16–18; ver. 5). In the school of love good behaviour and unselfishness are taught. Her pupils do not take mean advantage of each other, nor quick offence at trifles, nor keep a note-book of evil things. They learn politeness, fairness, self-possession, purity, and candour (ver. 6). Love gives joy. Iniquity brings sorrow. We must hate sin (Rom. xii. 9) while loving the sinner. A loving heart is a home for truth. Falsehood knocks there in vain. Love and truth are boon companions (ver. 7). It is hard to say, "Let the righteous smite me" (Psa. cxli. 5), and to bear a rebuke; it is harder to believe in the justice of it, to hope well of people who injure us, and to wait patiently for God to bring good out of our troubles (Gen. xlv. 5, l. 20). Love makes us docile, tolerant, trustful and trustworthy, hopeful, patient. It beareth—roofs over—things which should not be exposed. It is the ivy growing over castles once noisy with crimes (1 Pet. iv. 8). III. LOVE IS THE CEASELESS GRACE (ver. 8). It is "a flower whose petals never fall off." In heaven we shall not need the special uses of gifts which are now meant for the Church on earth. These uses shall cease (vers. 9, 10). The partial loses itself in the complete. Dawn passes into day. Steps to heaven will be put away when we get there, and have all things that are promised. We are here to grow in knowledge in childhood and employ our gifts till we come to the full stature of Christian manhood (ver. 11; Eph. iv. 11–13). Faith now helps us to see images of heavenly things; but it will end in sight. Still there will always be knowledge and trust. Hope will result in

possession, and still there will be expectation (vers. 12, 13). (*W. M. Blackburn, D.D.*) *The apostolic doctrine of love*:—1. This passage stands alone in the writings of St. Paul, both in its subject and its style. It is the climax of the Epistle. The evil tendencies of the Corinthian Church met their true correction in this gift, without which the Christian society would fall to pieces—just as the civil society had appeared to philosophers and statesmen to be doomed to dissolution without φιλία or mutual harmony. Unlike mere rhetorical panegyrics on particular virtues every word tells with double force because aimed against a real enemy. It is as though wearied with discussion against the sins of this Church, Paul had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant "Eureka." 2. But the very style shows that it rises above any immediate or local occasion. On each side of this chapter argument and remonstrance still rage; but within it all is calm; the sentences move in almost rhythmical melody; the imagery unfolds itself in almost dramatic propriety; the language arranges itself with almost rhetorical accuracy. We can imagine how the apostle's amanuensis must have paused, to look up into his master's face at the sudden change in his style, and seen it as it had been the face of an angel, as this vision of Divine perfection passed before him. I. THE WORD Ἀγάπη IS PECULIAR TO THE NEW TESTAMENT. The verb is used in classical Greek, but only in the lower sense of acquiescence, esteem, or caressing. It is in the LXX. we first find it employed to designate what we call "love"; and it is there introduced (probably from its likeness in sound to the Hebrew words) to represent *ahab* and *agab*, both expressive of passionate affection, drawn from the idea of panting after a desired object. The Greek world exhibited in a high degree the virtue of personal friendship, which was so highly esteemed as to give its name (φιλία) to affection generally. Domestic and conjugal affection, strictly speaking, there was not. The word which most nearly approaches to the modern notion of love (ἔρος) expressed either a merely sensual admiration of physical, or an intellectual admiration of ideal beauty. The Alexandrians expressed benevolence to man by the word "philanthropy" which was, however, an abstraction to be panegyrised, not a powerful motive to be acted upon. In contradistinction to all these, and yet the crown and completion of them all, is the "love" of the New Testament. It is not religion evaporated into benevolence, but benevolence taken up into religion—love of man for the sake of love to God; love to God showing itself in love to man. II. ITS ORIGIN. It is perhaps not too much to say that it was derived expressly from "the revelations of the Lord." It is, in all probability, from the great example of the self-sacrificing love shown in the life and death of Christ, that love to man for the sake of love to God is the one great end of existence (John xiii. 34, xv. 13). Until Christ had lived and died this virtue was almost impossible. The fact of its having come into existence, the urgency with which the apostle dwells upon it, is itself a proof that He had lived and died as none other had lived and died. This is confirmed by observing that the word and idea which thus first appear in the writings of St. Paul receive their full meaning and development in those of St. John, who, without doubt, received them from the example and teaching of Christ. III. THE CONTRAST BETWEEN THE APOSTOLICAL VIEW OF LOVE AND LATER REPRESENTATIONS. 1. Usually it is employed for almsgiving, yet this is the very sense with which the apostle expressly contrasts his own employment of the word (ver. 3). 2. Sometimes it is used for "toleration" or "forbearance," as when we speak of a "charitable construction," in "charity with our neighbours." But this sense, though founded on "charity thinketh no evil," and "is not easily provoked," is inadequate. As there may be almsgiving without love, so there may be toleration without love. Here our conceptions of charity soon come to an end, but this new commandment of Christ and His apostle is exceeding broad. (*Dean Stanley.*) *Love, charm of*:—When Dr. Doddridge asked his little daughter, who died so early, why everybody seemed to love her, she answered, "I cannot tell, unless it is because I love everybody." This was not only a striking but very judicious reply. It accords with the sentiment of Seneca, who gives us a love-charm. And what do you suppose the secret is? "Love," says he, "in order to be loved." No being ever yet drew another by the use of terror and authority. (*W. Jay.*) *Love, comprehensiveness of*:—Love is the brightest star in the Christian firmament, and the fairest flower in the garden of God. It comprehends all virtue, honour, goodness, purity, sincerity, magnanimity, and whatever else can adorn the human character. For what is holiness but love supreme? and what is heaven but love perfected? and what are all the Christian virtues and graces but so many modifications of the same Divine principle? Mercy is love sparing the

guilty; kindness, love blessing the needy; pity, love sympathising with the sufferer; justice, love rendering to all their due; beneficence, love distributing its bounty; gratitude, love reciprocating its favours; fortitude, love sustaining its burdens; penitence, love bewailing its sinfulness; fidelity, but love performing its promises. And what is faith but love confiding? zeal, but love contending? peace, but love reposing? joy, but love exulting? hope, but love expecting? patience, but love enduring? meekness, but love forbearing? And worship is love adoring the Divine Excellence; prayer, love supplicating its heavenly Father; praise, love pouring its glad melody into the ear of God; preaching, love proclaiming the riches of the love that passeth knowledge; the holy eucharist, love celebrating love's sublimest mystery and transcending triumph; and all Christian work is love bringing its best sacrifice to the altar of the Love eternal, and laying its richest tribute at the nail-pierced feet. (*J. Cross, D.D.*) *Love, the essence of Christianity*:—Gustave Doré said to the Rev. Frederick Harford one day, "My friend, I am a Roman Catholic, a professed Roman Catholic. I was baptized in that Church, and I stick to it; but if you wish to know my real religion I will tell it to you. It is contained in the thirteenth chapter of St. Paul's First Epistle to the Corinthians." Then he recited it through from the beginning to the end, without hesitation or missing one word. When he had finished he turned to Canon Harford and said, "Have I made any mistakes? and—and, believing in that chapter as I do, might I be considered a Christian?" Canon Harford's reply was, "Any man living up to that chapter might be called not only Christian, but Christianissimus." *Love, the essence of religion*:—Nothing is more common than to find even those who deny the authority of the Holy Scriptures, yet affirming, "This is my religion." Nay, even a Jew, a Spanish physician, then settled at Savannah, used to say with great earnestness, "Paul of Tarsus is one of the finest writers I have ever read. I wish the thirteenth chapter of his first letter to the Corinthians were written in letters of gold; and I wish every Jew were to carry it with him wherever he went." He judged (and herein he certainly judged right) that this single chapter contained the whole of true religion. (*John Wesley.*) *Love: from God the source*:—As the water exhaled from the sea falls in refreshing rains and reviving dews upon field and forest, meadow and mountain, thirsty soil and withered herbage, and then by a thousand channels flows back again to the sea; so charity, coming forth from God, scatters its blessings among the children of men, and with its gathered revenue of love and praise returns to the bosom of God. God is its Alpha and Omega—the fountain whence it issues, and the ocean where it empties. Love to God is the tree; love to man is the delicious fruit it bears. Love to God is the mountain spring; love to man is the fertilising stream it sends singing through the landscape. We love God for His own sake, man for God's sake; the child, because we love the Father. (*J. Cross, D.D.*) *Love: gifts compared with*:—Gifts—I. HAVE NO VALUE IN THEMSELVES; may occasion mischief; love is intrinsically excellent; gives value to everything. II. DO NOT NECESSARILY MAKE A MAN USEFUL; love makes him active and self-sacrificing. III. CANNOT SAVE; love is salvation already begun. (*J. Lyth, D.D.*) *Love: growth and power of*:—We know that in this world, love, like all the other of the higher emotions, is the weakest when we are young, and that it grows in power with exercise and age. We have to ripen in love as well as in all other things. A youth does not love as a middle-aged person can. Love is a thing first of leaves, then of blossoms, and at last of fruit. We sometimes connect together the manifestations of it which we see in this life, to get a large view of what it will be in the future life. In this world we occasionally see, in parents and brothers and sisters, or experience in ourselves, that which gives us a somewhat accurate conception of the Divine power of love which we shall possess in the world to come. There is nothing which love cannot do. It is the only thing that walks without touching the ground. It never grows weary. Nothing in the soul is superior to it. Let love be an active feeling there, and all the other faculties come eagerly before it, and willingly lay down their crowns and coronets at its feet. It governs without command. All other feelings open to it as flowers to the sun. There are ten thousand things in life from which we gain some idea of what this supernal nature is. What if every soul was affected by every other soul, as some are affected by those who have the mysterious power of sympathy, so that every chord in their nature quivers at the touch, as the chords of a piano quiver when the keys are touched? What if every soul were so royal with this spirit that each word, and look, and posture, and gesture, radiated joy and gladness upon every other soul?

How blessed will be the time when there is this commerce, this freedom, this universality of this wonderful heart-power! How doth this Divine emotion cleanse both those who exercise it and those who receive its benefactions! By it God maintains the household. From its secret springs He nourishes the new generations of men. Even afar off from its source it shines with power enough to guide the world and lead men up the ways of civilisation. What, then, shall be its redemptive and educating power in heaven? (*H. W. Beecher.*) *Love: the gauge of true manhood*:—I do not distinguish men one from another merely by the difference of their thought-power. Still less do I distinguish them by the difference of their executive power. There must be a deeper gauge than these. Still less do I distinguish them by their external differences, as where one is high and another is low; where one is rich and another is poor; where one is wise and another is unwise. The point where true manhood resides is in the neighbourhood of love. In the copiousness, the variety, the endlessness, the sweetness, and the purity of the element of love, you shall find the measure that God applies discriminating between one and another. (*Ibid.*) *Love: importance of*:—I. WITHOUT LOVE GIFTS ARE WORTHLESS. 1. They are inefficient. 2. Confer no real honour. 3. Profit us nothing before God. II. SANCTIFIED BY LOVE THEY ARE OF INESTIMABLE WORTH. 1. The tongue is touched with fire. 2. The intellect is filled with spiritual light. 3. Faith triumphs over sin. 4. Good works are a sacrifice well pleasing to God. (*J. Lyth, D.D.*) *Love: the importance of*:—Love is the first outgoing of the renewed soul to God—"We love Him, because He first loved us." It is the sure evidence of a saving work of grace in the soul—"The fruit of the Spirit is love." It lies at the very foundation of Christian character; we are "rooted and grounded in love." It is the path in which all the true children of God are found; they "walk in love"—the bond of their mutual union; their hearts are "knit together in love"—their protection in the spiritual warfare; they are to put on "the breastplate of love"—the fulness and completeness of their Christian character; they are "made perfect in love"—the spirit through which they may fulfil all the Divine acquirements; for "love is the fulfilling of the law"; that by which they may become like their Father in heaven, and fitted for His presence; for "God is love," and heaven is a world of love. (*Tryon Edwards, D.D.*) *Love: indispensableness of*:—I. THOUGH MANY EXTERNAL VIRTUES MAY SEEM TO EXIST WITHOUT IT. There might be—1. Great gifts of speech. 2. Great grasp of understanding. 3. Great fulness of faith. 4. Great almsgiving. 5. Great martyr enthusiasm—yet with all this if a man has not love he is a spiritual "nothing," a moral "nobody," a nonentity in the great realm of being, where whosoever dwells in love dwells in God and God in him. II. BECAUSE IT INSPIRES, ENSURES, AND ENERGISES ALL SUCH VIRTUES. The virtues described are desirable. "Covet them." But they are only ensured by love, and are certain to be found, and to be found in their fulness, where love is. It is the true inspiration and energiser. Without love such virtues are—1. Mere sound. 2. Mere appearance "I am nothing"—only the semblance of moral manhood. 3. Mere abortive effort, "it profiteth me nothing"—it is labour in vain. Whereas not one of these virtues but will flourish where love is. St. Augustine's great saying, "Love, and do what thou wilt" is warranted by "Love is the fulfilling of the law." (*U. R. Thomas.*) *Love: extent of*:—Clever men can tell to a nicety the exact distance between the earth on which we live and the moon; they can even tell just how far the sun is from us. They can even measure how far it is from one of the twinkling stars that shine in the sky at night to another; they know the size of the stars, and their weight. But not even the cleverest of all the clever men that ever lived can say how far one single little loving deed can go, or say where its influence will end. Love is infinite and everlasting. When the world passeth away, and the lust thereof, he that loveth and "doeth the will of God abideth for ever." (*Baldwin Brown, B.A.*) *Love: the life of the soul*:—The soul may sooner leave off to subsist than to love; and, like the vine, it withers and dies if it has nothing to embrace. (*R. South, D.D.*) *Love: no gift like it*:—This is one of the passages of Scripture which an expositor scruples to touch. The bloom and delicacy passes from the flower in handling. But although this eulogium is its own best interpreter, there are points in it which require explanation and enforcement. Note—I. THE SUPREMACY OF LOVE. 1. The extraordinary gifts of which the Corinthians were so proud may profit the Church, but they are no evidence of the ripe Christian manhood of their possessor. (1) Suppose I speak all possible languages, and have not love, I am but a mere instrument played upon by another—sounding brass,

&c. (2) Take the gifts of prophecy, miracles, &c. Without love, however, they may profit others, they neither bring me into closer connection with Christ nor give assurance of my sound spiritual condition. (3) Take almsgiving. The young ruler lacked but one thing: to sell his property and give to the poor. But, says Paul, "though I bestow all my goods to feed the poor," &c., I may do this from a love of display, or from an uneasy sense of duty. (4) But martyrdom? Well, at one period martyrdom became fashionable, just as suicide once became fashionable. 2. Too often it is a man's snare to judge himself by what he does rather than by what he is. But no eye to advantage or to public opinion can enable a man to love. Love must be spontaneous from the soul's self, the unconstrained, natural outcome of the real man. Love cannot be got up. It is the result of God entering and possessing the soul. "He that loveth is born of God." And therefore it is that where love is absent all is absent. And yet how the mistake of the Corinthians is perpetuated from age to age. The Church is smitten with a genuine admiration of talent. Do parents sufficiently impress on their children that all successes at school and in early life are as nothing compared to the more obscure but much more substantial acquisition of a thoroughly unselfish spirit? II. ITS POSITIVE EXCELLENCE (vers. 4–7). 1. It is possible that Paul may have read the eulogium pronounced on love by the greatest of Greek writers five hundred years before: "Love is our lord, supplying kindness and banishing unkindness, giving friendship and forgiving enmity, the joy of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him; parent of delicacy, luxury, desire, fondness, softness, grace; careful of the good, uncareful of the evil. In every word, work, wish, fear —pilot, helper, defender, saviour; glory of gods and men, leader best and brightest; in whose footsteps let every man follow, chanting a hymn and joining in that fair strain with which love charms the souls of gods and men." Five hundred years after Paul another eulogium was pronounced on love by Mohammed: "Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, or exhortations to others to do right. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies, people will ask, What property has he left behind him? but the angels will ask what good deeds he has sent before him." Thomas à Kempis dwells on its varied capacity. "Love," he says, "feels no burden, regards not labours, would willingly do more than it is able, pleads not impossibilities, because it feels sure that it can and may do all things. Love is swift, sincere, pious, pleasant, and delightful; strong, patient, faithful, prudent, longsuffering, manly, and never seeking itself; it is circumspect, humble, and upright; sober, chaste, steadfast, quiet, and guarded in all its senses." 2. Paul's description of the behaviour of love is drawn as a contrast to the unseemly and unbrotherly conduct of the Corinthians. III. ITS PERMANENCE. 1. As compared with gifts of which the Corinthians were so proud (ver. 8). These gifts were for the temporary benefit of the Church. They were the scaffolding which no one thinks of when the building is finished, the school-books which become rubbish when the boy is educated, the prop which the forester removes when the sapling has become a tree. But knowledge? The knowledge of God and of Divine things—is not this permanent? No, says Paul. (1) When a boy begins the study of Euclid, the first proposition he learns is absolutely accurate and true; he may add to it, but he can never improve upon it. His knowledge is imperfect in amount, but so far as it goes it is absolutely reliable. But when we are walking on a misty morning and see an object at a distance, our knowledge is imperfect in the sense of being dim, uncertain, inaccurate. We see that there is something before us, but whether a man or a gatepost we cannot say. A little nearer we see it is a man, but whether old or young, friend or no friend, we cannot say. Here the growth of our knowledge is from dimness to accuracy. Both the figures used by Paul imply that our knowledge of Divine things is of this latter kind. They loom, as it were, through a mist. We are at present in the state of childhood, which cherishes many notions destined to be exploded by maturer knowledge. (2) The other figure is still more precise. The word here rendered "glass" was a common figure among the rabbis to illustrate dimness of vision. If they wished to denote direct and clear vision, they spoke of seeing a thing face to face. They had a common saying, "All other prophets saw as through nine glasses, Moses as through one." The rabbis, too, had another saying, "Even as a king, who with common people talks through a veil, so that he sees them, but they do not see him, but when his friend comes to

speak to him he removes this veil, so that he might see him face to face, even so did God speak to Moses apparently, and not darkly." 2. Paul's crowning testimony to the worth of love is given in ver. 13. He does not mean that love abides while faith becomes sight and hope fruition. For faith and hope pass away only in one aspect of their exercise. If by faith be meant belief in things unseen, this passes away when the unseen is seen. If hope be taken as referring only to the future state in general, then when that state is reached hope passes away. But faith and hope are really permanent elements of human life, faith being the confidence we have in God, and hope the ever-renewed expectancy of future good. But while faith maintains us in connection with God, love is the enjoyment of God and the partaking of His nature; and while hope renews our energy and guides our aims, it can bring us to no better thing than love. (*M. Dods, D.D.*) *Love: power and office of:*—Love confers on the gifts of the Spirit their proper character and work. 1. It renders the unintelligent utterance of ecstasy significant (ver. 1). 2. It raises the gifts which are significant and powerful, such as prophecies and faith to the rank of moral virtues (ver. 2). 3. It ensures for those gifts which are themselves moral virtues, such as kindness to the poor or the sacrifice of one's life for others, their fitting reward. (*Principal Edwards.*) *Love: the sum of all virtue:*—I. THE NATURE OF A TRULY CHRISTIAN LOVE. All true Christian love is one and the same in its principle, whatever the objects toward which it may flow. 1. It is all from the same Spirit influencing the heart. The Spirit of God is a Spirit of love, and when He enters the soul love also enters (Rom. xv. 30; Col. i. 8; Phil. ii. 1; Rom. v. 5; 1 John iii. 23, 24, iv. 12, 13). 2. It is from the same motives. Both are loved for God's sake. II. THE TRUTH OF THE DOCTRINE THAT ALL VIRTUE IS SUMMED UP IN CHRISTIAN LOVE. We may argue this—1. From what reason teaches of the nature of love. (1) Love will dispose to all proper acts of respect to both God and man. (*a*) Love to God will dispose a man to honour, worship, obey, put confidence in, submit to, and walk humbly with Him. (*b*) Love to man disposes men to all duties towards their neighbours (Rom. xiii. 10). (2) Whatever performances or seeming virtues there are without love are unsound and hypocritical. If there be no love in what men do, then there is no true respect to God or men in their conduct; and if so, then certainly there is no sincerity. 2. From what the Scriptures teach us. (1) Of the law and word of God in general (Rom. xiii. 8; 1 Tim. i. 5; Matt. xxii. 40). (2) Of each table of the law in particular (Matt. xxii. 38; Rom. xiii. 9; Gal. v. 14; James ii. 8). 3. From what the apostle teaches us, viz., that "faith works by love" (Gal. v. 6). By this it is evident—(1) That true love is an ingredient in true and living faith, and is what is most essential and distinguishing in it. A practical or saving faith is light and heat together, while that which is only a speculative faith is light only. (2) That all Christian exercises of the heart and works of the life are from love; for we are abundantly taught in the New Testament that all Christian holiness begins with faith in Jesus Christ. Conclusion: We may use this subject in the way of—1. Self-examination. From love to God springs love to man (1 John v. 1). Have we this love to the children of God? This love leads those who possess it to desire and endeavour to do good to their fellow-men (1 John iii. 16–19). Is this spirit, which dwelt in Jesus Christ, in our hearts and lives? 2. Instruction. This doctrine shows us—(1) What is the right Christian spirit (Luke ix. 55). This may, by way of eminence, be called the Christian spirit; for it is much more insisted on in the New Testament than anything else. (2) What is real Christian experience? Love is the sum and substance of it. When persons experience true comfort and spiritual joy, their joy is the joy of faith and love. (3) The amiableness of a Christian spirit. (4) The pleasantness of a Christian life (Prov. iii. 13–17). (5) The reason why contention tends so much to the ruin of religion (James iii. 16). (6) What a watch and guard should Christians keep against envy and bitterness of spirit! For these things are the very reverse of the real essence of Christianity. (7) Hence it is no wonder that Christianity so strongly requires us to love our enemies (Matt. v. 44). 3. Exhortation. To seek a spirit of love; to grow in it more and more; and very much to abound in the works of love. (*Jonathan Edwards.*) *Love: the test of religion:*—Is your religion the religion of—I. OF PROFESSION. II. OF INTELLECT. III. OF ENTHUSIASM. IV. OF GOOD WORKS. V. OF ORTHODOXY. VI. OR OF LOVE? (*J. Lyth, D.D.*) *Far, but not far enough:*—Note—1. HOW FAR A MAN MAY GO IN RELIGION, AND YET BE NOTHING. 1. We may speak well on religion, and yet be nothing. Beyond all doubt Judas had the power of speaking; and to all appearance there was no difference between

his speaking and the speaking of every other of the twelve. 2. We may have knowledge, and be nothing. Had not Balaam great knowledge? Yet he never had the saving grace of God. 3. We may do miracles, and yet be nothing. Did not the magicians in Moses' time do many wonderful things? Did not our Lord tell us that many in the last day shall say, "Lord, Lord, have we not in Thy name done many wonderful works? And then will I profess unto them I never knew you"? 4. We may give all our substance, and yet be nothing in the sight of God. Many in the Middle Ages did so; many an old cathedral or religious house shows still what men did from false principles in the matter of giving money. It is not the quantity of our gifts, but the quality that God regards. 5. We may even die for our opinions, and yet be nothing. Has not many and many an one laid down his life before Juggernaut, and thus showed the sincerity of his belief in his poor, miserable, false idol? There is a zeal that is taught by the Spirit of God, and a zeal also that is "not according to knowledge." These are solemn things. Let us not be content with a little religion. Remember Lot's wife—how far she went; remember Demas, Judas Iscariot, the sixth of Hebrews. II. WHAT IS THIS GRACE OF CHARITY, WITHOUT WHICH WE ARE NOTHING? I know no more simple definition of charity than this: "the mind that was in Christ Jesus" towards His fellow-men. (*Bp. Ryle.*)

Ver. 2. **And though I have the gift of prophecy . . . and have not charity, I am nothing.**—*Strong love:*—These are the words of a man of high culture, who could prophesy and work miracles, and had attained great faith, to the most learned nation in the world. See how he loads the scales and strikes the balance of head and heart! All the rest is as light as a feather compared with love. I. WHY SHOULD LOVE RANK THUS HIGH? 1. "God is love." God has knowledge, and wisdom, and power infinite; but He is never said to be knowledge, &c. Love is His essence, the rest are His attributes: and whatever comes nearest to the image of God is the finest condition of man. 2. The greatest deed ever done was the result of "love." 3. The first-fruit of the Holy Ghost is love. So we have a Trinity of love. 4. What brings salvation? Say that I believe every truth in the Bible. That is all nothing. "The devils believe and tremble." But when I believe and feel it is all for me, it is mine immediately I love. I cannot help loving when it is so personal to myself, and that moment I am saved. 5. And what moves to good actions and makes them continuous? Love. There are plenty of things which will give impulse and start, but there is only love which will give continuance. "Love," and only love, therefore, "is the fulfilling of the law." 6. What will be the subject of the great Judgment Day? Love. "Inasmuch as ye have done," &c. 7. And what will heaven be? Perfect love. 8. And what is the whole summary of the law by which we try ourselves? "Thou shalt love." That is the great subject of self-examination this Lent. 9. And why are we to be sorry for our sins, and so humble? From sorrow for having been so very ungrateful to so good a God. This is the true spirit of all Lenten exercises, without which it would not be acceptable to God, nor do us any good. II. HOW IS THIS PREREQUISITE FOR ALL THAT IS GOOD AND PLEASING TO GOD, AND ALL THAT SHALL MAKE OUR VERY BEING IN HIS SIGHT TO BE OBTAINED? 1. Take clearer and loving views of God, always waiting and yearning to receive back His prodigal. 2. Take grand views of the power of the Cross. And as you see it, feel "That is all for me." 3. Cherish every good emotion of the Holy Ghost. Especially look to Him as the love-maker, and ask Him to create love in that heart of yours. 4. And then, as working with Him, who is working in you, do stronger battle with your temper, pride, selfishness. 5. Then go and do some acts of love. Acts make motives, as well as motives make acts. Do acts of love, that you may get the spirit of love. 6. But remember above all that all life, which is life indeed, is the result of union with Him, who is the life. The life of love depends upon that union; without it, love will soon die. Having Christ, you will have love; but the more you have of Christ, the more you will always say, "I am nothing, because Christ is everything." (*J. Vaughan, M.A.*) *Love superior to gifts:*—I. IN ITS NATURE. 1. Noble as were these gifts, they were simply intellectual or executive, not moral. So distinct is charity, the moral product of the Spirit's regenerating power, from these extraordinary gifts, that Paul in this discourse could eliminate it, and represent the highest endowments as existing without it. Look on the prophet of Midian. You can almost feel the thrill of his inspiration. And yet the name of Balaam is a synonym of the wickedness of all who love the wages of unrighteousness. Who

can read the story of Jonah without admiration of his message and of contempt for the man? Our Lord gave to His twelve disciples power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, and Judas Iscariot was amongst them. The apostles had power to heal the sick, but not grace enough to prevent them from striving which should be the greatest. They had faith to cast out devils, but they all forsook Him and fled, and one denied Him. In this Corinthian Church, which seems to have been distinguished above all others in miraculous force, these gifts were accompanied with glaring inconsistencies. 2. Charity, on the other hand, is moral. It is the product of the Spirit in the moral nature. It is the single element of holy character; and all moral excellence must be traced back to love, even as under the searching analysis of the spectroscope it has been suggested that all material substances may be traced to a single element. (1) God is love; but that love differs in its forms of expression with the different relations of its exercise. In relation to right and wrong, justice; in relation to need and suffering, mercy; in relation to pardon, grace. (2) And so all human goodness is resolved into love. (*a*) Love, in relation to God's majesty, is adoration, worship; in relation to His will, submission; in relation to His command, obedience; to His superiority, humility; to His grace in Christ and to His declarations, faith; to His bestowals, gratitude. (*b*) So love, in relation to human need, is beneficence; in relation to injury, meekness; in relation to trials, patience; and in relation to the want and the woe of a lost world for which Christ died, it is the pity and the love and the longing which find expression in intercession and in service. 3. Thus, in its very nature, is charity superior to all gifts. Gifts were a power conferred, charity is the Divine requirement; in gifts, God's natural attributes are represented; in holy love, His moral perfection. Miraculous gifts are super-imposed by the Spirit. In love the Spirit communicates Himself to us in His own true nature. Love unites the soul in fellowship and sympathy with God, for love is of God, and every one that loveth is born of God. II. IN THE FACT THAT IT WAS THE END FOR WHICH ALL SUPERNATURAL ENDOWMENTS WERE GIVEN. They were the scaffolding of that temple whose shrine is love. And so gifts of miraculous power would be withdrawn, but love would be eternal. There is no more need of miracles. But the Spirit's distinctive work continues, and we receive not the power of Christ, but the Spirit of Christ; not the arm or the lips of Christ, but fellowship with the heart of Christ. No miracle so much declares the excellence and the might of the Spirit as the conversion of such a man as Bunyan, the production of such a character as that of John Howard, or such triumphant resignation as that of the dairyman's daughter. Thus secondary are gifts, and thus pre-eminent is charity, intrinsically good, god-like, enduring. For this let the Church long rather than for the return of miracle, that thus, "ye being rooted and grounded in love," &c. Conclusion: 1. There is entering into the religious thinking and experience of our time an element which greatly needs the antidote of this discussion. Men are eagerly gazing for prodigies of the Spirit, miracles of healing, &c. 2. So also what claims and aims to be a superior type of piety, places emphasis on what relates to intellect and power, rather than on character. Natural gifts now, like those that were supernatural, are desirable. Consecrated in love, they shall be sources of a princely Christian power; but gifts do not indicate the genuineness or the degree of holy devotion. Jesus has said that in the great day "many will say unto Me, Lord, Lord, have we not prophesied in Thy name," &c. (*A. H. Coolidge.*) *The worthlessness of gifts without love:*— I. PROPHECY—*i.e.*, preaching. Great power of setting forth the truths of the gospel often co-exists with a bitter, exclusive, uncharitable spirit. Has not the hatred of theologians become a byword? Look at the language of so-called religious publications, and judge by it of that which is current where they circulate. What is our religious influence upon the world without, with all our preaching, religious meetings, reports, pleadings for good and for God? Are not our hospitals, reformatories, missions, church-buildings, struggling or languishing—striving to exist by continually strained artificial appeals from the pulpit and from the platform? Is it not true that, having this gift of utterance in abundance, yet as to any worthy effect on the vast mass of wealth and talent about us we are next to nothing? And this because of our want of love. II. THE UNDERSTANDING OF MYSTERIES AND ALL KNOWLEDGE. 1. What St. Paul intended we may gather from his own expressions, viz., the mystery of God's purpose in revealing the gospel to the Gentiles; "in Christ are hidden all the treasures of wisdom and knowledge." He refers, therefore, to sacred things, and the knowledge of the truths of salvation.

2. There is such a thing as a very accurate and thorough knowledge of Christian doctrine; nay, more, a power of reasoning able to enter thoroughly into, and carry further, speculations on the deep things of God; and yet all this taken up and carried on in a cold and selfish and unloving spirit. Some of the soundest theologians have been some of the keenest haters. It is perhaps one of the commonest temptations of those who are much versed in theology to forget the necessity of allowing for those who differ from them. And what have been the consequences? (1) A considerable portion of the knowledge of Divine things has remained shut up as the possession of one or other of the Churches. (2) A proficient in doctrinal distinctions has almost always been a person dreaded and shunned as exclusive and narrow-minded. III. FAITH AND POWER TO WORK MIRACLES. 1. Faith is realising belief in the truth of God. The faithful man not only yields assent to, but believes and lives in, God's revelation concerning His Son. And that no less than this is meant is evident; for Paul's supposition is dealt with also by our Lord, when He says, "No man that can do a miracle in My name can speak lightly of Me." 2. I suppose, if we are to translate what is said into the language of our own day, we have a man working by means of faith great victories over himself and others, mighty in word and deed; and yet such an one is nothing. Why? Because these spiritual endowments are held and exercised in an unloving spirit. Thus even Divine truth loses its power for good: with such an one, even the birth of the Spirit is cut off in mid-youth, and comes to an untimely end: beneath such an one, even the Rock of Ages crumbles away like the shifting sand. (1) We uphold essentials in a wrong spirit. Is our usual behaviour to, and method of speaking of, the so-called Unitarian such as to induce him to re-examine the grounds of a faith which can bring forth such fruits? (2) We put that first which should be second. The first and indispensable care for every Christian and every Christian body is the spirit of love. No difference of belief can be truly conscientious unless it be subordinated to the spirit of love. If you are a Christian, you must love me before you can conscientiously differ from me. (*Dean Alford.*) *The life of the affections*:—1. Ours is an age of great intellectual activity. In former times, first physical strength, then birth or hereditary rank, then, and almost till now, wealth, have successively been the measures of greatness. But now the aristocracy of the world is an aristocracy of intellect. But there is danger that, while we rejoice in having found something better than men used to seek and strive for, we may not recognise that which alone is supremely good. Religion is the life of the affections; and in the reverence now paid to intellect there is danger that religion be undervalued, and that the affections, which are its throne, receive much less than their due regard and cultivation. 2. By the religious life I mean a life, not of mere proprieties, but of love. It includes, first, the thankful recognition of a present God, and the exercise of the affections in worship and obedience; then and thence, the cherishing of sincere brotherly love towards our fellow-men. I. THE LIFE OF THE AFFECTIONS IS ESSENTIAL TO THE FULL DEVELOPMENT AND HEALTHY WORKING OF THE INTELLECT. The affections are our highest faculties. They have the nearest view of truth, and the strongest hold upon it. Of the men who have essentially connected their names with the progress of the race, there has been hardly one whose mind was not trained by religious faith. There exists an essential connection of cause and effect between the life of the heart and that of the mind, and the highest walks of intellectual greatness cannot be reached without the keenness, breadth, and loftiness of vision which religion alone can supply. There are many men who exert no intellectual influence, simply because they have no moral power. They are shrewd, well-informed, and of admirable executive capacity; and yet you cannot render them confidence, because their views are all sordid, narrow, and selfish. II. COMPARE THE LIFE OF THE AFFECTIONS AND THAT OF THE INTELLECT AS TO THE PROMISE OF SUCCESS AND ATTAINMENT. In every path of intellectual effort the prizes are but for few. But the high places of moral excellence are within the reach of all. How much nearer absolute perfection can we approach in the moral than in the intellectual life! Our growth in knowledge is growth in conscious ignorance. But of the life of the affections, of that love which mounts to the throne of God, and excludes none of His children from its embrace, the Divine Teacher has said, "Be ye perfect, even as your Father in heaven is perfect." The wisest men have always been outgrown in a few generations. We look down on all ancient wisdom as men used to look up to it; and future generations will learn in their infant schools truths that have but just dawned upon the greatest minds of the present day. But a good man the world never outgrows,

never looks down upon. III. COMPARE THE LIFE OF MERE INTELLECT WITH THAT OF THE AFFECTIONS AS TO THE POWER OF RESISTING TEMPTATION. It is a common idea that a clear mind and an accurate perception of the qualities and tendencies of actions are enough to save one from moral degradation. But I have known men, second to none of our day in mental power and culture, ensnared in palpable and gross meanness, and many of the highest mental endowments sleep in early graves dug by their own profligacy. But the affections, fixed on a present God, and filling the life with charity, have power over every meaner propensity of our nature. The soul that prays has ever at hand a name in which it can bid the tempter depart. IV. THE LIFE OF INTELLECT HAS ITS MERIDIAN AND THEN ITS DECLINE. One must expect to see more recent wisdom preferred to his own. And he who is thus set aside, if possessed of no moral resources, grows almost uniformly unhappy and misanthropic. But moral qualities fade not with declining years. The plants of our Heavenly Father's planting are all evergreens. Nor yet is the good man, in his old age, thrust aside, or willingly spared from his post of duty. Veneration and love for him only grow the more intense and tender as his steps tremble on the margin of eternity. V. IT BECOMES EVERY PRUDENT MAN to take some account of that only event, death, which is sure to all. Did you know death to be close at hand, as it may be, is there anything in mere attainments which would nerve you to meet the last hour with serenity, confidence, and hope? (*A. Peabody, D.D.*)

Man-worth:—The greatest thing in the universe is mind, and the greatest thing in mind is love. This love, however—1. Is not the gregarious sentiment which links us to, and gives us an interest in, our species. All sentient creatures have this. It is a blessing, but not a virtue. Man is no more to be praised or blamed for its existence than he is for the colour of his skin. 2. Nor is it theological love; that affection which one has for those of his faith and sect, but which will look coldly upon all besides—which reduces the gospel to a dogma, and man to a bigot. 3. Nor is it sacerdotal love—that love which speaks from ecclesiastical chairs about the cure of souls and Church extension, but whispers no accents of sympathy for the woes of the race. 4. But it is a generous moral sympathy for the race springing from love to the Creator. "If a man love God, he will love his brother also." Jesus was the incarnation of this love, the love which alone can confer real worth on humanity. Man, without this love, is nothing—I. IN RELATION TO NATURE. As nature would be nothing to a man whose senses were sealed up, or whose reflective faculty was paralysed, so it is nothing to a man who has not a loving heart. To such a man the world is merely a larder to feed him, a wardrobe to clothe him, a market to enrich him, or, at most, a riddle to amuse his intellect. Love entering the heart of a selfish man touches all nature into a new form. To the sensual, nature is gratification; to the thinker, it is theory; to the loving, it is heaven. II. IN RELATION TO PROVIDENCE. If I have not love, Providence ministers no real good to me. I am amidst its influences, not like the healthy man, feeling the buoyant throbbing of new life flowing from salubrious wind and quickening scenes, but like one whose system is the subject of a mortal disease, having no power to appropriate the healthy elements. As the mortally diseased must say, I am nothing to the health-giving economy of nature, so the unloving must say, I am nothing in relation to the spiritual blessings of Providence. But love in the heart makes Providence a minister for good—and for good only. Like the bee, it transmutes the bitterest fruit into honey; like the Æolian harp, it turns the wildest wind into music. "Tribulation worketh patience, . . . because the love of God is shed abroad in the heart." III. IN RELATION TO CHRISTIANITY. 1. Christianity is a revelation of love, and none but the loving can rise to its meaning. Mind destitute of this generous element, however powerful in philosophy, &c., will be as incapable of understanding it as the wayward boy the workings of a mother's heart, or the frozen-souled miser Howard's philanthropy. 2. Still more, that which renders us incapable of entering into its meaning, unfits at the same time from applying its overtures. It is a system of "great and precious promises," which offer God's strength in weakness, His guidance in perplexity, &c. But is there one who, uninspired with love, dares apply a single promise? IV. IN RELATION TO THE COMMUNITY OF THE GOOD. Wherever they exist they have the same bond of union, the same principle of inspiration, and the same standard of worth. What is that? Wealth, learning, talent, birth? Such is the corrupt state of society here, that if a man have any of these, especially the first, he is recognised as a respectable member, however cold and callous his heart. But in the great community of the good love is everything. (*D. Thomas, D.D.*)

Intellect without love:—I. HOW MUCH CAN IT ACHIEVE? 1. It is capable of inspiration. 2. Can penetrate to mysteries. 3. Acquire all knowledge. II. HOW LITTLE IS IT WORTH? It cannot—1. Change its heart. 2. Conquer sin. 3. Please God. 4. Secure heaven. (*J. Lyth, D.D.*) *Knowledge without love*:—There is a well-authenticated tradition of a famous argument between that great scholar and divine Bishop Horsley, and Dr. Cyril Jackson, dean of Christ Church. They sat late into the night debating the question whether God could be better reached through the exercise of the intellect, or through the exercise of the affection. Unwillingly, but step by step, the bishop, who advocated the claims of intellect, retreated before the arguments of his friend, till at length, in a spirit which did no less honour to his humility than to his candour, he exclaimed, "Then my whole life has been one great mistake." Certainly that conclusion had been already anticipated by St. Paul; and the extreme antagonist theory, whether put forward by primitive Gnostics, or by paradoxical schoolmen, or by the cold sceptics of the last age, has never found an echo in the great heart of the human family. For men perceive that a pure intellectualism is apt to fall short even of the lower measures of duty. When it is unbalanced by a warm heart and a vigorous will, the mere cultivation of mind makes a man alternately selfish and weak. Selfish; if, for instance, to the prosecution of a private speculation or to the assertion of a private theory, the faith, the moral vigour, the broadest and highest interests of others are sacrificed or postponed. Weak; when the entire man is cultivated intellect and nothing else, neither love nor resolution; when the clearness of intellectual perception contrasts grimly with the absence of any practical effort; when mental development, instead of being the crowning grace of a noble character, is but as an unseemly and unproductive fungus, that has drained out to no purpose the life and strength of its parent soul. Instead of protecting and illustrating that Truth which really nerves the will for action, intellect has too often amused itself with pulverising all fixed convictions. It has persuaded itself that it can dispense with those high motives, without which it is itself too cold and incorporeal a thing to be of practical service in this human world. It has learnt to rejoice in its own selfish if not aimless energy; but it really has abandoned the highest work of which it was capable; it has left to an unintellectual enthusiasm, to men of much love, if of inferior mental cultivation, the task of stimulating and guiding the true progress of mankind. (*Canon Liddon.*) *Faith and love*:—1. What is charity? St. Paul answers by giving a great number of properties of it. Which of all these is it, for if it is all at once, surely it is a name for all virtues? And what makes this conclusion still more plausible is that St. Paul calls charity "the fulfilling of the law": and our Saviour makes our whole duty consist in loving God and our neighbour. And St. James calls it "the royal law": and St. John says, "We know that we have passed from death unto life, because we love the brethren." 2. It is well, by way of contrast, to consider the description of faith in Heb. xi., which starts with a definition of it, and is then illustrated in a series of instances. How then is it that faith is of so definite a character, and love so large and comprehensive? 3. Now the reason is what at first sight is the difficulty. The difficulty is whether, if love be such as here described, it is not all virtues at once. In one sense it is, and therefore St. Paul cannot describe it more definitely. It is the root of all holy dispositions, and grows and blossoms into them: they are its parts; and when it is described, they of necessity are mentioned. Love is the material out of which all graces are made, and, as being such, it will last for ever. "Charity," or love, "never faileth." Faith and hope are graces of an imperfect state, and they cease with that state; but love is greater, because it is perfection. Faith will be lost in sight, and hope in enjoyment; but love will increase more and more to all eternity. Faith and hope are means by which we express our love: we believe God's Word, because we love it; we hope after heaven, because we love it. Faith, then, and hope are but instruments or expressions of love; but as to love itself, we do not love because we believe, for the devils believe, yet do not love; nor do we love because we hope, for hypocrites hope, who do not love. Balaam had faith and hope, but not love. "May I die the death of the righteous"! is an act of hope. "The word that the Lord putteth into my mouth, that will I speak," is an act of faith; but his conduct showed that neither his faith nor his hope was loving. The servant in the parable, who fell down at his lord's feet, and begged to be excused his debt, had both faith and hope. He believed his lord able, and he hoped him willing, to forgive him. But he had neither love of God nor of his

brother. There are then two kinds of faith in God, a good and a worthless; and two kinds of hope, good and worthless: but there are not two kinds of love of God. In the text it is said, "Though I had all faith, yet without love I am nothing": it is nowhere said, "Though I have all love, without faith I am nothing." Love, then, is the seed of holiness, and grows into all excellences, not indeed destroying their peculiarities, but making them what they are. 4. But here it may be asked, whether Scripture does not make faith, not love, the root, and all graces its fruits. I think not. In our Lord's parable of the Sower we read of persons who, "when they hear, receive the word with joy," yet having no "root," fall away. Now, receiving the word with joy, surely implies faith; faith, then, is certainly distinct from the root. However, it is allowable to call faith the root, because, in a certain sense at least, works do proceed from it. And hence Scripture speaks of "faith working by love." And in this chapter we read of "faith, hope, and charity," which seems to imply that faith precedes charity (see also 1 Tim. i. 5). In what sense, then, is faith the beginning of love, and love of faith? I observe faith is the first element of religion, and love, of holiness; and as holiness and religion are distinct, yet united, so are love and faith. Faith is to love as religion to holiness; for religion is the Divine law as coming to us from without, as holiness is the acquiescence in the same law as written within. Love is meditative, tranquil, gentle, abounding in all offices of goodness and truth; and faith is strenuous and energetic, formed for this world, combating it, training the mind towards love, fortifying it in obedience, and overcoming sense and reason by representations more urgent than their own. Moreover, it is plain that, while love is the root out of which faith grows, faith by receiving the wonderful tidings of the gospel, and presenting before the soul its sacred objects, expands our love, and raises it to a perfection which otherwise it could never reach. And thus our duty lies in faith working by love; love is the sacrifice we offer to God, and faith is the sacrificer. Yet they are not distinct from each other except in our way of viewing them. Priest and sacrifice are one; the loving faith and the believing love. Faith at most only makes a hero, but love makes a saint; faith can but put us above the world, but love brings us under God's throne; faith can but make us sober, but love makes us happy. (*J. H. Newman, D.D.*) *Faith and charity*:—The unity of the Bible is a unity of spirit within a changeful individual variety. The writers care little for seeming contradiction. St. James and St. Paul would have smiled if they heard their several views of faith pitted against one another. They would have said, "We are at root agreed, but we each follow a different radius from the same centre." St. Paul would have been exceedingly surprised if he had heard that the text was considered as in the slightest degree lessening the full value of Christ's saying, "If ye have faith as a grain of mustard seed," &c. In fact, St. Paul balances this statement as Christ Himself would have done, and we shall follow him to-day, and balance the glory of faith by the glory of charity. The phrase is strange on the lips of the apostle who, more than all the others, dwelt on faith; but for that very reason it has additional force. Note—I. THE NEED OF THIS BALANCE. 1. There have been times when faith has been insisted on, and love put in the background. Men had faith—they did remove mountains—but they grew to be nothing because they lost love, and the mountains were only removed to be rebuilt. Wherever we look in the history of religion we find that faith without love does nothing for the progress of man. 2. There have been times when love has been so insisted on as to put the necessity for a clearly conceived statement of faith into the background. (1) Such teaching made religious life first too sentimental, and then often hysterical. The idea of God lost the sternness necessary to check sin, and the result was a widespread immorality. (2) Another form of the same thing is found in those who maintain that love to man is enough, without faith in God; and the result is that while the body is helped and the mind strengthened, the soul, left untouched, grows hard. The history of philanthropy without faith in God is written in loss of the culture of the highest feelings, in despondency, and often in revolutionary excess. Mazzini saw that with regard to the French Revolution. Faith in God, in his view and in that of all great prophets, was necessary as the balance of love of man. II. FAITH IN GOD IS NOTHING WITHOUT LOVE OF MAN, AND NOTHING WITHOUT LOVE OF GOD. 1. It is nothing without love of man. (1) There is a faith without love which takes scorn for its companion. It arises chiefly in those who have become one-sided from having been brought up in a closed circle of opinions. They despise then those who contradict them, just as

the one-sided scientist despises those who deny theories which seem proved to him, or as the extremely cultured person has scorn of him whom he calls a Philistine. The religious man suffers more than the rest, for the very life of his religion is love to man, and he ceases, in proportion as he loses love, to be religious at all. With scorn, how can you bear all things for men, believe and hope all things for them, endure all things that they may advance? The faith in God which has in it any scorn of others is without charity, and is nothing, and you who have, or seem to have it, are also nothing. (2) Another kind of faith which has a tendency to lose love—the impetuous faith. It is full of love to man, of longings for his progress. It believes and hopes all things for all men, and in idea it does not fail in love. But in practical life it sometimes sins against love for the very sake of love. Suppose that a man who feels that faith in God, as a Father of men, and in immortality as the destiny of man, are the very pillars of the universe, meet those who quietly deny these truths, he will feel this denial, not as a personal insult, as the man who scorns others does, but as an injury done to the whole human race he loves. But the intensity of his feeling will lead him into violence of his words; and forgetting that the question is for God, the advocate of charity forgets that charity doth not behave itself unseemly, and does not seek her own. The result is, his faith and he are for the time nothing. He has done harm to God's cause, and to his own influence. What should be his guard? (*a*) He should remember that the questions he supports do not stand by his support, but by God's. He should have truer faith; for in losing love he has also in reality lost faith. If his faith were firm, he would not think that a few doubts or many sceptics could shake the pillars of heaven. (*b*) And he should recall in society the words, "Love beareth all things." Make love the ceaseless companion of faith, and then faith will not fail. Make faith intense enough, and then love will not fail. 2. There is a faith in God without love of God, which is also nothing. (1) Faith in a creed only, and not in a Divine Spirit that dwells within us. Such a faith leaves you a nothing, and in itself it is nothing also—the mere froth of the wave. But love of God in marriage with faith in a creed about Him are living powers. It is all the difference between saying, "I believe that the seamen of England in some small ships destroyed the great Armada, and it is an interesting story," and saying, "I believe it, and I love my nation for it; I rejoice to belong to a people capable of such great doing, and every drop of my blood thrills when I hear the tale." That is faith and love together, and it produces results in thought and action. So mere faith in God's fatherhood is only assent to a statement; but when we feel Him as our Father, our whole heart, brimming over with love, grows passionate with desire to be like Him, and do His will. (2) Faith in God without love of Him may be faith in an abstract idea to which we give His name. We may confess Him as the Thought that makes the universe, or as the Order that keeps it in harmony, or as the Movement that builds or unbuilds it. And it is wise and right to so believe. But, first, it is not a belief which will do for the whole of life. It is not human; it may do for rocks and stones and trees, but not for men, women, and children. It may do to explain the earthquake and the outburst of the morning, but not the shattered heart or the rapture of the soul. It may satisfy us as we see the building of the crystal, but it will not satisfy us as we watch the building up of our child's character. Nor will it satisfy us as we consider through ages past the upbuilding of the human race, for into that upbuilding an almost infinite disorder seems to enter—sin and sorrow, and it would seem aimless sacrifice. Oh, then, in order to be at rest, to be able to work and worship with hope and joy, to have the heart to be something and not nothing, we must add love of God to faith in God. For only when we love Him do we understand and feel that He loves us, and that His love will make clear and right at last, not only the tangle of our child's character, but the tangled web of the whole world of men. (*Stopford A. Brooke, M.A.*)

Ver. 3. **And though I bestow all my goods to feed the poor, and . . . give my body to be burned.**—*True charity*:—I. "THOUGH I BESTOW ALL MY GOODS TO FEED THE POOR." Literally, "bestow all my substance in food": turn it all into charitable doles. Well, all this lavish benevolence will bring no profit if unaccompanied with love. 1. A man may be liberal from the mere bent of his natural disposition. (1) "But is it not a blessed thing to have such a disposition?" Yes; but the brightest lamp leaves many corners dark and cheerless, while the bright day spring flows into every nook. So it is with the human character, according as natural liberality, or Divine love, prompts it to action. Under the first, much may

be bright and lovely, but there will ever bo left lurking spots of darkness—enmities, prejudices, partialities, &c.; whereas, if lighted up by Divine love, all these will be resisted and vanish by degrees, and the man will become just and large-hearted. The naturally liberal may give to satisfy his wish and ease his desire of giving; true Christian charity gives in self-denial, often withholding where nature prompts to give; often giving where nature would fain withhold. (2) Of those who bestow largely without the spirit of love, the indiscriminate almsgiver is one of the chief examples. Not one of the characteristics of love here described is in operation upon him. The indolent giving way to an amiable propensity, the hypocritical getting rid of a troublesome duty, must not for an instant be confounded with the yearning and painstaking self-denial of Christian love. 2. A man may bestow all his goods to feed the poor, out of motives of mere display. (1) "But is it not a laudable thing to give as befits a man's station and income?" That depends on the motive. One man bestows up to the mark which is required of him. If he goes further than this, he expects, and gets, no small share of credit. But in this I can see nothing laudable. But another man bestows as responsible to God. He acts not up to, but down upon his earthly position; not as sparing that which is his own, but administering that which is not his own. Now, love is set free, and in that alone is capable of working great and lasting good. (2) But such is the infirmity of our nature, that the existence of a motive is by no means a guarantee for its full operation. There may be conscientious bestowal in a hard, rigid spirit of duty, without kindliness of heart or manner, just as the seed may appear in the plant, but after all be nipped by unkindly skies and winds. And of a bestowal so defective, what our text says is true. Note how true it is found to be in our public legal provision for the poor. Not that we could in our present state of society do without such a provision. But no one thanks us for it, no one is softened by it: all look to it as a sort of right, and feel no gratitude to its bestowers. II. "IF I GIVE MY BODY TO BE BURNED, and have not love, it profiteth me nothing" —*i.e.*, all toil, all sacrifice, &c. How different would have been the history of the world and the Church, if this had been borne in mind by Christians! 1. How many lamentable instances have we seen of self-denial on a vast scale, followed by rule and prescription, where every sign of the spirit of love was wanting; nay, where hatred and rancour not only burned in men's breasts, but led on to wars and massacres, nominally for the truth's sake! On what is the greatest amount of self-denying labour spent among men? What answer could be given, but that it is but after all for ulterior objects? 2. And then rise to a higher kind of sacrifice. How often do we see men earnestly devoting themselves, even without any prospect beyond, to the interest or advancement of some favourite scheme, the maintenance of one side of some debated question? Sometimes substance, and family, and peace of mind, are offered generously up; many a man is a wreck of some hopeless voyage, but evermore fitting himself out again for undertaking it afresh. Then again, as in the former case, but here even more, there is temptation, from the very glory of self-sacrifice, to make it unworthily. Often have the words of our text been literally verified. The body has been burned, but no flame of love was lit up in the soul: the martyr has met death with smiles perhaps on his persecutors, but with unsubdued polemical hatred. And many who have not reached this consummation have stripped themselves of all they had, and have gone forth into deserts, there to become renowned in the eyes of the Church, and thence to launch their anathemas upon others, wiser perhaps and better than themselves. Well indeed might it be written, that the heart is deceitful above all things, and desperately wicked. And just in proportion to this character of our hearts is the necessity of constant and unwearied watchfulness, that in our own case neither our bestowals nor our self-denials may be without love, but indeed all prompted and regulated by it. And how may this be? Now as at the first, by the Spirit of God. (*Dean Alford.*) *Jewish charity*:—The Jews, according to Maimonides, reckoned eight degrees of charity in almsgiving. The first was, to give, but with reluctance or regret. The second was, to give cheerfully, but not in proportion to the need of the recipient. The third was, to give proportionately to the need, but not without solicitation and entreaty on the part of the poor. The fourth was, to give unsought and unsolicited, but putting the gift into the hand of the receiver, and that even in the presence of others, exciting in him the painful feeling of shame. The fifth was, to give in such a way that the beneficiary should know his benefactor without being known of him, as those did who folded money in the corners of their cloaks that the poor as they passed might take it unperceived.

The sixth was, to give knowing the objects of the giver's bounty, but remaining unknown to them, after the manner of those who conveyed their alms by some secret agency to the dwellings of the indigent, making it impossible for them to ascertain the source of their relief. The seventh was, to give both unknowing and unknown, like those benevolent persons who deposited their gifts privately in a place prepared for that purpose in the temple and in every synagogue as you are supposed to do in the alms-boxes at the door, from which the most respectable poor families were regularly supplied without ostentation or observation. The eighth and most meritorious of all was, to anticipate charity by preventing poverty, to help the worthy brother by satisfying the claims of his creditors, assisting him to redeem some forfeited portion of his inheritance, furnishing him remunerative employment, or putting him in the way of obtaining it, so that he should be able to secure an honest livelihood without the hard necessity of holding out an empty hand to the rich. These were the eight steps in their golden stairway of charity, but the highest of them does not rise to the level of the Pauline platform; for a man might give all his goods to feed the poor, and yet have no charity; and wanting this, his utmost alms, showered from the top of the ideal stairs, shall profit him nothing. (*J. Cross, D.D.*) *The greatest performances and sufferings vain without charity*:—I. THERE MAY BE GREAT PERFORMANCES AND SUFFERINGS WITHOUT LOVE. 1. Great performances (Phil. iii. 3; Luke xviii. 11, 12). Many have been exceeding magnificent in their gifts for pious and charitable uses from fear of hell, hoping thereby to make atonement for their sins, others from pride, or from a desire for reputation. 2. Great sufferings. Many have undertaken wearisome pilgrimages, or spent their lives in deserts, or suffered death, of whom we have no reason to think they had any sincere love in their hearts. In the Crusades thousands went voluntarily to all the dangers of the conflict, in the hope of thus securing the pardon of their sins and the rewards of glory hereafter. And history tells us of some that have yielded themselves to voluntary death, out of mere obstinacy of spirit. Many among the heathen have died for their country, and many as martyrs for a false faith. II. WHATEVER MEN MAY DO OR SUFFER, THEY CANNOT MAKE UP FOR THE WANT OF LOVE. 1. It is not the work or the suffering that is, in itself, worth anything in the sight of God. "The Lord looketh not on the outward appearance, but on the heart." 2. Whatever is done or suffered, yet if the heart is withheld from God, there is nothing really given to Him. 3. Love is the sum of all that God requires of us. And it is absurd to suppose that anything can make up for the want of that which is the sum of all that God requires. As to things without the heart, God speaks of them as not being the things that He has required (Isa. i. 12), and demands that the heart be given to Him, if we would have the external offering accepted. 4. If we make a great show of respect and love to God, in the outward actions, while there is no sincerity in the heart, it is but hypocrisy and practical lying unto the Holy One (Psa. lxxviii. 36). 5. Whatever may be done or suffered, if there be no sincerity in the heart, it is all but an offering to some idol. In all such offerings, something is virtually worshipped; and whatever it is, be it self, or our fellow-men, or the world, that is allowed to usurp the place that should be given to God, and to receive the offerings that should be made to Him. Conclusion: It becomes us to use the subject—1. In the way of self-examination. If it be indeed so—that all we can do or suffer is in vain, if we have not sincere love to God in the heart—then it should put us upon searching ourselves whether or no we have this love in sincerity in our hearts. There are these things that belong to sincerity—(1) Truth—that is, that there be that truly in the heart of which there is the appearance and show in the outward action (Psa. li. 6; John i. 47). (2) Freedom. Christ is chosen and followed because He is loved. (3) Integrity—wholeness. Where this sincerity exists, God is sought, and religion is chosen with the whole heart. (4) Purity. 2. To convince the unregenerate of their lost condition. If by all you can do or suffer, you cannot make up for the want of love, then it will follow that you are in an undone condition till you have obtained God's regenerating grace to renew a right spirit within you. 3. To exhort all earnestly to cherish sincere Christian love in their hearts. If it be so, that this is of such great and absolute necessity, seek it with diligence and prayer. God only can bestow it. (*Jon. Edwards.*) *Goodness without love*:—I. ITS COMMON FORMS. 1. Benevolence. 2. Attachment to the truth. II. ITS WORTHLESSNESS. 1. It cannot please God. 2. It fails in motive. 3. It profits nothing. (*J. Lyth, D.D.*) *Vanity of self-immolation*:—*E.g.*, when a Buddhist ascetic leaps upon the blazing pyre, immolating his body

that he may immortalise his spirit, what does it profit him? Nothing; the fanatic is in love with himself, and with no one else; he seeks his own soul happiness, whether in the shape of a coming deification or a present glorification of self. It is quite possible that this image of a Buddhist priest with his "ineffectual fires" suggested the thought of this text to Paul; more especially as this text was written in 57 A.D., before the outbreak of Nero's fiery persecution. The apostle, just before his visit to Corinth, had been staying in Athens, where he had certainly seen an altar to the "unknown God," and had probably seen or heard about, "the tomb of the Indian," with its epitaph, "Here lies Zarmanochegas, who made his own self immortal." (*Canon Evans.*) *Self-martyrdom:*—The cynic philosopher Peregrinus, who was for a considerable time a Christian, burnt himself publicly at the Olympic games, in imitation, as he said, of Hercules; ending a life of extravagance and villainy by an act of the wildest vainglory and ambition. During the dark ages it was no uncommon thing for religious bigots to prove the tenets of their faith by the fervency of their zeal, and their obstinacy was often taken for strength of argument. Under the pontificate of Alexander VI. a certain monk in Italy offered himself to be burnt in confirmation of opinions which he professed. This was received as an incontestable proof of their truth, till another monk arose, as obstinate as the former, and made the same offer to establish opinions directly contrary. The history of all ages and countries abounds with examples of inflexible zealots who are ready to burn others, or to be burnt themselves, for the cause which they espouse; for zeal hath no necessary connection with truth, and as little with charity. (*A. McDonald.*)

Vers. 4–8. **Charity suffereth long, and is kind.**—*Christian love:*—I. SUFFERS LONG. The Greek denotes having the power "to hold the mind long," *i.e.*, it is the opposite to rash anger. There are persons who, when they are afflicted by Providence, or provoked by man, are unable to hold their minds. Like the water which has mastered the dam, so do some men's unhappy feelings rise and overspread their families and neighbourhood. But when one has failed in his duty towards the charitable man it may grieve him, but he seeks for grace to bear the trial. He holds his mind long; and while not forgetful of the demands of justice, is influenced by the spirit of forgiveness. II. IS NOT EASILY PROVOKED. If a man's spirit be fully imbued with an affectionate complacency towards God and man, he is not thrown into bitter resentments by unjust usage. He is "slow to wrath." Provocations must and will arise. The state of the health, mind, temperature, circumstances, will make a man more disposed to fretfulness or reserve, one day than another. "Behold how great a matter a little fire kindleth!" A family pique has overthrown an empire, and a bodily sensation directed the course and given the feeling to a man's life! But the spirit of the charitable man does not soon become acid. His injured feelings do not ferment into vinegar. III. BEARETH ALL THINGS, or "covereth all things." "Hatred stirreth up strife, but love covereth all sins." As you would conceal a defect in your person, or cover up what was offensive on your grounds, so does the spirit of the gospel lead us to hide a brother's infirmities from the animadversion of others. The spirit of envy and revenge would lead you to speak of the misconduct of others with exasperated feelings. But here an objection has arisen. "How unmanly is this charity which you commend! Are we then to be trampled upon?" Not so: love can feel injured, and seek redress, but not recklessly and bitterly; and when in pursuit of her rights she is all the while calm and kind and universally benevolent. IV. ENDURETH ALL THINGS. Christian love remains under its burdens. Bad usage from man and affliction from God it teaches us to sustain. Let the conduct of Christ illustrate the spirit of His own religion. He was not impatient with the ignorant, or revengeful upon His persecutors. (*Isaac Taylor.*) *Features of love:*—These features are—I. MANIFOLD. There are some landscapes that are almost tame; some faces not featureless, but not marked and vivid. Not so with love. It is the landscape of Devonshire rather than Lincolnshire; of Switzerland rather than Holland. Read this description—there is no monotony, eye bright, brow clear, lips strong and definite. II. HARMONIOUS. 1. There is the presence of all that could complete character. Patience, kindness, joy, fortitude. "Strength and beauty are in the sanctuary"; the full diapason of the music of morals. 2. There is the absence of any element that could be disfigurement or discord. "Envieth not, is not puffed up," &c. III. BEAUTIFUL. There is not one virtue in this description that is not like a splendid Corinthian column. Nothing deforms the landscape, nothing disfigures the face. Rather every element heightens the

loveliness. There is not only a wealth, but a wealth of the beauties of love. IV. PERMANENT. "The grass withers, the flowers fade"; even "the human face Divine" grows old, the brow wrinkled, the eye dim, the mouth weak. The beauty of love is imperishable. "Love never faileth." The word "faileth" pictures either a flower whose petals never fall off, or an actor "who is never hissed off the stage, has its part to play on the stage of eternity." (*U. R. Thomas.*) *Christian love:*—Why has the Church assigned this chapter to Quinquagesima Sunday, the Sunday immediately preceding the season of Lent? We shall be able to answer that question if we consider what the season of Lent means, and why it has been set apart as a season of special humiliation, self-mortification, and prayer. Lent is the introduction to Good Friday and Easter Day. It is meant to prepare us better to realise and understand the great mystery of godliness, the unsearchable riches of God's truth, so beautifully summed up in the words of Jesus (Luke xviii. 31–33). We cannot take one step forward into the knowledge of God's truth without love. Love is the very first condition without which it is impossible to see even the outside of the great mystery of godliness. Let a man look at the Cross of Christ, and without the light of love it will be foolishness to him. Or let him look at the power of God manifested in the resurrection of Christ, and without the light of love it will be a riddle to him. Love is the microscope which reveals the hidden and deep things which the careless eye scans without any sense of their inexpressible beauty and value. You have noticed, have you not, on a calm and sunny day, how softly and how beautifully the clear bright sky above us is reflected in the still surface of some deep pool of water? The sky, you know, is, as it were, received into the bosom of the water. Now, God's truth is just like the sky above; and the heart that is full of love—love to God and love to man—the heart that is steeped in love is just like the still surface of the deep and steady pool. It can receive the truth into itself and reflect it. If we suffer the gusts of passion, of hatred, and envy, and malice, and uncharitableness, and ill-will to sweep over our hearts and ruffle them, we shall become quite incapable of receiving and discerning the truth. We shall be no longer like the steady lake which receives the glorious sky so beautifully into its bosom, and mirrors it back so faithfully. Surely, then, we have great need to pray for love; we have great need to pray that God will send His Holy Spirit, and pour into our hearts that most excellent gift of charity. Where shall we find anything fairer, anything pleasanter to behold or more joyful to possess than charity? Is selfishness, or ill-will, or pride, or vanity, or any other thing that is not of God, either more beautiful to look upon, or more delightful to hold, than charity? Oh, then, let us, as the apostle bids in the first words of the next chapter, "follow after charity." So doing, we shall be laying hold of that which is imperishable. (*Canon D. J. Vaughan.*) *Love as a regulator:*—1. Every great engine is brought to precision of movement, to the quiet and steady exertion of power, by means of a governor or regulator. The world is full of jarrings and disturbances, and man finds a strange warfare going on in his own breast. Such was the state of things when Christ came. He saw the need of some Divine principle of life to act as a regulator both in the individual and in society. This regulator is love: the life of the soul; the all-pervasive and all-controlling energy of our spiritual being. 2. The apostle, in his vivid analysis of this Divine principle, looks upon it as embodied in character. He tells how this lovely personage will think, speak, and act in the midst of unloveliness and sin. He views love as a person in her attitude—I. TOWARDS SELF. 1. She is modest and unassuming. "She vaunteth not herself." While she maintains a true self-respect and a wise estimate of her own worthiness she never displays arrogance or self-conceit. 2. "She seeketh not her own." The belittling limitations of selfishness are not permitted to dwarf the outgoings of her generous heart. II. TOWARDS THE TRUTH. 1. This is one of affectionate desire and rejoicing. Here truth is also personified. Both experience profound satisfaction in the enlightenment and ennobling of man. 2. In reference to truth and its ultimate triumph love is also trustful and hopeful. "She believeth all things." This does not signify credulity, for there is nothing so wise and discerning as love. Discerning but not doubtful, she rejoices to accept every revelation or manifestation of God. 3. Her temperament, or, better, her faith is buoyant and cheerful. "She hopeth all things." Expects good instead of evil; is not foreboding and gloomy; trusts a kind Providence; believes in the possibilities of men. III. TOWARDS OTHERS. 1. "Love suffereth long." In the face of provocation where others would be vehement with passion, she maintains her own serene dignity. This is almost identical with "not easily provoked," "beareth all things,"

"endureth all things." These manifold expressions reveal love as a personage of great moral strength, as well as of unrivalled loveliness. She maintains constant equipoise of spirit. 2. "Is kind." Her self-forgetful love makes her gracious, benignant, generous, and forgiving under all circumstances. 3. "Envieth not." Competition is the most conspicuous trait of men in their relations one with another. To live without envy is a miracle of grace. 4. "Does not behave itself unseemly." She has a delicate discernment of what is appropriate at all times and places; is never indecorous or unrefined. 5. "Thinketh," or "taketh not account of evil." Not suspicious or self-seeking by nature, she does not impute evil to others. 6. "Rejoices not in unrighteousness." The world seems to take delight in the downfall of others. Yet love grieves and blushes at another's immorality. (*D. W. Pratt, M.A.*) *Love suffereth*:—I. WHAT? Unkindness, opposition, injury, &c. II. How? 1. Long. 2. Patiently. 3. Without resentment. III. WHY? 1. For Christ's sake. 2. For man's sake. 3. In hope. (*J. Lyth, D.D.*) *Love suffereth long*:—I once undertook a duty the like of which I would never attempt again. A widow lady had a son—a poor prodigal. He had spent his all, and was fast making inroads upon his mother's little competence. Some friends had suggested that I should call upon her, and offer a gentle expostulation. I did so. I fancy that I can see her now—her white hair and her widow's cap. She patiently heard my message, but she turned to me in tears, and said, "Yes, Mr. Garrett, you are very kind, you mean well, and all you say is true; but still, after all, he is my son!" (*C. Garrett.*) *The long-suffering of charity* is not feebleness, cowardice, indifference, nor imbecility; but a principle perfectly consonant with the largest mental endowments, the loftiest aims and the noblest endeavours, with freedom of speech, firmness of purpose, and unwearied perseverance in well-doing; while it is totally opposed to all temporising expedients, vacillating policies, and inconstant endeavours. Christ is our example of long-suffering charity; yet witness how He clears His Father's temple of the sacrilegious throng, and rebukes the wickedness of the Scribes and Pharisees. It is the depth of the river, not its shallowness, that makes it so smooth and gentle in its flow; and the mountain stream, which in the drought of summer went brawling from rock to rock and from pool to pool, with a thousand disturbances of its surface and misdirections of its course, now, when the autumn rains have fallen, or the winter snows have melted, and tributary torrents have swollen it to full flood, glides with an evenness and beauty between its green banks, with a placidity of strength and a unity of might which, while pleasant to behold, is terrible to withstand. Even so charity, subordinating all the feelings and faculties of the soul to one Divine impulse, and consecrating all to one holy and benevolent purpose, flows on with a mild and gentle majesty, undisturbed by rude speeches and unkind actions, and never diverted from its aim by the annoying accidents of society, straight forward to the vast ocean of blessed being, its destined union with God in Christ, and all that is great and good and happy in the universe. The tranquil meekness of charity, therefore, is perfectly consistent with true grandeur of soul, and of all true grandeur of soul is itself an essential element; even as the most perfect harmony consists with the mightiest tones in music, and the nicest cultivation of plants contributes to their most stately forms and most luxuriant fruitfulness, and the careful discipline of domestic animals results in the development of superior stature, with more strength of muscle, and greater fleetness of course, and whatever else belongs to the utmost perfection of their nature. (*J. Cross, D.D.*) *Charity disposes us meekly to bear injuries*:—Meekness is a great part of the Christian spirit (Matt. xi.). And meekness, as it respects injuries received from men, is called long-suffering, the fruit of the true Christian spirit (Gal. v. 22; Eph. iv. 1, 2; Col. iii. 12). Note—I. SOME OF THE KINDS OF INJURIES THAT WE MAY RECEIVE FROM OTHERS. Some injure others—1. In their estates by unfairness and dishonesty in their dealings. 2. In their good name, by reproaching or speaking evil of them behind their backs. 3. In their thoughts, by unjustly entertaining a low esteem of them (Job v. 21; Psa. cxl. 3). 4. In their injurious treatment. II. HOW SUCH INJURIES OUGHT MEEKLY TO BE BORNE. 1. The nature of the duty enjoined. It implies that injuries should be borne—(1) Without doing anything to revenge them. (2) With the continuance of love in the heart, and without those passions that tend to interrupt and destroy it. (3) Without our losing the quietness and repose of our own minds and hearts (Luke xxi. 19). (4) With willingness to suffer much in our interests and feelings for the sake of peace, rather than do what we have opportunity, and perhaps the right, to do in defending

ourselves (1 Cor. vi. 7). 2. Why it is called long-suffering. (1) Because we ought meekly to bear not only a small injury, but also a good deal of injurious treatment from others. (2) Because in some cases we should be willing to suffer a great while in our interests, before we improve opportunities of righting ourselves. III. How that love, which is the sum of the Christian spirit, will dispose us meekly to bear such injuries. 1. Love to God and Christ has a tendency to dispose us to this; for it—(1) Disposes us to imitate Him, and therefore disposes us to such long-suffering as He manifests (Exod. xxxiv. 6; Rom. ii. 4; 1 Tim. i. 12–16). (2) Disposes us thus to express our gratitude for His long-suffering exercised toward us. (3) Tends to humility, which is one main root of a meek and long-suffering spirit (Eph. iv. 2). (4) Disposes men to have regard to the hand of God in the injuries they suffer, and not only to the hand of man, and meekly to submit to His will therein (2 Sam. xvi. 5, 10). (5) Sets us very much above the injuries of men. (*a*) Because nothing can ever really hurt those that are the true friends of God (Rom. viii. 28; 1 Pet. iii. 13). (*b*) Because the more we love God, the more we shall place all our happiness in Him. 2. Love to our neighbour will dispose us to the same. Long-suffering and forbearance are always the fruit of love (Eph. iv. 1, 2; Prov. x. 12). Conclusion: The subject—1. Exhorts us all to the duty of meekly bearing the injuries that may be received from others. Consider—(1) The example that Christ has set us (2 Cor. x. 1). He meekly bore innumerable and very great injuries from men. (2) If we are not disposed meekly to bear injuries, we are not fitted to live in the world, for in it we must expect to meet with many injuries from men (Matt. x. 16). (3) In this way we shall be most above injuries. He that has established such a spirit that the injuries received from others do not disturb the calmness of his mind, lives, as it were, out of their reach. (4) The spirit of Christian long-suffering, and of meekness in bearing injuries, is a mark of true greatness of soul (Prov. xvi. 32, xiv. 29; James iii. 13). (5) The spirit of Christian long-suffering and meekness is commended to us by the example of the saints. (6) This is the way to be rewarded with the exercise of the Divine long-suffering toward us (Psa. xviii. 25, 26; Matt. vii. 2, 14, 15). 2. But some, in their hearts, may object—(1) That the injuries they receive from men are intolerable. (*a*) Do you think the injuries you have received from your fellow-man are more than you have offered to God? (*b*) Do you not hope that as God hitherto has, so He will still bear with you in all this, and that notwithstanding all, He will exercise toward you His infinite love and favour? (*c*) When you think of such long-suffering on God's part, do you not approve of it, and think well of it, and that it is not only worthy and excellent, but exceeding glorious? (*d*) If such a course be excellent and worthy to be approved of in God, why is it not so in yourself? (*e*) Would you be willing, for all the future, that God should no longer bear with the injuries you may offer Him, and the offences you commit against Him? (*f*) Did Christ turn again upon those who injured and insulted and trod on Him, when He was here below; and was He not injured far more grievously than ever you have been? (2) That those who have injured you, persist in it, and do not at all repent, but go on doing it still. But what opportunity could there be for long-suffering, if injury were not persisted in long? (3) That your enemies will be encouraged to go on with their injuries. But you do not know this, for you have not an insight into the future, nor into the hearts of men. And, beside, God will undertake for you if you obey His commands; and He is more able to put a stop to the wrath of man than you are (Rom. xii. 19). (*Jon. Edwards.*) *The patience of love*:—I. Its manifestations. There may be a world where love is not strained and taxed as it is here. Here there is certainly scope for the manifestation of patience in—1. The relationships of life. 2. The antagonisms of life. 3. The philanthropy of life. And in all these it is claimed and will be manifested in—(1) Gentleness, (2) Unsuspiciousness, (3) Tolerance, (4) Forgivingness, (5) Continuance. II. Its beauty. Love is—1. Sensitive, yet patient. Not hard and servile. 2. Anxious, yet patient. Eager, not apathetic. III. The explanation. Because love cares for the beloved rather than for self. Self is thrown away in the interests of others, the welfare of others. This patience and all the powers of love are in its self-sacrifice. (*U. R. Thomas.*) *The patience of Christ's love*:—God suffereth Himself to be conceived in the womb of a mother, and abideth the time: and being born, waiteth to grow up: and being grown up, is not eager to be acknowledged, but putteth a further slight upon Himself, and is baptized by His own servant, and repelleth the attacks of the tempter by words only. When from the Lord He became the Master, teaching man to escape death, having well learned, for salvation's sake, the for-

giving spirit of offended patience: He strove not: He cried not: the shattered reed He did not break, the smoking flax He did not quench—God did put His own Spirit in His Son with perfection of patience. None that desired to cleave to Him did He not receive: no man's table or house did He despise. Yea, Himself ministered to the washing of His disciples' feet (even of him who betrayed Him). He scorned not the sinners nor the publicans. He was not angry with that city which would not receive Him. He healed the unthankful. He gave place to those who laid snares for Him. He, at whose side, if He had desired it, legions of angels from heaven would at one word have been present, approved not the avenging sword of even a single disciple. In Malchus the patience of the Lord was wounded. Wherefore also He cursed the works of the sword for ever after, and by the restoration of soundness to him whom He had not Himself hurt, He made satisfaction through patience, the mother of mercy and charity. The Lord Jesus is long-suffering and kind: is patient and gentle. I pass in silence the Crucifixion, for it was for that that He came in the world: yet, was there need of insult, alas! that He might undergo death? But being about to leave the world, He desired to be filled to the full with the pleasure of patience. He is spit upon, is beaten, is mocked, is foully clothed, and still more foully crowned. Wondrous constancy in long-suffering and patience! (*Tertullian.*) *Charity is considerate:*—Louis XIV. in a gay party at Versailles thought he perceived an opportunity of relating a facetious story. He commenced but ended abruptly and insipidly. One of the company soon after leaving the room, the king said, "I am sure you must all have observed how uninteresting my anecdote was. I did not recollect till I began that the turn of the narrative reflected very severely on the immediate ancestor of the Prince Armigue, who has just quitted us; and on this as on every occasion, I think it far better to spoil a good story than to distress a worthy man." (*W. Baxendale.*) *Love is kind:*—1. In spirit. 2. In action. 3. To all. 4. At all times. 5. Without selfish ends. (*J. Lyth, D.D.*) *The kindness of love:*—Like the last word, this is one in frequent use by our apostle. He employs it—1. As an avowal of his own attitude to men. 2. As an injunction to others. 3. As a description of God. The thing he here indicates is rather the fragrance of the whole flower of love than any one of its petals, the lustre of the entire diamond rather than any one of its facets. Kindness is—I. A CHARM OF THE CHRISTIAN LIFE. The word is a beautiful word, and is the expression of a beautiful grace; sometimes being rendered gentleness, goodness—in the Rheims' version—benignity. It is not simply a manner, but a moral loveliness that shines through all manner. II. AN OBLIGATION OF THE CHRISTIAN LIFE. It is not an ornament to be worn at option, but the constant garb of our life, not a work of supererogation, but a necessary, essential, and elemental duty. (*U. R. Thomas.*) *The kindness of Christian charity:*—It is like the teeming cloud, emptying its copious blessing upon the thirsty soil. It is like the swelling stream, overflowing its banks to enrich the plantations of the valley. It is like the fruitful field, pouring its golden harvest into the exhausted granary. It is like the generous oak, shaking the genial dew from its branches upon the humbler herbage at its roots. Nay, it is like God's incarnate love, walking the sinful world, chasing sorrow from the abodes of men, shedding the light of immortality into the valley of the shadow of death, and amidst the dissonances of human selfishness singing a melody which charms the angels down from heaven! (*J. Cross, D.D.*) *Charity benignant:*—In things lawful and things indifferent it bends to the partialities and predilections of others, studying to please all for their good to edification. It would not needlessly crush the wing of an insect, much less inflict upon a rational and immortal being an evil remediless and everlasting. It is eminently pacific and conciliatory; as far as possible without any compromise of the Christian law, endeavouring to live peaceably with all men, and labouring in many ways to promote the harmony of human society. As the sea is composed of drops, and the earth is compacted of atoms, and the daylight is only a profusion of inappreciable rays, and forest and field are refreshed and beautified by millions of imperceptible particles of dew, so it is the aggregate of little things that makes the happiness or unhappiness of domestic and social life; and charity is attentive to the minutest circumstance that can affect the comfort and welfare of mankind, planting here a lily and there a rose where she cannot convert the whole desert into a paradise, pouring in a thousand tiny rivulets to swell the great ocean of human blessedness, and thus impressing the universal conviction of her kindness. (*J. Angell James.*) *Longsuffering and kindness:*—Dr. M'Crie, in his life of the late Sir Andrew Agnew, M.P., says: "We were speaking one day of the difficulty of confessing Christ before the world. It was affecting

to hear Sir Andrew acknowledge this difficulty, who had borne Christ's reproach so manfully in all places. He told me, that when he first began to take up the cause of the Sabbath, there were many worldly men who disliked him so much that they seemed anxious to stare him out of their company, and that he had felt this particularly at the New Club. One honourable baronet, not satisfied with this species of annoyance, when he saw that Sir Andrew had courage enough to despise it, and to frequent the club regularly every day notwithstanding, began speaking at him, and acting as rudely as he could towards him. One morning Sir Andrew was waiting for his breakfast at the club, when the baronet to whom I allude came in, apparently in great agitation. Sir Andrew, perceiving this, asked him if anything was wrong; to which he replied that his lady had last night had an attack of paralysis, and that she was dangerously ill. Sir Andrew said he felt for him sincerely, and expressed his sympathy warmly. Next morning he met him again with his two sons, who had come to see their mother, and he asked for Lady —— with much interest. The answer was that he had been sitting up with her all night, and that she was no better. Ultimately, however, she did recover; and on one occasion afterwards, the baronet referred to came up to Sir Andrew, and with feeling that did him great honour, said, 'Sir Andrew, there are many people who like to laugh at you and abuse you, because of your Sabbath principles, and I confess that I have been among the number, but I trust I shall never so far forget myself again.'" *Charity disposes us to do good:*—I. THE NATURE OF THE DUTY OF DOING GOOD TO OTHERS. And here three things are to be considered, viz.—1. The act. Persons may do good—(1) To the souls of others, which is the most excellent way of doing good. (2) In outward things, and for this world (Matt. xxv. 35, 36). In three ways Christianity requires us to do good to others. (*a*) To give to others (Luke vi. 38). (*b*) To do for others (1 Thess. ii. 9; Heb. vi. 10). (*c*) To suffer for others (Gal. vi. 2; 1 John iii. 16). 2. The objects of this act are often spoken of in the Scriptures by the expression, "our neighbour" (Luke x. 29, &c.). We are to do good—(1) Both to the good and to the bad (Matt. v. 43). (2) To friends and enemies (Matt. v. 44). (3) To the thankful and the unthankful (Luke vi. 35). 3. The manner in which we should do good to others. This is expressed in the single word "freely." This seems implied in the words of the text; for to be kind is to have a disposition freely to do good. And this doing good freely implies—(1) That our doing good be not in a mercenary spirit (Luke vi. 35; xiv. 12–14). (2) That we do it cheerfully or heartily, and with real good-will to the one we would benefit (1 Pet. iv. 9; 2 Cor. ix. 7; Rom. xii. 8; Deut. xv. 10). (3) That we do it liberally and bountifully (2 Cor. ix. 8, 11; Deut. xv. 8; Prov. xi. 25; 2 Cor. ix. 6). II. THAT A CHRISTIAN SPIRIT WILL DISPOSE US THUS TO DO GOOD TO OTHERS. And this appears from two considerations. 1. The main thing in that love which is the sum of the Christian spirit is benevolence, or good-will to others (Luke ii. 14). 2. The most proper and conclusive evidence that such a principle is real and sincere is its being effectual. The proper and conclusive evidence of our wishing or willing to do good to another is to do it. The Scriptures therefore speak of doing good as the proper and full evidence of love (1 John iii. 18, 19; James ii. 15, 16). Conclusion: 1. What a great honour it is to be made an instrument of good in the world (Gen. xii. 2). Eastern kings and governors used to assume to themselves the title of benefactors, that is, "doers of good," as the most honourable they could think of (Luke xxii. 25). 2. Thus freely to do good to others, is but to do to them as we would have them do to us. 3. How kind God and Christ have been to us (2 Cor. viii. 9; 1 Pet. i. 4). 4. What great rewards are promised to those that freely do good to others (Psa. xviii. 25; Acts xx. 35; Matt. xxv. 34–40). (*Jon. Edwards.*) **Charity envieth not.**—*Charity not envious:*—To see that envy is utterly incompatible with charity, we need but glance at some of its characteristic qualities and fruits. I. CHARITY IS DISINTERESTED GOODNESS; ENVY IS UNMINGLED SELFISHNESS. It would grasp all riches, absorb all enjoyment, engross all admiration and esteem. Every superior and every rival would it destroy, and live alone in an impoverished or depopulated universe. The envious man, like Gideon's fleece, would absorb every particle of moisture that falls from heaven, and leave all around him dewless as the desert. II. CHARITY IS THE BROTHERHOOD OF THE HEART; ENVY IS AS MALICIOUS AS IT IS SELFISH. Joseph was hated by his brethren because he was beloved by his father, and because his dream made him their superior. And Haman was full of indignation against Mordecai because he held a high place in the favour of the king. And the same evil spirit inflamed the wrath of Saul against David. The envious man resents the good of others, as if it were an injury to himself. Envy is like the ocean, which

because it cannot shine as the firmament does, would shroud the starry lustre of the latter with its vapoury exhalations. Nay, in order to enjoy the glimmer of its own rushlight, it would extinguish the sun and leave the world in darkness. III. CHARITY IS A MEEK AND GENTLE SPIRIT; ENVY IS AS OUTRAGEOUS AS IT IS MALICIOUS. It is "cruel as death and insatiable as the grave." There is in its hate an inhuman fierceness, in its action a diabolical fury, which respect no dignity, reverence no sanctity, pause abashed at no splendid array of virtue. What slew Cæsar, and banished Cicero, and put out the eyes of Belisarius, but a merit too great for wealth to reward or envy to endure? Envy murdered Abel at his altar, and nailed the Son of God upon the Cross. Envy first blighted the bloom of paradise, and ever since it has raged through the scene of its ruin, filling the earth with dire confusion, and every evil work; and well saith the wisest of ancient monarchs, "Wrath is cruel, and anger is outrageous, but who can stand before envy?" IV. CHARITY IS READY UNTO EVERY GOOD WORK; ENVY IS MISCHIEVOUS. There is no injury it would not inflict upon its happier neighbour. It would poison your peace and blacken your fame. Who shall set bounds to its wickedness, or limit its baleful power? Has it not rifled the richest treasuries, thwarted the shrewdest policies, conquered the mightiest warriors, and subverted the proudest thrones? If there is any exemption from the inflictions of envy, it is only in the case of those who have nothing for which they can be envied, whose obscurity is their fortress, whose poverty is their panoply. The tornado may spare the willows, but woe to the oaks! Never pitying, never relenting, envy follows its victim to the very grave, and tramples upon his ashes, and desecrates his memory, and persecutes his posterity. V. CHARITY IS FREE FROM DECEIT; ENVY IS HYPOCRITICAL. Pride, anger, gluttony, drunkenness, &c., are ordinarily frank and open. But envy, conscious that it is an unnatural disposition, having more the rancour of a fiend than the temper of a man, and branded by common consent with a stigma deep and foul, conceals its real nature. As Bishop Hall says, "It is indeed a most reputable and orthodox vice, a regular church-going sin, dressing like virtue and talking like piety. It has a great zeal for religion, a keen sense of public justice, and is much shocked at the inconsistencies of good people. It exults when the hypocrite is unmasked and exclaims—'Ah! I told you so; I always suspected him.' It is also most benevolent; and when adversity overtakes a brother, prays devoutly that it may be the means of promoting his humility and other Christian graces." VI. CHARITY IS FRAUGHT WITH DIVINE PEACE AND CONTENTMENT; ENVY IS MISERABLE. Hating and hated, can it know anything of a good conscience and a cheerful mind? Deceitful and treacherous, must it not be like the troubled sea that cannot rest? Baffled and chagrined, will it not become desperate, and turn its fangs upon itself, and devour its own vitals? Conclusion: Charity and envy are as much opposed as light and darkness. Charity is from above; envy is from beneath. Charity is the fruit of the Spirit; envy is the work of the flesh. Charity is the outgrowth of the new heart; envy is the product of the carnal mind. Charity is as pure as the mountain stream; envy is as foul as the city sewer. Charity is as harmless as the gentle dove; envy is as deadly as the viper's fang. Charity is as tranquil as the summer evening; envy is as restless as the troubled sea. Charity is as tender and pitiful as an angel; envy is as heartless and cruel as a demon. Charity is the spirit of Christ and the temper of heaven; envy is the rankling selfishness which makes the immitigable woe of the lost, the wormwood and gall transfused through all the faculties and feelings of a reprobate immortality. No two principles could be more antagonistic and irreconcilable. (*J. Cross, D.D.*) *Charity inconsistent with an envious spirit:*—I. THE NATURE OF ENVY. 1. A spirit of dissatisfaction with, and opposition to, the prosperity and happiness of others as compared with our own (Esther v. 13; Numb. xi. 29; Gen. xxxvii. 11). 2. A dislike of their persons for it (Esther v. 9; Gen. xxxvii. 4, 5). II. WHEREIN A CHRISTIAN SPIRIT IS THE OPPOSITE OF SUCH A SPIRIT. A Christian spirit—1. Disallows of the exercise and expressions of such a spirit. 2. Tends to mortify its principle and disposition in the heart (Phil. iv. 11). 3. Disposes us to rejoice in the prosperity of others (Rom. xii. 15). III. WHY IT IS THAT A CHRISTIAN SPIRIT IS THUS THE OPPOSITE OF A SPIRIT OF ENVY. 1. A spirit and practice entirely contrary to an envious spirit is much insisted on in the precepts of Christ and His apostles (Rom. xiii. 13; 1 Cor. iii. 3; 2 Cor. xii. 20; Gal. v. 21, &c.). 2. These precepts are strongly enforced—(1) By the Christian scheme of doctrine. For there we are told how God has not begrudged us His well-beloved Son, nor the highest honour and blessedness in and through Him. How far Christ was from begrudging us anything that

He could do for or give us! (2) By its history. And particularly is this true of the history of the life of Christ, and the example He has set us. 3. The true spirit of Christian love will dispose us to yield to the authority of these precepts, and to the influence of the motives enforcing them. (1) By its own immediate tendency; for love does not grudge, but rejoices at the good of those who are loved. (2) By inclining us to humility. It is pride that is the great root and source of envy. Conclusion: The subject—1. Should lead us to examine ourselves, whether we are in any degree under the influence of an envious spirit. 2. Exhorts us to disallow and put away everything approaching to it. (*J. Edwards.*) *On envy*:—Envy is a sensation of uneasiness arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. The character of an envious man is universally odious. All disclaim it; and they who feel themselves under the influence of this passion carefully conceal it. But it is proper to consider that among all our passions, both good and bad, there are many different gradations. Sometimes they swim on the surface of the mind, without producing any internal agitation. They proceed no farther than the beginnings of passion. Allayed by our constitution, or tempered by the mixture of other dispositions, they exert no considerable influence on the temper. Though the character in which envy forms the ruling passion be one too odious to be common, yet some tincture of this evil disposition mixes with most characters in the world. The chief grounds of envy may be reduced to three. I. ACCOMPLISHMENTS, or endowments of the mind. The chief endowment for which man deserves to be valued is virtue. This forms the most estimable distinction among mankind. Yet this, which may appear surprising, never forms any ground of envy. No man is envied for being more just, more generous, more patient, or forgiving than others. This may, in part, be owing to virtue producing in every one who beholds it that high degree of respect which extinguishes envy. But probably it is more owing to the good opinion which every one entertains of his own moral qualities. Some virtues, or at least the seeds of them, he finds within his breast. Others he vainly attributes to himself. Those in which he is plainly deficient he undervalues; on the whole he is as worthy as his neighbour. The case is different with regard to those mental abilities and powers which are ascribed to others. As long as these are exerted in a sphere of action remote from ours, and not brought into competition with talents of the same kind, to which we have pretensions, they create no jealousy. They are viewed as distant objects, in which we have not any concern. Even then, envy is, properly speaking, not grounded on the talents of others. For here, too, our self-complacency brings us relief; from the persuasion that, were we thoroughly known, and full justice done to us, our abilities would be found not inferior to those of our rivals. What properly occasions envy, is the fruit of the accomplishments of others; the pre-eminence which the opinion of the world bestows, or which we dread it will bestow, on their talents above ours. Mere rivality, inspired by emulation, would carry no reproach; were not that rivality joined with obliquity, and a malignant spirit; did it not lead to secret detraction, and unfair methods of diminishing the reputation of others. Let such as are addicted to this infirmity consider how much they degrade themselves. Superior merit of any kind always rests on itself. Conscious of what it deserves, it disdains low competitions and jealousies. They who are stung with envy, especially when they allow its malignity to appear, confess a sense of their own inferiority; and, in effect, pay homage to that merit from which they endeavour to detract. But in order to eradicate the passion, and to cure the disquiet which it creates, let such persons further consider how inconsiderable the advantage is which their rivals have gained by any superiority over them. They whom you envy are themselves inferior to others who follow the same pursuits. Public applause is the most fluctuating and uncertain of all rewards. Within what narrow bounds is their fame confined? With what a number of humiliations is it mixed? To how many are they absolutely unknown? Among those who know them, how many censure and decry them? II. ADVANTAGES of fortune, superiority in birth, rank, and riches, even qualifications of body and form, become grounds of envy. Among external advantages those which relate to the body ought certainly to hold the lowest place, as in the acquisition of them we can claim no merit, but must ascribe them entirely to the gift of nature. Yet envy has often showed itself here in full malignity. It would have proved a blessing to multitudes to have wanted those advantages for which they are envied. How frequently has beauty betrayed the possessors of it into many a snare, and brought upon them many a disaster? Short-

lived at the best, and trifling at any rate, in comparison with the higher and more lasting beauties of the mind. But of all the grounds of envy among men superiority in rank and fortune is the most general. Hence the malignity which the poor commonly bear to the rich, as ingrossing to themselves all the comforts of life. Alas! all this envious disquietude which agitates the world, arises from a deceitful figure which imposes upon the public view. False colours are hung out: the real state of men is not what it seems to be. The order of society requires a distinction of ranks to take place; but, in point of happiness, all men come much nearer to equality than is commonly imagined. The poor man possesses not, it is true, some of the conveniences and pleasures of the rich; but, in return, he is free from many embarrassments to which they are subject. When you think of the enjoyments you want, think also of the troubles from which you are free. Often, did you know the whole, you would be inclined to pity the state of those whom you now envy. III. SUPERIOR success in the course of worldly pursuits is a frequent ground of envy. Among all ranks of men competitions arise. Wherever any favourite object is pursued in common, jealousies seldom fail to take place among those who are equally desirous of attaining it. "I could easily bear," says one, "that some others should be more famous, should be richer than I. It is but just that this man should enjoy the distinction to which his splendid abilities have raised him. It is natural for that man to command the respect to which he is entitled by his birth or his rank. But when I and another have started in the race of life, upon equal terms, and in the same rank, that he, without any pretension to uncommon merit, should have suddenly so far outstripped me; should have engrossed all that public favour to which I am no less entitled than he;—this is what I cannot bear; my spirit swells with indignation at this undeserved treatment I have suffered from the world." Complaints of this nature are often made by them who seek to justify the envy which they bear to their more prosperous neighbours. But if such persons wish not to be thought unjust, let me desire them to inquire whether they have been altogether fair in the comparison they have made of their own merit with that of their rivals? and whether they have not themselves to blame more than the world for being left behind in the career of fortune? The world is not always blind or unjust in conferring its favours. Supposing, however, the world to have been unjust with regard to you, this will not vindicate malignity and envy towards a more prosperous competitor. You may accuse the world, but what reason have you to bear ill-will to him? You, perhaps, preferred the enjoyment of your ease to the stirs of a busy or to the cares of a thoughtful life. Ought you then to complain if the more laborious have acquired what you were negligent to gain? Consider that if you have obtained less preferment you have possessed more indulgence and ease. The causes that nourish envy are principally two, and two which, very frequently, operate in conjunction: these are pride and indolence. The connection of pride with envy is obvious and direct. The high value which the proud set on their own merit, the unreasonable claims which they form on the world are perpetual sources, first of discontent, and next of envy. When indolence is joined to pride the disease of the mind becomes more inveterate and incurable. Pride leads men to claim more than they deserve. Indolence prevents them from obtaining what they might justly claim. Disappointments follow; and spleen, malignity, and envy rage within them. As, therefore, we value our virtue or our peace, let us guard against these two evil dispositions of mind. Let us be modest in our esteem, and by diligence study to acquire the esteem of others. So shall we shut up the avenues that lead to many a bad passion, and shall learn, in whatsoever state we are, therewith to be content. Finally, in order to subdue envy, let us bring often into view those religious considerations which regard us particularly as Christians. Let us remember how unworthy we are in the sight of God; and how much the blessings which each of us enjoy are beyond what we deserve. Let us nourish reverence and submission to that Divine government which has appointed to every one such a condition in the world as is fittest for them to possess. (*H. Blair, D.D.*)

Charity not envious:—Envy is one of the most malignant and, if we except vanity alone, the most empty of all human passions. Other affections have some good thing in view either real or apprehended; but envy has nothing for its object except an ill-natured pleasure in the hurt of our neighbour. Charity is quite inconsistent with envy, and, whenever it prevails, expels that malicious passion from the heart. Has God bestowed on others larger measures of knowledge and understanding, of honour and respect, of riches, of power and authority, of any blessing, spiritual or temporal? The charitable man, though eclipsed in these respects, does not look up

to those who eclipse him with an envious eye. He takes not an ill-natured pleasure in the disappointments and misfortunes, in the decline and fall of those above him. He does not attempt, by malicious detraction, to depreciate the merits of those who excel; and, though unable to rise to their standard, he does not enviously endeavour to bring them down to his own, and to keep all mankind on a level with himself. He considers worldly blessings as the gifts of God, who may bestow them on what persons and in what degrees He pleases; and, satisfied with his own condition, he rejoices to see the glory of the giver advanced and the ends of the gift answered, whoever may be chosen by Providence for the accomplishment of these ends. (*A. Donnan.*)

Charity vaunteth not itself, is not puffed up.—*Love vaunteth not itself, is not puffed up:*—I. THE EVILS INDICATED. 1. Assumption. 2. Vanity. II. THEIR OFFENSIVENESS. They imply—1. Contempt for. 2. Disregard of the feelings and claims of others. III. THEIR CONSEQUENT INCONSISTENCY WITH LOVE. Love—1. Is humble in spirit and deportment. 2. Willingly offends none. (*J. Lyth, D.D.*) *Charity vaunteth not itself:*—"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep, to watch, pray, and read the Koran. One night as I was thus engaged, my father, a man of practised virtues, awoke. 'Behold!' said I to him, 'thy other children are lost in irreligious slumbers, while I alone wake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to remark the faults of thy brethren.'" (*Family Circle.*) *Vaunting inconsistent with love:*—We think we need not love God less, nor our neighbour less, by a little harmless talking of ourselves. But we do. We rob God, because in vaunting we forget that it all comes from Him, and we cannot possibly have anything whatever to vaunt or to boast of. We rob our neighbour because, unconsciously perhaps, we put him in a lower position than ourselves, and look down upon him, or we may make him envious of us. And we rob ourselves, because we deprive ourselves of the reward of any good we may have done. The grace of charity is deprived of its bloom, or indeed of its fruit, by vaunting or boasting. (*J. B. Wilkinson, M.A.*) *Diffidence of love:*—Of all feelings, there is none of which men need be so little ashamed of as true love, and none which so much puts on all the appearance of shame. For love is born behind blushing defences. And after it has won its victories and subdued to itself the whole of life, it then more than ever has in it the necessity of hiding itself. For love, like the blood in the human body, though it be the cause of all the life that appears, is itself hidden within the veins and never seen. (*H. W. Beecher.*) *Charity not proud:*—To vaunt is to boast, to make an ostentatious display of our own qualities or achievements. It is the language of pride. I. THE NATURE OF PRIDE. 1. It is not to be confounded with that courtly demeanour which is so natural to some people, and so suitable to certain ranks in society. This is the use of our dignity, not the abuse of it. 2. It is an over-valuing of self. Was there ever a time when this hateful vice was more prevalent than it is at present? Does not the age vaunt its enlightenment and its progress? Do not persons of all classes vaunt their superiority in one respect or another? There is a pride of birth, of wealth, of power, of knowledge, of morality, and even of humility. II. THE REPUGNANCE OF SUCH A SPIRIT TO CHARITY. Charity is unselfish; pride is one of the many forms of selfishness. Charity yields to its neighbour due honour; pride claims all respect and honour for its own dignity. Charity accords to every man his proper place and merit; pride aims to impress its brother with a mortifying sense of his inferiority. Charity tenderly regards your sensibilities, and carefully avoids giving you offence; pride tramples upon all courtesy, and cares not whom nor how deeply it wounds. Charity sheds a benign influence over the heart, expanding it to all that is noble and magnanimous; pride folds the soul in upon itself, freezing up the genial springs of sympathy and affection. Charity is the spirit of those who veil their faces before the throne of God, and the temper of Him who for our sake humbled Himself to the death of the Cross; pride is the spirit of rebellion which of old, seeking to exalt itself against the God of love, plunged headlong into hell. Charity knows something of angelic blessedness; pride shares the misery of Satan. (*J. Cross, D.D.*) *The spirit of charity an humble spirit:*—As, on the one hand, it prevents us from envying others what they possess, so, on the other, it keeps us from glorying in what we possess ourselves. I. WHAT HUMILITY IS. 1. A sense of our own comparative meanness. (1) As regards God (Gen. xviii. 27)). (2) As regards our fellow-creatures. Man is very mean as compared with multitudes of a superior rank in the universe, and most men are mean in comparison with many of their fellow-men. He that has a right sense and estimate of himself in comparison with God, will be likely to have

his eyes open to see himself aright in all respects. All this would apply to men considered as unfallen beings. But humility in fallen men implies a sense of a tenfold meanness. (*a*) Man's natural meanness consists in his being infinitely below God in natural perfection, and in God's being infinitely above him in greatness, power, wisdom, majesty, &c. (*b*) The truly humble man, since the fall, is also sensible of his moral meanness and vileness (Isa. vi. 5; Job xlii. 5, 6; Psa. li. 17; Isa. lvii. 15; Matt. v. 3). 2. A disposition to a corresponding behaviour and conduct. Without this there is no true humility. The devils and damned spirits see much of their comparative littleness before God in some respects. Note—(1) Some things in our behaviour toward God to which humility will dispose us. (*a*) To acknowledge our meanness or littleness before God. (*b*) To be distrustful of ourselves and to depend only on God. (*c*) To renounce all the glory of the good we have or do, and to give it all to God (Psa. cxv. 1). (*d*) Wholly to subject ourselves to God. (2) It disposes to a behaviour toward men answerable to our comparative meanness. It tends—(*a*) To prevent an aspiring and ambitious behaviour amongst men (Jer. xlv. 5; Rom. xii. 16). (*b*) An ostentatious behaviour (Matt. xxiii. 5). (*c*) An arrogant and assuming behaviour (Phil. ii. 3; Eph. iii. 8). (*d*) A scornful behaviour (Rom. xii. 16). (*e*) A wilful and stubborn behaviour (Rom. xii. 19; 1 Cor. vi. 7; Matt. v. 40, 41). (*f*) A levelling behaviour (Rom. xiii. 7; Titus iii. 1). (*g*) A self-justifying behaviour (James v. 16; Psa. cxli. 5). II. THE SPIRIT OF CHARITY IS AN HUMBLE SPIRIT. 1. It implies and tends to humility. (1) It implies humility. And this appears plain from two considerations: because a sense of the loveliness of God is peculiarly that discovery of God that works humility; and because, when God is truly loved, He is loved as an infinite superior. (2) It also tends to humility. (*a*) Love inclines the heart to that spirit and behaviour that are becoming the distance from the beloved. The devils know their distance from God, but they are not reconciled to it. And so love to man, arising from love to God, disposes to an humble behaviour toward them, inclining us to give them all the honour and respect that are their due. (*b*) Love to God tends to an abhorrence of sin against God, and so to our being humbled before Him for it. 2. It tends to draw forth such exercises of love as do especially imply and tend to it. The gospel leads us—(1) To love God as an infinitely condescending God. (2) To love Christ as an humble person (Phil. ii. 6–8; Matt. x. 24, 25, xx. 25–28; John xiii. 13–16). (3) To love Christ as a crucified Saviour. (4) To humble exercises of love, because it leads us to love Christ as one that was crucified for our sakes. Conclusion: 1. Note the excellency of a Christian spirit (Prov. xii. 26; 1 Peter iii. 4). 2. Examine yourselves, and see if you are indeed of an humble spirit (Hab. ii. 4; James iv. 6). 3. Let strangers to the grace of God seek that grace, that they may thus attain to this spirit of humility (Prov. xvi. 5, vi. 16, xxix. 23; 2 Sam. xxii. 28; Isa. xxiii. 9). 4. Let all be exhorted earnestly to seek much of an humble spirit, and to endeavour to be humble in all their behaviour toward God and men. (*Jon. Edwards.*) *Charity not vain*:—Charity endeavours to conceal its good works as the sea conceals its pearls and the earth its gold. It is not the ambitious sunflower that lifts its gaudy head on high, and expands its inodorous petals to the broad light of the noon; but the unobtrusive violet that hides its delicate beauty in the bank of a shady brook, and from its green seclusion perfumes the dewy twilight. Intent only on doing good, it cares nothing for the applause of the world, and seeks to build no temple to its own fame. Aiming only at blessing others, it is comparatively a small matter whether it win another's blessing or incur another's curse. It sends no herald to announce its advent, blows no trumpet to proclaim its purpose, unfurls no banner to catch the eye of the world, saith to no son of Rechab, "Come with me and see my zeal for the Lord"; but, like its Divine example, goes about doing good, without causing its voice to be heard in the street, or letting the left hand know what the right hand doeth; and like those holy and blessed creatures who minister to the heirs of salvation and shed a thousand blessings from wings unseen, it conceals its beneficent agency even from its beneficiaries. King Hezekiah lost his royal treasures by an ostentatious display of them to the Assyrian embassy; and Chrysostom tells us that virtues, like precious stones, must be concealed to be kept; for if we display them publicly, we lose them, and vain-glory is the one thief that has robbed many of their treasure laid up in heaven. But this celestial visitant in the abodes of men carries her jewels in a safe casket—hides them in her own heart, while she herself lies hidden in the secret place of the Most High, and abides secure under the shadow of th Almighty. (*J. Cross, D.D.*) *Charity opposed to vanity and pride*:—The Siamese

Twins seem to have been two perfect human beings, each possessing all the functions of life complete, though so bound together that the sundering of the ligament would probably have been fatal to both. I. Thus PRIDE AND VANITY ARE TWO VICES SO CLOSELY RELATED that they are seldom found apart, YET SO DISTINCT that we ordinarily have no difficulty in their identification and discrimination. Like two plants springing from the same root, they are both the products of selfishness, alike partaking of its qualities, but differing in form and aspect. Pride is an undue estimate of self; vanity is an inordinate desire of the esteem of others. The former makes a man odious; the latter renders him ridiculous. II. CHARITY IS EQUALLY OPPOSED TO BOTH. Humble, it is opposed to pride; modest, it is opposed to vanity. Humility and modesty, though as intimately related to each other, are as perfectly distinct as pride and vanity. Humility is opposed to pride, modesty is opposed to vanity. The former is the inward feeling of lowliness, the latter is its outward expression. The one makes a man sensible that he merits but little, the other renders him moderate in his demands and expectations. Both, therefore, are essential attributes of charity. Notwithstanding their distinction, it is difficult to separate them; for they run into each other, like the blending of two shades in painting, or two tones in music. (*Ibid.*) *Charity not boastful*:—Charity does not boast of its connections, and talk of the dignity of its family, the lustre of its ancestors, the fortune and rank of its relations, and its intercourse with the great; as little does it magnify itself on account of its external possessions, and set forth in lofty terms its own riches, its credit and interest among men, its power and authority over others. Neither does it vaunt of its personal accomplishments and exalt itself above those whom it seems to excel in point of learning and knowledge, of wit and courage, of dexterity and address, or of beauty and strength. It does not even boast of its own good deeds, and take undue praise to itself from the things it has done and the actions it has performed. In every case charity forbids us to seek our own gratification in the diminution of that of our neighbour whom we should love as ourselves. It modestly declines to talk concerning itself, and avoids every subject in conversation which tends to elevate its own merit, and to place that of another in an inferior point of view. (*A. Donnan.*) **Doth not behave itself unseemly.**—*Love doth not behave itself unseemly*:—I. THE CONDUCT IT AVOIDS. 1. Ill mannered. 2. Reproachful. 3. Unbecoming age, station, and place. II. THE CONDUCT IT OBSERVES. 1. It honours all men. 2. Seeks to please all. 3. Specially regarding the civilities of life; treating superiors with respect and inferiors with consideration. (*J. Lyth, D.D.*) *Unseemliness* is acting contrary to a scheme to form which is becoming, or due, or right. It is, in fact, to be deformed; for there is a deformity of mind as well as a deformity of body: and just as deformity may affect various members of the body, so also may it affect various qualities of the mind or soul. Hence we get an enormous range for this word unseemliness. Beauty is the very type or attribute of God's creation. All things, as they originally left the Creator's hand, were beautiful, being "very good." All things were "seemly" and "comely." Sin alone marred their fair proportion, and their seemliness and comeliness. Sin alone introduced deformity and undue proportion. Man was created "seemly" in the image of God. The impress of God's love was upon the soul of man. God is love—charity. So love is not, and cannot, and doth not, behave itself "unseemly," unlike the Image upon which it was formed or fashioned. (*J. B. Wilkinson, M.A.*) *The seemliness of the charity of Christ*:—What dignity and yet what condescension! what perfect self-possession and yet what abandonment of self! what purity, what modesty, what retiredness! what humility in the King of heaven, without any loss of dignity, making fishermen His companions and intimate friends! He eats with the Pharisee, and yet is a guest of publicans and sinners! He is left alone with the woman taken in adultery and pardons her. He welcomes the Magdalen and forgives her. He converses with the woman of Samaria, to the astonishment of His disciples. He despises none. He hides not His face from shame and spitting. He gives His back to the smiters in the flagellation or scourging. He dies the shameful death of the Cross! and in all that unseemliness Divine charity is most seemly, most dignified, most attractive, most loving, most charitable. Yes, in His person, the person of very charity herself. (*Ibid.*) *Pleasant behaviour*:—Accurate fitting of the parts of a machine is not all that is needed. Oil is required. Our life functions bring us together. Something is needed to make all work smoothly. Good manners, courtesy, pleasant behaviour is this oil which is needed. Some say: What have we to do with good manners between master and workmen? Every creaking

bearing in the social machine means loss of power. All heating and friction must be avoided. "Fair words butter no parsnips," is an old adage. But they do much in a shop where the assistants are attentive and obliging. Customers will be more likely to come. So in all things. The faculty of mastership is largely behaviour. The man on a committee who is courteous is worth two who are not. Courteous manners and fair words, if they do not put money in the pocket, sweeten life and make it more endurable. (*Brooke Herford.*) *Charity not uncourteous*:—Of unseemliness there are many varieties, alike the fruit of selfishness, and equally alien to charity, which is the most effectual conservator of good manners. There is—I. A FORWARD AND OFFICIOUS BEHAVIOUR. But charity is never meddlesome. It is pride and vanity that makes men "busybodies in other men's matters." II. AN UNCIVIL AND DISRESPECTFUL BEHAVIOUR. Who has not met with those who affect what they call honest bluntness, who feel above all conventional forms, and care not how many they disgust by their brusquery? Charity, however, considers the tastes and customs of society, and restrains from all that is offensive to the best culture? Christian love produces the most genuine politeness, and the best Christian is the most perfect gentleman or lady. III. AN INVIDIOUS EMULATION AND AMBITION. But charity, content with her own position, caring little for the honours of the world, practically heeds the words of her Divine Master—"Whosoever will be great among you, let him be your minister," &c. IV. A NOISY AND BLUSTERING OSTENTATION. Nothing is farther from charity than display. If gifted, she exhibits no anxiety to impress the world with the superiority of her endowment. If she achieves anything for the improvement of humanity, she is influenced by no desire to be applauded of men. If she has cast her spiritual sounding-line into the deep things of God, she still owns with him who was not a whit behind the very chiefest of the apostles, "I am less than the least of all saints." V. AN ARROGANT AND SUPERCILIOUS DEPORTMENT. But charity, minding not high things, condescends to men of low estate. The disciple of the lowly Man of Nazareth, without desiring to destroy the just distinctions of social life, conceals his rank so far as duty will permit, and unites his advantages with such affability and gentleness as shall render them attractive to all. VI. AN OBSTINATE AND IMPERIOUS WILL. Some people are always setting up their own judgment as the standard, and their own decision as the law. On the contrary, he who is under the influence of charity yields gracefully to the opinions and preferences of his brethren, except where such compliance involves some dereliction of truth and duty. VII. AN UNSEEMLY SELF-CONFIDENCE AND SELF-RELIANCE. Charity looks to a higher wisdom for guidance and a higher power for strength; and feels itself, in the presence of God, as less than nothing and vanity. VIII. AN UNSEEMLY HASTE AND IMPETUOSITY OF SPIRIT, which it is the tendency of charity to moderate, and one of its chief offices to control. How often, from this very infirmity, did St. Peter subject himself to mortifying rebuke and bitter sorrow! IX. AN UNSEEMLY INCONSISTENCY AND INCONGRUITY OF DEPORTMENT, a want of harmony between the manners and the profession of the Christian. Charity in the heart is the temper of Christ. Charity in the action is the imitation of Christ. Charity in the character is Christ's unmistakable image. Now what ought that man to be who professes to furnish to the world a miniature likeness of the Incarnate Perfection? Verily, he should be harmless and blameless, holy in all manner of conversation. (*J. Cross, D.D.*) *Charity doth not behave itself unseemly*:—It inspires a disposition to please, and leads to that propriety of conduct which is so beautiful in itself and so acceptable to mankind. It is always unwilling to give offence, and leads us studiously to avoid, both in conduct and speech, whatever may seem unbecoming in ourselves and offensive to others. It introduces civility into conversation, and guards against that harshness and indelicacy of expression which are inconsistent with good manners, and hurt the feelings of mankind. It restrains a petulant disposition of mind, and permits not men to take freedoms which are impertinent and disrespectful to those around them. It checks that spirit of arrogance and ambition which breaks in upon the peace of society and the happiness of mankind. Charity does not arrogate to itself more honour and respect than is justly due to its rank, and necessary to the order of society. It avoids giving offence by standing on little points of honour, and insisting on precedency from a conceit of superior station or distinguished ability, nor does it thrust itself into offices above its ability and beyond its sphere, to the subversion of order and the hurt of society. In every situation and under all circumstances of life, charity guards against improper behaviour, and allows not men to act in a manner unbecoming the station they hold, the abilities they possess, or the period of life they are in. (*J.*

Donnan.) **Seeketh not her own.**—*Love seeketh not her own:*—I. LOVE IS UNSELFISH. 1. Seeketh not her own honour, pleasure, advantage. 2. Inordinately, injuriously, mainly. II. Is, ON THE CONTRARY, SELF-SACRIFICING. 1. In its endeavours to benefit others. 2. Which is the very essence of love, as exemplified by Christ. (*J. Lyth, D.D.*) *Love seeketh not her own:*—Paul showeth the temper of mind, on account of which "Charity doth not behave herself unseemly." She "seeketh not her own," for the beloved she esteems to be all: and to benefit her beloved she doth not so much as count the thing unseemliness. This is friendship, that the lover and the beloved should no longer be two persons divided, but, in a manner, one single person, a thing which nohow takes place except from love. Seek not, therefore, thine own, that thou mayest find thine own: for he that seeks his own, finds not his own. Wherefore also the same St. Paul says, "Let no man seek his own, but every man another's wealth." (*S. Chrysostom.*) *Love seeketh not her own:*—Like seeks like. Charity seeks charity, or God, who is Love. It cares little or nothing for aught else. It knows that all the rest will come in time. It remembers how it is written, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." How deadly opposed this true charity is to that cruel, cold, worldly maxim, that "Charity begins at home." Ah! yes, it forgets that Charity was once homeless, and had not where to lay His head, in order to procure for us an eternal home in the heavenly Father's mansions. (*J. B. Wilkinson, M.A.*) *Christ sought not His own:*—The life of Divine charity, which is the life of Jesus Christ, was a life summed up in one word as a life of search, a seeking for souls. So ever He sought them, by day and by night, in the crowded streets of the city and in the desert places, on the mountain-side and on the sea-shore, in the house of the Pharisee, as equally as in that of the publican; amongst Gentile kings as amongst Jewish peasants, amongst the rich as amongst the poor, amongst the learned doctors as amongst the ignorant common people, in Bethlehem as at Calvary, in the cradle as on the Cross, at the beginning of His earthly life as at the end of it, at the beginning of His passion as at the end of it, from the nailing on the bitter tree to the last sigh, or the loud cry of His departing spirit. He seeks not His own, He sought no relief for Himself, He prays for His enemies, He prays for His mother, He prays for the beloved disciple, He prays for the thief on the cross; for in seeking them He, by that very fact, interceded for them. And even when He prays for Himself, it is such a prayer as can only be understood by including all. He is forsaken, derelict, left, as it were, the hull of that which had once been a gallant ship, left at the mercy of the waves, and all only that we should not be forsaken. When He thirsts, He thirsts only to be thirsted for. In commending His Spirit to the eternal Father, He commends our spirits and souls to the keeping of that Father's love. He descends to the lower parts of the earth to proclaim, not His own victory, or He only proclaims it that the good news of the redemption should be proclaimed to the spirits in prison. He rises, as a pledge of our resurrection. He ascends, that we may now in heart and mind ascend, and when the time comes, also our body ascend with Him, be glorified with Him, and with Him continually dwell. (*Ibid.*) *Unselfish people:*—Who are the best loved people in the community? I answer unhesitatingly they are the unselfish. They are those who have drunk deepest of the spirit of Christ. They are those who have the most effectually cut that cursed cancer of self out of their hearts, and filled its place with that love that "seeketh not its own." This beautiful grace sometimes blooms out in most unexpected places. It was illustrated by the poor lad in the coal-mine when a fatal accident occurred, and a man came down to relieve the sufferers, and the brave boy said to him, "Don't mind me; Joe Brown is a little lower down, and he's a'most gone, save him first! There are enough "Joe Browns" who are lower down in poverty, and ignorance, in weakness and in want than we are, and Christianity's first duty is to save them. It was to save sinners that Jesus died on Calvary. He who stoops the lowest to rescue lost souls will have the highest place in heaven. Will it not be these unselfish spirits who will have John's place up there on the Saviour's bosom and will be "the disciples whom Jesus loves"? (*T. L. Cuyler.*) *Disinterestedness:*—Here is a little story which tells better than a dictionary can the meaning of the word "disinterestedness." The late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "fire" was raised. Away rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor, quickly following, found them thus engaged. At the end of the line one

youth was standing up to his waist in the river. He was delicate and looked consumptive. "What," cried Mr. Hare; "you in the water, Sterling; you so liable to take cold!" "Somebody must be in it," the youth answered; "why not I as well as another?" The spirit of this answer is that of all great and generous doing. Cowardice and coldness, too, say: "Oh, somebody will do it," and the speaker sits still. He is not the one to do what needs doing. But nobility of character, looking at necessary things, says: "Somebody must do it; why not I!" And the deed is done. *Unselfishness makes happiness:*—James Freeman Clarke describes in his fragment of autobiography a journey from Massachusetts to Kentucky in the days before the railroad. He noticed, he says, that the tone of a stage coach party often depended upon the temper of a single individual. A cross, ill-natured, complaining fellow would make all the other passengers cross, ill-natured, and complaining. "Once," he says, "when going through the Cattaraugus woods, where the road was mostly deep mire and there was every temptation to be cross or uncomfortable, one man so enlivened and entertained our party, and was so accommodating and good-natured that we seemed to be having a pleasant pic-nic, and the other inmates of the coach took the same tone. I, therefore, found it best for my own sake, as soon as we took our places in the coach for a long journey, to manifest an interest in my fellow-passengers, and their comforts; offering, for example, to change places with them if they preferred my seat to their own, and paying them such little attentions as are always agreeable. It happened almost always that the other passengers would follow this lead, and take pains to be civil and accommodating." *Charity the opposite of a selfish spirit:*—I. THE NATURE OF THAT SELFISHNESS OF WHICH CHARITY IS THE OPPOSITE. Observe—1. That charity is not contrary to all self-love. If Christianity tended to destroy a man's love to himself and his own happiness, it would tend to destroy the very spirit of humanity. The saints and the angels love their own happiness; otherwise they would not be happy; for what one does not love he cannot enjoy. Nor is it unlawful, for God's law makes self-love a rule by which our love to others should be regulated (Matt. xix. 19). And the same appears also from the fact that the Scriptures are full of motives which work on self-love. 2. That the selfishness which charity is contrary to, is only an inordinate self-love. This consists—(1) In its being too great comparatively; either by love to God and to man being too small, as it is in many Christians, or by its being none at all, as is the case with the unregenerate. In some respects, of course, wicked men do not love themselves enough; for they do not love the way of their own happiness; and in this sense it is said of them that they hate themselves, though, in another sense, they love self too much. (2) In placing that happiness in things that are confined to himself. And when it is said that charity seeketh not her own, we are to understand it of her own private good—good limited to herself (Phil. ii. 21; 2 Tim. iii. 2). II. HOW CHARITY IS CONTRARY TO SUCH A SPIRIT. 1. It leads those who possess it to seek not only their own things, but the things of others. (1) It seeks to please and glorify God (Eph. vi. 6; 1 Cor. x. 31). (2) It seeks the good of our fellow-creatures (Phil. ii. 4; 1 Cor. x. 24, 33; Rom. xiv. 2) for—(*a*) It is a sympathising and merciful spirit (Col. iii. 12; James iii. 17; Psa. xxxvii. 26). It is—(*b*) A liberal spirit (Heb. xiii. 16; Gal. vi. 10). (*c*) It disposes a person to be public-spirited. A man of a right spirit is not a man of narrow and private views, but is greatly interested and concerned for the good of the place in which he resides, and the society of which he is a member (Jer. xxix. 7; Luke vii. 5; Esther iv. 16; Rom. ix. 1-3). Especially will the spirit of Christian love dispose those that stand in a public capacity, such as that of ministers, and magistrates, and all public officers, to seek the public good. 2. It disposes us, in many cases, to forego and part with our own things, for the sake of others (Acts xxi. 13; 1 John iii. 16). III. SOME OF THE EVIDENCE SUSTAINING THE DOCTRINE. This appears from—1. The nature of love in general. It is of a diffusive nature, and espouses the interests of others. 2. The peculiar nature of Christian or Divine love. Though all real love seeks the good of those who are beloved, yet all other love, excepting this, has its foundation, in one sense, in the selfish principle. So it is with the natural affection which parents feel for their children, and with the love which friends have one to another. But as self-love is the offspring of natural principles, so Divine love is the offspring of supernatural principles, for it embraces enemies as well as friends. 3. The nature of this love to God and to man in particular. (1) From the nature of this love to God. The Scriptures teach that those who truly love God, love Him so as wholly to devote

themselves to Him and His service (Mark xii. 30). (2) From the nature of this love to man. (*a*) We are required to love our neighbour as ourselves (Lev. xix. 18; Matt. xxii. 39). (*b*) We are to love others as Christ hath loved us (John xiii. 34). In John xv. 12 Christ calls it His commandment. (i) Christ has set His love on His enemies (Rom. v. 8, 10). (ii) Such was Christ's love to us, that He was pleased, in some respects, to look on us as Himself (Matt. xxv. 40). (iii) Such was the love of Christ to us, that He spent Himself for our sakes. (iv) Christ thus loved us, without any expectation of ever being requited by us for His love. Conclusion: Let me dissuade all from a selfish spirit and practice, and exhort all to seek that which shall be contrary to it. In addition to the motives already presented, consider—1. That you are not your own (1 Cor. vi. 19, 20; 1 Pet. i. 19). 2. That by your very profession as a Christian, you are united to Christ and to your fellow-Christians (Rom. xii. 5; 1 Cor. xii. 13). 3. That, in seeking the glory of God and the good of your fellow-creatures, you take the surest way to have God seek your interests and promote your welfare. (*Jon. Edwards.*) *Christian self-sacrifice*:—I. LOVE SEEKETH NOT HER OWN. 1. To the injury of others. 2. Regardless of the welfare of others. We are to love our neighbour as ourselves, even blessing those who curse us. 3. Self-sacrifice is involved. A mother shows it, for her children's sake. Paul for his kinsmen. Christ, for our sakes, became poor. 4. In efforts for the good of others. Love seeketh not her own, as the great end of life and action. This is not the central mainspring—self-worship or the credit which may be gained of men. II. WHAT DOES LOVE SEEK? 1. The glory of God. This is a privilege, a gratification, and not a dreaded task. 2. The welfare of others. Charity begins, but does not end, at home. 3. The welfare of Christ's cause. III. WHAT DOES LOVE GAIN? 1. Her own true honour. Christ, who "emptied Himself," receives now the adoration of earth and heaven. The unselfish shall hear at last, "Come, ye blessed." 2. Her own highest blessedness. It is more blessed to give than to receive. 3. Her highest usefulness. Unselfish love is the mightiest of moral forces. Example is powerful, but behind that is the subtle power of character. This is the highest power of the preacher. The same mind which is in Jesus should be in us. (*W. W. Woodworth.*) *Charity seeketh not her own*:—Love seeks the happiness of its object, and not mere self-interest. I do not say that all religion is employed about the interest of others. Love for character is a love for that which regards our own interest as well as that of others. Some of the exercises of religion transact with God directly about our own interest, and contemplate God as standing related to our own interest, and consist in those feelings of gratitude, trust, hope, and dependence which have immediate reference to our own interest. I will endeavour to set before you some of the leading attributes of true religion. Its vital principle consists in that love which "seeketh not her own." Although it has more to do with personal concerns than with the concerns of any other individual, yet so far as the interest of others comes into view, it does, when perfect, love a neighbour as one's self. It respects all beings that are clearly seen, according to their moral excellence. Of course it delights in the character of God more than in that of all created beings, and it regards his happiness more than theirs. Here, then, you have the picture of a real Christian. His care is more for the honour of God and the interest of His kingdom than for his own happiness. He really loves God better than himself. What a noble and lovely temper is this! How vast the difference between such a man and the sordid wretch who cares not what becomes of God or His kingdom provided he is safe! This will let you into a view of the character of God. Such love fills his heart. His whole heart is fixed on the public good. His own happiness consists in promoting that and in enjoying that. His benevolence therefore hates sin and takes the form of holiness. It was benevolence which founded a moral government, to secure the holy order and happiness of the creation. From this view of the character of God we may discover the different motives which excite the Christian and the hypocrite to love him. The Christian loves him because he is love, and has set his heart on the happiness of the universe. He delights in God's wisdom and power because it is their nature to contrive and execute glorious purposes for the general happiness. But the selfish man loves God only as a personal friend—because he has done him good, and as he hopes, intends to save him. He loves to meditate on God's milder attributes, because he regards them as pledges of his salvation. And now he is full of joy and praise and love, and is melted into tears by a sense of God's mercies to him, and is willing to do many things for his heavenly Friend. But his love is worthless because it is sel-

fish. We may also see from what different motives the Christian and the hypocrite rejoice that God reigns. The Christian rejoices that all things are under the Divine direction, because in this he sees a security that all things will be conducted for the glory of God and the good of His kingdom. The hypocrite rejoices that God reigns, because if his friend has the management of affairs, he trusts it will fare well with him. The view we have taken of the nature of charity will help us to discover the excellent nature of the Divine law. Look again at that amiable man who loves the interest of God's kingdom better than his own, who pities and relieves the hungry and the naked; whose heart is under ths dominion of justice and universal benevolence. Well, this is the model which the law of God has formed. Were the law universally obeyed, it would fill the world with just such characters. It enjoins nothing but love and its fruits. And what does it forbid? Here is a selfish wretch who would burn a house and send a whole family to perdition for the sake of robbing it of a few shillings. Here is another who would demolish the throne of God and bury the universe under its ruins, for the sake of being independent. What a satanical temper is this! Well, this, and nothing but such as this, the Divine law forbids. How clear it is that this law is the friend of the universe! Here again the true character of God comes out to view. This spirit must be in Him or it could not flow forth in His law. We now see how certain it is that a good man will love the Divine law. He has the very temper of the law in his heart, and he sees that the happiness of the universe rests on the principles which the law contains. We may now see from what different motives the Christian and the hypocrite oppose sin. The good man abhors sin as being a transgression of the Divine law, an enemy of God and His kingdom; but the selfish man, having connected together the ideas of sin and misery, resists sin merely as an enemy to himself. We are now prepared to discover how charity will regard the atonement and mediation of Christ. Had it proclaimed that the penalty should never be executed, it would have ruined the law, and the Sufferer might better have remained in heaven. But it pronounced exactly the opposite truth. The obedience of Christ likewise honoured the law. Let us now examine the general grounds on which a benevolent man will approve of this way of salvation. He wishes well to the universe, and is prepared to approve of any measure which is conducive to the public happiness. These are some of the ways in which that charity which "seeketh not her own" will act towards God, His government, His law, and towards sin and the gospel. I pray you to bring your religion to this test. If it does not agree with this, cast it from you as a viper that will sting you to death. (*E. D. Griffin, D.D.*) *Charity the opposite of an angry spirit*:—I. WHAT IS THAT SPIRIT TO WHICH CHRISTIAN LOVE IS THE OPPOSITE OF A WRATHFUL DISPOSITION? It is not all anger that Christianity is opposite to (Eph. iv. 26). Anger may be undue and unsuitable in respect to—1. Its nature, *i.e.*, when it contains ill-will, or a desire of revenge. We are required by Christ to pray for the prosperity even of our enemies (Matt. v. 44; Rom. xii. 14). And so revenge is forbidden (Lev. xix. 18; Rom. xii. 19; Eph. iv. 31; Col. iii. 8). 2. Its occasion, *i.e.*, when it is without any just cause (Matt. v. 22). And this may be the case—(1) When there is no fault in its object. Many are of such a proud and peevish disposition, that they will be angry at anything that is troublesome, whether anybody be to blame for it or not. And it is a common thing for persons to be angry with others for their doing well, and that which is only their duty. (2) When persons are angry upon small and trivial occasions. Some are of such a fretful spirit, that they are put out of humour by every little thing in the family, society, or business, that are no greater faults than they themselves are guilty of every day. (3) When our spirits are stirred at the faults of others chiefly as they affect ourselves, and not as they are against God. We should never be angry but at sin. 3. Its end. When we are angry—(1) Without considerately proposing any end to be gained by it. (2) For any wrong end. 4. Its measure. When it is immoderate—(1) In degree. Sometimes men's passions rise so high that they act as if beside themselves. (2) In its continuance (Eccles. vii. 9; Eph. iv. 26). If a person allows himself long to hold anger towards another, he will quickly come to hate him. II. HOW CHARITY IS CONTRARY TO IT. 1. It is directly, and in itself, contrary to all undue anger, for its nature is good-will. 2. All its fruits, as mentioned in the context, are contrary to it. It is contrary to—(1) Pride, which is one chief cause of undue anger. (2) To selfishness. Love, or charity, is contrary to anger. It is because men seek their own that they are malicious and revengeful. Conclusion: Consider how undue anger—1. Destroys the comfort of him that indulges it. 2. Unfits persons for the duties of religion

(Matt. v. 24). 3. The angry men are spoken of in the Bible as unfit for human society (Prov. xxii. 24, 25, xxix. 22). (*Jon. Edwards.*) **Is not easily provoked.**—*Love is not easily provoked:*—I. THE SELF-COMMAND OF LOVE. Under passion it is—1. Cool, not passionate. 2. Calm, not stolid. 3. Patient, not peevish. 4. Serious, not sarcastic. 5. Forgiving, not resentful. II. THE SECRET OF ITS POWER—humility, enlightenment, pity for the offender, steadfast reliance on God. (*J. Lyth, D.D.*) *Charity not easily provoked:*—After an intimate acquaintance with Archbishop Leighton for many years, and having been with him by night and by day, at home and abroad, in public and private, I must say I never saw him in any temper in which I myself would not wish to be found at death. (*Bp. Burnet.*) *Charity not easily provoked:*—St. Remigius, Archbishop of Rheims, foreseeing that a year of famine was approaching, stored up a quantity of grain for the poor of his flock. Some drunkards set fire to his granaries, and the Saint hearing of it, mounted his horse and rode to the spot to save the corn. Finding, however, that the fire had gained too great power, he quietly dismounted, and approaching the fire, stretched out his hands as if to warm himself, observing: "To an old man a fireplace is always acceptable." *On the government of the temper:*—To be "not easily provoked," to be slow in taking offence, and moderate in the expression of resentment—in one word, a good temper seems to be generally reckoned rather among the gifts of nature, the privileges of a happy constitution, than among the possible results of careful self-discipline. We speak of our unhappy temper as if it were something that entirely removed the blame from us, and threw it all upon the peculiar sensitiveness of our frame. The excuse is as absurd as it is mischievous. It is to say, "I have great need of self-control; therefore I will take no care about controlling myself; I have much to acquire of a truly Christian spirit; therefore I need take no pains in studying it." It is granted that there may be great differences of natural constitution, just as there are great differences of outward situation. A sickly frame may, in itself, be more disposed, than one which has always been healthy, to a fretful and irritable temper. Particular circumstances, also, may expose some to greater vexations than others. But, after all this is granted, the only reasonable conclusion appears to be, that the attempt to govern the temper is more difficult in some cases than in others, not that it is, in any case, impossible. I now proceed to lay down some rules for its government. The first I derive not only from the opinion that a bad temper is nothing else than the strength and waywardness of selfish feelings habitually indulged, but from the connection in which I find the apostle's description of that good temper which is one characteristic of charity—Charity "seeketh not her own." Now it appears to me that the reverse of this is pre-eminently true of a bad temper. It is continually seeking its own—its own convenience, ease, comfort, pleasure; and therefore it cannot bear that these things should be forgotten or interrupted. 1. The first rule, therefore, which I would mention for the government of the temper is, guard against the indulgence of a selfish feeling even in your best purposes; beware, even when you think you are entirely occupied with the welfare of others, lest there be some lurking self-will which is seeking to be gratified. 2. Another caution which will frequently be found of use, and particularly in our intercourse with those to whom it is of most consequence that our temper should be gentle and forbearing, is this: avoid raising into undue importance in your own minds the little failings which you may perceive in others, or the trifling disappointments which they may occasion you. How much uneasiness and provocation do we seek, both for ourselves and our friends, if we fret ourselves into anger on an occasion which requires, perhaps, only a gentle word; or if we think it necessary to wear a frown, when every purpose of correction might as well, if not better, be effected by a good-tempered smile. 3. Again, if you wish to follow after that charity which "is not easily provoked," do not forget, in the opposition or disappointment of which you may feel inclined to complain, to make due allowance for the situation, feelings, or judgments of others; do not forget that these cannot always be expected to be in unison with your own. 4. Another rule for the government of the temper, closely connected with the last, if indeed it can be separated from it, is, always put the best construction on the motives of others, when you do not understand their conduct. Do not let it be your immediate conclusion, that they must have intended to neglect or offend you, that they cannot possibly have a good reason for their behaviour. 5. It will further be a great help to our efforts, as well as our desires, for the government of the temper, if we consider seriously the natural consequences of hasty resentments, angry replies, rebukes impatiently

given or impatiently received, muttered discontents, sullen looks, and harsh words. It may safely be asserted that the consequences of these and other varieties in which ill-temper can show itself, are entirely evil. The feelings which accompany them in ourselves, and those which they excite in others, are unprofitable as well as painful. They lessen our own comfort, and tend rather to prevent than to promote the improvement of others. After considering the effects of a bad temper, even when connected with good intentions, we shall be the more disposed to practise another method which may be mentioned, for correcting or guarding against it in ourselves. I have already advised a restraint to be placed upon hasty feelings of anger or dissatisfaction; but we should check the expression of those feelings. If our thoughts are not always in our power, our words and actions and looks may be brought under our command; and, if I mistake not, a command over these will be found no mean help towards obtaining an increase of power over our thoughts and feelings themselves. There are not wanting either reasons or rules for the government of the temper, even when we have serious cause for complaint or censure. Let it be that the language or conduct of another has done us real and great injustice. Is this more than we ought to expect, or to be prepared for bearing, in a world where, among other purposes, we are placed to be exercised by trials of Christian patience? A good temper is the natural and constant homage of a truly religious man to that God whom he believes to be love, and to dwell in those who dwell in love. To confirm us in the resolution of making our religion effectual as a help and a rule in the government of our tempers, we shall do well to consider, frequently, the proofs of its efficacy for such a purpose which we may find in the examples of those who have been remarkable for their meekness and patience. These examples will familiarise us with the fact, that such things have been borne; they will accustom us to consider a patient endurance of them a regular part of our religious duties; they will accustom us to think it the business of a Christian to watch over every weakness to which he knows himself subject. Cherish in your minds a spirit of prayer. The help of religion is best sought in connection with supplication to Him who is the source and end of religion. The calmness and seriousness of reflection are best secured by making the pause allowed for communion with our own wisest thoughts, a pause also for communion with Him who is the giver of wisdom. (*A. R. Beard.*) *Irritability*:—1. Provocation is but the calling forth in us, and from us, some emotion, by some external circumstance which in some way or other affects us. It is perhaps the evil from within us, answering to, and going forth to meet the evil from without us. There is probably some dangerous, tender spot in the character or temperament of every one of us which is peculiarly susceptible to provocation. It may vary from time to time. It may shift from one point to another, just as pain sometimes shifts from one member to another. We know also that certain conditions of the atmosphere, or postures of the body, or certain things which affect our senses, affect each of us according to the sensitiveness of any particular sense. So it is with the mind. One thing which one person will bear without the least annoyance will entirely disturb another; or again, certain people will have the peculiar gift of saying, or looking, or having a manner which almost, in spite of ourselves, seems so easily to provoke us, and cause us to be wanting in kindly feeling. There are persons who somehow always contrive to say the right things at the wrong times, or are out of tune with us altogether. When we are in great trouble, they talk trivially; or they console us with just the very things that do not afford us the very least consolation; or when our minds are full of some important business, they detain us with some imaginary trouble of their own, or some story about their neighbour. Our charity, our courtesy, is chafing under it, and at last we are fairly "easily provoked," and, indeed, if we knew where to draw the line—justly. 2. Much depends, however, by what is meant by the word "provoked" here. The word is such an everyday word, that we can be at no loss to attach a meaning to it in its ordinary sense. When we hear such expressions as "I was provoked beyond endurance," or even of things which fall out in the order of providence, that favourite expression, "It is so provoking," when we come to sound, means really neither more nor less than that our mind has, for the time being, lost its equilibrium, and therefore we are so far forth out of charity with God and our neighbour. Of course the range of such an expression is enormous. It may go from a hasty passing phrase to the deadly sin of anger, malice, and all uncharitableness. At any rate, it is the beginning of sin; and, says the wise man, the "beginning of strife is as when one letteth out water";

that is to say, no one knows when or where it will stop. 3. No doubt one common form that this sin takes with us is irritability of temper. We call it sometimes constitutional irritability. We may excuse it in others, but we must not excuse it in ourselves. It can be overcome. It must be overcome, though it cost us twenty-two years' work, as it is said to have cost a great saint. Charity is not irritable, nor easily irritated, we may translate the text. 4. To show its great danger, and how it may take any one of us at unawares, remember that one hasty word, spoken under provocation, deprived Moses of the possession of the promised land. (*J. B. Wilkinson, M.A.*) *Irritable temper: unrestrained, and restrained by grace*:—A quick and fiery temper, easily excited and irritable under small provocations, ought to be regarded as a misfortune and a disadvantage. By such a temper, ungoverned and unchecked, a man may be driven to acts of violence, and even to deeds of blood; partially restrained, it will hurry him into acts of indiscretion, and involve him in controversies and disputes; but let such a temper be brought under the dominion of grace, and it is precisely the temper which creates zeal, which rouses the soul to the gracious self-denyings of noble doing for the sake of God and His truth, to a bold resistance of what is wrong, and an enthusiastic pursuit of what is good. (*Dean Hook.*) **Thinketh no evil.**—*Charity thinketh no evil*:—I. SUSPECTS no evil. II. IMPUTES no evil. III. ENTERTAINS no thought of resentment. IV. DEVISES no evil. (*J. Lyth, D.D.*) *Charity thinketh no evil*:—As self-love makes us think well of ourselves, so charity makes us think well of our brethren. Judge unkindly it cannot; condemn officiously it never will. Upon everything said or done, it puts the best construction possible in the case. No evil report will it believe without evidence; no test of character will it accept but that which God hath ordained; no follower of Christ will it discard because his views and feelings do not quadrate in all respects with its own. To mere surmise and rumour it will not listen for a moment; and from the malicious whispers of the tale-bearer it averts its ear with a holy disgust. When forced to believe evil of another, it accepts the fact with manifest reluctance, takes no pleasure in reporting it, finds many a palliation for the offence, and spreads its broad mantle over the multitude of sins. To talk of the good of its neighbours is its special delight, to set forth their virtues and commend their worthy deeds. In every opportunity of communicating pleasure it rejoices with unfeigned joy, and with instinctive horror shinks from inflicting needless pain. The counsels of avarice and ambition it opposes with all its might; and by every mild and gracious means at its command counteracts the deadly influence of pride, envy, anger, malice, and revenge. Stemming the torrents of vice and error, it seeks to rescue the perishing and edify the faithful—to make the miserable happy, and the happy happier still. In the closet it originates schemes for blessing humanity, and goes forth into society for their execution. At night it devises deeds of mercy upon its bed, and in the morning rises radiant as the dawn to perform the benevolent purposes with which it sank to rest. (*J. A. James.*) *Love thinketh no evil*:—No one is perhaps half as bad as he is represented, and many of the faults and failings of our own neighbours exist only in our own disordered minds. If you have a flaw in your window glass, the loveliest view seen through it will be ugly and distorted. So if you have a flaw in your mind, if you look uncharitably, unlovingly at others, you will see nothing but evil in them. So much depends upon our way of looking at things. I have heard of a man who, coming home late one night, complained that he had been followed by an ill-looking person. It turned out that this was his own shadow. (*H. J. W. Buxton.*) *Thinketh no evil*:—That was a well-deserved rebuke given by a gentleman, whose wife said of a neighbour, "He is very kind to the poor, but it may be more for the sake of praise than doing good." To which the husband replied, "Look here, Mary, when you see the hands of our clock always right, you may be sure that there is not much wrong with the inside works." The tendency to sit in judgment upon each other's motives is a very common fault, especially among young people. It crops up more frequently n the freedom of home intercourse than anywhere else, consequently that is just i the place where its first manifestations should be nipped in the bud. The charity that "thinketh no evil" is a rare but most desirable possession. (*The Brooklet.*) *Detraction*:—1. Each man's thoughts are a world to himself. We all of us have an interior world to govern, and he is the only king who knows how to rule his thoughts. We are very much influenced by external things, but our true character is found within. It is manufactured in the world of our thoughts, and there we must go to influence it. He whose energy covers his thoughts, covers the whole extent of self. 2. In some degree our thoughts are a more true measure

of ourselves than even our actions. Our thoughts are not under the control of human respect. No one knows anything about them. There are thousands of things which we are ashamed to say, or to do, which we are not ashamed to think. It is not easy for our thoughts to be ashamed of themselves. They have no witnesses but God. Religious motives can alone have a jurisdiction over them. 3. If a man habitually has kind thoughts of others, not because he happens to be of an easy-going disposition, but on supernatural motives, that is, as a result of grace, he is not far from being a saint. 4. Kind thoughts imply a great deal of thinking about others. This, in itself, is rare. But they imply also a great deal of thinking about others without the thoughts being judgments of their conduct, or criticisms. This is rarer still. Active-minded people are naturally the most prone to find fault, and such must, therefore, make kind thoughts a defence against self. By sweetening the fountain of their thoughts they will destroy the bitterness of their judgments. But kind thoughts imply a great nearness to, and a close contact with, God. Kind thinking is an especial attribute of God, because He is not extreme to mark what is done amiss: "God was in Christ reconciling the world unto Himself, not imputing their trespasses." 5. Nobody can judge men but God, and we can hardly obtain a higher or more reverent view of God than that which represents Him to us, as judging men with boundless charity. 6. The habit of judging others, that is, of thinking evil, requires a long process to eradicate it. We must concentrate ourselves upon it to keep it in check, and this check is to be found in kind interpretations in suspecting, not evil, but good motives. We must come to esteem very lightly our sharp eye for evil on which we perhaps prided ourselves as cleverness in detecting, or, as we called it, unmasking it. We forget that all this *may* be, that there is a terrible possibility, or even a probability of its being, a huge uncharitableness. No doubt knowledge of character may be a talent, but it is the hardest talent of all to manage. We are sure to continue to say clever or sharp things as long as we are by way of judging others. Sight is a great blessing, but there are times and places in which it is far more blessed not to see. Of course we are not to grow blind to evil, but we must grow to something higher and something truer than a quickness in detecting or suspecting evil, if we would have anything of that blessed "charity," that love which "thinketh no evil." 7. Have we not always found that, on the whole, our kind interpretations were truer than our harsh ones? What mistakes have we not made in judging others? But have they not almost always been on the side of harshness? We have roused, and perhaps given vent to our righteous indignation. All at once the whole matter is explained in some most simple way, and we are lost in astonishment that we should never have thought of it ourselves. On the other hand, how many times in life have we been wrong, when we put a kind construction on the conduct of others? 8. The practice of kind thoughts tells most decidedly on our spiritual life. It leads to great self-denial about our talents and influence. 9. Thinking no evil, that is, thinking kind thoughts, endows us with great facility in spiritual things. It opens and widens the paths of prayers. It enables us to find God easily, because God is Love. 10. Above all, it is one of the main helps to the complete government of the tongue. (*J. B. Wilkinson, M.A.*) *Charity opposed to censoriousness*:—I. THE NATURE OF CENSORIOUSNESS. It consists of a disposition to think evil with respect to—1. The state of others. It often shows itself in a disposition to think the worst of those about us, whether they are worldly men or Christians. 2. The qualities of others. It appears in a disposition to overlook their good qualities, or to make very little of them; or to make more of their ill qualities than is just; or to charge them with those ill qualities which they have not. 3. The actions or speech of others. This spirit discovers itself—(1) In judging them to be guilty of evil actions without any evidence that constrains them to such a judgment (1 Tim. vi. 4; Psa. xv. 1–3; Prov. xvii. 4). (2) In a disposition to put the worst constructions on their actions. But here it may be inquired, "Wherein lies the evil of judging ill of others, since it is not true that all judging ill of others is unlawful? And where are the lines to be drawn?" To this I reply, that there are persons appointed on purpose to be judges, in civil societies, and in Churches, and that particular persons, in their private judgments of others, are not obliged to divest themselves of reason, that they may thus judge well of all. And therefore we are not forbidden to judge all persons where there is plain and clear evidence that they are justly chargeable with evil. But the evil of that judging wherein censoriousness consists, lies—(*a*) In judging evil of others when evidence does not oblige to it, or in thinking ill of them when the case very well allows of thinking

well of them (Prov. xviii. 13). (*b*) In a well-pleasedness in judging ill of others. II. How A CENSORIOUS SPIRIT IS CONTRARY TO CHARITY. 1. It is contrary to love to our neighbour. (1) We see that persons are very backward to judge evil of themselves. And, therefore, if they loved their neighbour as themselves, love would have the same tendency with respect to him. (2) We see that persons are very backward to judge evil of those they love. (3) We see, also, universally that where hatred and ill-will towards others most prevail, there a censorious spirit most prevails. 2. A censorious spirit manifests a proud spirit. And this, the context declares, is contrary to the spirit of charity. Conclusion: This subject —1. Sternly reproves those who commonly take to themselves the liberty of speaking evil of others. How often does the Scripture condemn backbiting and evil-speaking! (Psa. l. 19, 20; Titus iii. 1, 2; 1 Pet. ii. 1; Psa. xv. 3). 2. Warns all against censoriousness, either by thinking or speaking evil of others, as they would be worthy of the name of Christians. (1) How often, when the truth comes fully out, do things appear far better concerning others than at first we were ready to judge. (2) How little occasion is there for us to pass our sentence on others. Our great concern is with ourselves (chap. iv. 5). (3) God has threatened, that if we are found censoriously judging and condemning others, we shall be condemned ourselves (Rom. ii. 3). (*Jon. Edwards.*) *Censoriousness*:—The character of Aunt Henderson in "Kitty Trevylyan" is a very suggestive and instructive one. Her conversation consisted chiefly in compassionate animadversions upon the infirmities of her neighbours. In this, of course, she was perfectly conscientious, thinking it a matter of much importance that we should observe the follies and errors of others, in order to learn wisdom and prudence from them. Now Aunt Henderson is scarcely an imaginative personage. The world is full of just such people, who seem to regard the rest of mankind as a set of defective specimens expressly designed to teach them moral perfection, just as children at school have ungrammatical sentences placed before them to teach them grammar. But I cannot help thinking, with Kitty, that the children may learn more from the correct sentences than from the incorrect, and that it is far more pleasant to have the beautiful right thing before one than the failure; nor can I believe, any more than she, that others are sent into the world to be a sort of example of error and imperfection, even to make Aunt Henderson and other conscientious people of the same kind quite perfect by the contrast. Aunt Henderson and her followers seem to be the very opposite of St. Paul's charity in this chapter; for they enjoy a sort of selfish gratification in the mistakes and misdoings of their neighbours, and dwell upon them with a malicious self-complacency of which they are scarcely conscious; while it is among the most conspicuous qualities of charity, and by no means the least beautiful of the portraiture, that she "taketh not account of evil" (R.V.). (*J. Cross, D.D.*) *Censorious judgment*:—Who is not acquainted with people who are expressing unfavourable opinions of others and, without any apparent concern about the consequences, look upon everybody with suspicion? and a very small circumstance is to them a sufficient indication of insincerity or wickedness. The soundness of your faith they question because you happen to differ with them in some unimportant matter of opinion. Your worship may be as hearty and as spiritual as their own; yet, because you do not conform perfectly to their ritual, you are denounced as a Romaniser or a schismatic. They judge all by their own standard, measure all by their own iron bedstead, and make no account of the modifying influences of education and society. Even the fatherly chastisements of Divine Providence they misinterpret; and, like Job's miserable comforters, pronounce the metal spurious because it has been submitted to the furnace. If the motive of an act is not perfectly obvious, they are apt to give it a bad construction, though a good one were quite as easy. A general remark is made in company, and some one present thinks it applicable to himself, and forthwith angrily appropriates it, though the speaker had no more thought of him than of Julius Cæsar. Absorbed in meditation or conversation, you unconsciously pass an acquaintance in the street without speaking to him, and the casual oversight is set down against you as an intentional incivility. I recollect once to have given lasting offence by failing to recognise on the instant an old friend whom I had not met for many years, though I was never in my life more innocent of unfriendly intention. On another occasion I incurred the displeasure of a lady by my inability to identify her behind a veil, which rendered her face as invisible as the moon in a total eclipse, and the crime I believe was never forgiven. Censorious people commonly see motes in others' eyes through beams in their own, and none are more to be suspected than those

who are always suspecting their neighbours. Their knowledge of human nature is obtained at home, and their fears of you are only the reflected images of their own evil hearts. They resemble the surly mastiff, that sidles growling toward the mirror, mistaking his own likeness for a foe. Full of evil surmisings, they cannot afford to suspend their judgment and wait for explanation or evidence; but, impelled by the bad spirit within them, they rush blindly to the bench and thunder forth their anathema against the supposed delinquent. How eagerly they take up an evil report, and how industriously they circulate it! Hearing a vague rumour, than which nothing is more uncertain in such a world as this, they believe without a particle of evidence, and never take the trouble to inquire into the grounds of the suspicion; but roll the delicious slander as a sweet morsel under their tongues, and feed on the imaginary imperfection of their neighbours with the zest of a vulture upon the slain. (*Ibid.*) *Charity thinketh no evil*:—This is not to say that love is blind to iniquity or slow, on occasion, to reprove it. The most scathing denunciation that ever was heard, "Woe unto you, scribes and Pharisees, hypocrites, how shall ye escape the damnation of hell!" fell from the lips of Incarnate Love. But love has nothing in common with a censorious spirit. Love puts the best construction on everything it sees. It thinketh no evil. Let us note some of the reasons why we should, as far as possible, speak well of our fellow-men. I. IT IS CHRISTLIKE. How sympathetic and gracious and helpful He ever was! He had a kind word for the magdalen, a pitying glance for the dying thief. II. CONSIDER OUR IGNORANCE. Who are we that we should assume to know what passes in a human breast? How little we understand the conditions, the environment, the sore temptations, of those who fall into sin! 1. Of justice we know little or nothing. Let us leave that to an omniscient God. Our function is with mercy. That falls measurably within our sphere of knowledge, and we are safe to administer it. III. WE WORK INCALCULABLE INJURY BY OUR UNCHARITABLE TREATMENT OF OTHERS. There are people who would not prick their neighbours with a bodkin, yet do not hesitate, as Swift says, to—

> "Convey a libel with a frown,
> And wink a reputation down."

They would not steal a farthing, but rob their neighbours without scruple of that which is better than life. It is related that when the martyr Taylor was dying at the stake one of the bystanders cast a flaming torch which struck his eyes and blinded them "and brake his face that the blood ran down his visage." This was base, cowardly, brutal beyond words. But it was not more base, more brutal, or more cowardly than to injure a man in his reputation, to put him to an open shame by blackening his honour. IV. WE LIVE IN GLASS HOUSES. We are none of us any better than the law requires, none of us any better than we ought to be. We have all sinned and come short of the Divine glory; and, strange to tell, the faults which we are most prone to criticise in others are those which are most deeply seated in ourselves. Tell me the general drift of a man's aspersions and I will show you his darling sin. It would be prudent in us all to take advantage of that provision which in courts of justice excuses a witness from testifying against a culprit when to do so would incriminate himself. It takes a rogue to catch a rogue. All captious criticism is in the nature of State's evidence. V. WE ARE ON OUR WAY TO JUDGMENT. And here we are making the rule which will apply to ourselves at that great day. "Judge not," said the Master, "that ye be not judged. For with what judgment," &c. The Moslems say that two spirits are set to guard the actions of every man. At night they fly up to heaven and report to the recording angel. The one says, "He hath wrought this good, O angel! Write it ten times!" The other says, "He hath wrought this evil; but forbear, O angel, yet seven hours, in order that he may repent!" It is true that God delighteth in mercy. But if we want it we must here accord it. VI. IN DEALING UNGRACIOUSLY WITH OTHERS WE LOSE THE BLESSED OPPORTUNITY OF KINDNESS. There is no telling what good may be done by a word of sympathy and helpfulness, one of those "words in due season" which are like apples of gold in pictures of silver. In the prison at New Bedford there is a man serving out a life sentence who some years ago had a strange experience. He had previously been regarded as one of the most desperate and dangerous inmates. He had planned outbreaks and mutinies, and been repeatedly punished in vain. His heart was full of bitterness. But one day in June a party of strangers came to visit the institution, an old man with several

ladies and one little girl. It happened that this prisoner had just been assigned for some misdemeanour to the menial task of scrubbing the corridor. The warden, leading the visitors about, saw him, sulky and morose, at the top of the stairway. "Jim," he called, "come and carry this little girl up." The convict scowled and hesitated. The little girl at the foot of the stairway held out her arms and said, "If you will, I'll kiss you." He looked at her seriously a moment, then slowly came down, and lifting her upon his shoulders as tenderly as any father could have done, carried her to the upper corridor. She raised her face. He gravely stooped and kissed it, then returned to his task. And they say at the New Bedford jail that he has never been the same man since that day. The kindness of that child in some way transformed his life. (*D. J. Burrell, D.D.*) *On candour*:—Religion and government are the two great foundations of order and comfort among mankind. Government restrains the crimes which would be subversive of society, secures the property, and defends the lives of its subjects. But the defect of government is, that human laws can extend no farther than to the actions of men. Religion supplies the insufficiency of law by striking at the root of those disorders which occasion so much misery in the world. Its professed scope is to regulate, not actions alone, but the temper and inclinations. By this means it ascends to the sources of conduct. We are led to this reflection by the description given in the context of charity, that great principle in the Christian system. He justly supposes, that, if the temper be duly regulated, propriety of action will follow, and good order take place in external behaviour. I. Let us consider WHAT THIS DESCRIPTION OF CHARITY IMPORTS. You will easily perceive that the expression in the text is not to be understood in a sense altogether unlimited; as if there were no occasion on which we are to think unfavourably of others. To view all the actions of men with the same degree of complacency would be contrary both to common understanding and to many express precepts of religion. Religion renders it our duty to abhor that which is evil. The virtue inculcated is that which is known by the name of candour. It is necessary to observe that the true candour is altogether different from that guarded, inoffensive language and that studied openness of behaviour which we so frequently meet with among men of the world. Smiling, very often, is the aspect, and smooth are the words, of those who inwardly are the most ready to think evil of others. That candour which is a Christian virtue consists not in fairness of speech, but in fairness of heart. It may want the blandishment of external courtesy, but supplies its place with generous liberality of sentiment. Its manners are unaffected, and its professions cordial. It is perfectly consistent with extensive knowledge of the world, and with due attention to our own safety. In that various intercourse which we are obliged to carry on with persons of every different character, suspicion, to a certain degree, is a necessary guard. It is only when it exceeds the bounds of prudent caution that it degenerates into vice. He makes allowance for the mixture of evil with good, which is to be found in every human character. He expects none to be faultless; and he is unwilling to believe that there is any without some commendable quality. In the midst of many defects he can discover a virtue. Under the influence of personal resentment he can be just to the merit of an enemy. He is not hasty to judge, and he requires full evidence before he will condemn. As long as an action can be ascribed to different motives, he holds it as no mark of sagacity to impute it always to the worst. Where there is just ground for doubt, he keeps his judgment undecided. When he must condemn, he condemns with regret. He listens calmly to the apology of the offender. From one wrong opinion he does not infer the subversion of all sound principles; nor from one bad action conclude that all regard to conscience is overthrown. He commiserates human frailty; and judges of others according to the principles by which he would think it reasonable that they should judge of him. In a word, he views men and actions in the clear sunshine of charity and good-nature, and not in that dark and sullen shade which jealousy and party-spirit throw over all characters. II. TO RECOMMEND, BY VARIOUS ARGUMENTS, THIS IMPORTANT BRANCH OF CHRISTIAN VIRTUE. 1. Let us begin with observing what a necessary requisite it is to the proper discharge of all the social duties. Accordingly, love, gentleness, meekness, and long-suffering are enumerated as distinguishing fruits of the Spirit of Christ. But it is impossible for such virtues to find place in a breast where the propensity to think evil of others is predominant. Charitable and candid thoughts of men are the necessary introduction to all good-will and kindness. They form, if we may speak so, the only climate in which love can grow up and flourish. A suspicious temper checks in the bud every

kind affection. It hardens the heart, and estranges man from man. It connects humanity with piety. For he who is not given to think evil of his fellow-creatures, will not be ready to censure the dispensations of his Creator. Whereas the same turn of mind which renders one jealous and unjust towards men, will incline him to be querulous and impious towards God. 2. In the second place, as a suspicious uncharitable spirit is inconsistent with all social virtue and happiness, so, in itself, it is unreasonable and unjust. In order to form sound opinions concerning characters and actions, two things are especially requisite, information and impartiality. But such as are most forward to decide unfavourably are destitute of both. Instead of possessing, or even requiring, full information, the grounds on which they proceed are frequently the most slight and frivolous. Nothing can be more contrary both to equity and to sound reason than such precipitate judgments. The motives of the actor may have been entirely different from those which you ascribe to him; and, where you suppose him impelled by bad design, he may have been prompted by conscience and mistaken principle. Admitting the action to have been in every view criminal, he may have been hurried into it through inadvertency and surprise. He may have sincerely repented; and the virtuous principle may have now regained its full vigour. No error is more palpable than to look for uniformity from human nature, though it is commonly on the supposition of it that our general conclusions concerning character are formed. Mankind are consistent neither in good nor in evil. In the present state of frailty all is mixed and blended. The strongest contrarieties of piety and hypocrisy, of generosity and avarice, of truth and duplicity, often meet in one character. There are few cases in which we have ground to conclude that all goodness is lost. Placed, then, in a situation of so much uncertainty and darkness, where our knowledge of the hearts and characters of men is so limited, and our judgments concerning them are so apt to err, what a continual call do we receive for candour! 3. In the third place, what the sources are of those severe and uncharitable opinions which we are so ready to form. Were the mind altogether free from prepossession and bias, it might avail itself to more advantage of the scanty knowledge which it possesses. It is one of the misfortunes of our present situation that some of the good dispositions of human nature are apt to betray us into frailties and vices. Thus it often happens that the laudable attachment which we contract to the country or the church to which we belong, or to some political denomination under which we class ourselves, both confines our affections within too narrow a sphere, and gives rise to violent prejudices against such as come under an opposite description. Not contented with being in the right ourselves, we must find all others in the wrong. They rashly extend to every individual the severe opinion which they have unwarrantably conceived of a whole body. Was there ever any great community so corrupt as not to include within it individuals of real worth? Besides prepossessions of this nature, which sometimes mislead the honest mind, there are other, and much more culpable, causes of uncharitable judgment. Pride is hurt and wounded by every excellence in which it can claim no share; and, from eagerness to discover a blemish, rests upon the slightest appearance of one, as a satisfying proof. When rivalry and competition concur with pride, our desire to espy defects increases, and, by consequence, the grounds of censure multiply. Where no opposition of interests takes place, envy has too much influence in warping the judgment of many. A person of low and base mind naturally imputes to others the sentiments which he finds congenial to himself. 4. In the fourth place, that suitable to the sources whence a jealous and suspicious temper proceeds, are the effects which it produces in the world, the crimes and mischiefs with which it fills society. It possesses this unhappy distinction beyond the other failings of the human heart, that while it impels men to violent deeds, it justifies to their own apprehension the excesses which they commit. Amidst the uproar of other bad passions, conscience acts as a restraining power. As soon as the tumult subsides, remorse exerts its influence, and renders the sinner sensible of the evil which he has done. But the uncharitable man is unfortunately set loose from any such check or control. Through the infatuation of prejudice, his judgment is perverted; conscience is misled. The first-fruits of an evil-thinking spirit are calumny and detraction, by which society is so often embroiled, and men are set at variance with one another. But, did it proceed no farther than censorious speech, the mischief would be less. Much greater and more serious evils frequently ensue. What direful effects, for instance, have often flowed from rash and ill-founded jealousy in private life! In public life, how often have

kingdoms been shaken with all the violence of war and rebellion, from the unjust suspicions which subjects had conceived of their rulers; or the rash jealousy which princes had entertained of their people! But it is in religious dissensions chiefly that the mischievous power of uncharitable prejudice has displayed its full atrocity. Let us attend particularly to one awful instance of the guilt which men may contract, and of the ruin which they may bring upon themselves, through the want of fairness and candour. The nation of the Jews were almost noted for a narrow and uncharitable spirit. When John the Baptist and our blessed Lord appeared among them, because the former was austere in his temper, and retired in his life, they pronounced of him that he had an evil spirit; and because the latter was open and sociable in His manners, they held Him to be destitute of that sanctity which became a prophet. Their prejudice against our Lord took its first rise from a most frivolous and contemptible cause. "Is not this the son of the carpenter? Can any good thing come out of Nazareth? 5. In the fifth place, as a suspicious spirit is the source of so many crimes and calamities in the world, so it is the spring of certain misery to the person who indulges it. His friends will be few; and small will be his comfort in those whom he possesses. Believing others to be his enemies, he will of course make them such. So numerous and great are the evils arising from a suspicious disposition, that of the two extremes it is more eligible to expose ourselves to occasional disadvantage from thinking too well of others, than to suffer continual misery by thinking always ill of them. It is better to be sometimes imposed upon than never to trust. Safety is purchased at too dear a rate when, in order to secure it, we are obliged to be always clad in armour, and to live in perpetual hostility with our fellows. This is, for the sake of living, to deprive ourselves of the comfort of life. The man of candour enjoys his situation, whatever it is, with cheerfulness and peace. 6. In the sixth place, that there is nothing which exposes men in a more marked and direct manner to the displeasure of the Almighty than a malignant and censorious spirit. I insist not now on the general denunciations of Divine wrath against malice and hatred. Let us only consider under what particular description the Spirit of God brings this crime of uncharitable judgment. It is declared to be an impious invasion of the prerogative of God, to whom alone it belongs to search all hearts, and to determine concerning all characters. On the whole, it clearly appears that no part of the government of temper deserves attention more than to keep our minds pure from uncharitable prejudices, and open to candour and humanity in judging of others. The worst consequences, both to ourselves and to society, follow from the opposite spirit. Let us beware of encouraging a habit of suspicions, by forming too severe and harsh opinions concerning human nature in general. Darkened as the Divine image now is among mankind, it is not wholly effaced. Much piety and goodness may lie hidden in hearts that are unknown to us. Vice is glaring and loud. The crimes of the wicked make a noise in the world, and alarm society. True worth is retired and modest, and requires particular situations to bring it forth to public notice. The aged and the unfortunate, who have toiled through an unsuccessful life with long experience of the falsehood and fraud of evil men, are apt to be the most severe in the opinions which they entertain of others. For such, their circumstances may be allowed to form some degree of apology. (*H. Blair, D.D.*) *Censorious judgments—their evil effects*:—As the magicians of Egypt, it is said, imitated Moses and Aaron in turning their rods into serpents, but were not able to turn the serpents again into rods, so a censorious spirit can make an evil thing out of a good, but cannot recover the good again out of the evil. It can make an honest man look like a villain, a sober man like a drunkard, a modest man like a libertine, a devout man like a hypocrite; but what power has it to revive the fair fame it has blasted, and undo the terrible mischief it has done? The poison once poured upon the mind can never be recalled. Your evil surmise is readily received by others as censorious as yourself; your whispered suspicion is taken up by a hundred willing tongues, and confirmed and magnified by a thousand more, till it becomes a common report which no one dares to doubt; but when, convinced of your error and sorry for your imprudence, you wish to retract or modify your statement, you speak to averted ears and minds already prejudiced. The remedy comes too late; the poison has done its work. You have made the serpent; you cannot remake the rod. (*Ibid.*)

Ver. 6. **Rejoiceth not in iniquity, but rejoiceth in the truth.**—*Charity cannot rejoice in iniquity, but must rejoice in the truth*:—I. INIQUITY expresses **unevenness**

or inequality—a want of rectitude or moral principle. In its largest comprehension, as here used by St. Paul, it is the great falsehood brought in by the father of lies, antagonising the goodness of the Creator, and working infinite evil to His creatures. Warring against the love of God, it tends to subvert His authority and spread disorder and anarchy throughout His empire. How, then, can charity rejoice in iniquity? Desiring the welfare of an intelligent universe, how can she rejoice in that which must result only in wretchedness and ruin? II. THE TRUTH is the exact opposite of iniquity, and therefore the legitimate object of charity's rejoicing. It indicates that which is fixed, settled, solid, certain, constant, according to fact or reality, to be confidently believed and relied upon. The truth by pre-eminence is God's gracious revelation to man contained in His written Word. The truth in human practice and human character is conformity of heart and life to the principles and requirements of that revelation. (*J. Cross, D.D.*) *The purity of love*:—I. IT HAS NO PLEASURE IN SIN. 1. In the commission of it. 2. In the contemplation of it in others. 3. In the sufferings it occasions. II. ITS JOY IS IN THE TRUTH (righteousness). 1. In the practice of it. 2. In the triumph of it. 3. The effects of it. (*J. Lyth, D.D.*) *Rejoicing in iniquity*:—Some are never content till they have arrested somebody's career of usefulness or honourable success, or cast a blight over some unblemished reputation, or marred the peace of some harmonious family, or inflicted a wound upon some unsuspecting heart. For these ends they pry into your business matters, your social relations, your domestic concerns, the sacred privacy of your chambers, with a diligence worthy of the highest virtue, and an impertinence not unworthy of the lowest vice. They whisper a scandalous surmise, and enjoin the strictest secrecy, well knowing that they are giving it to every bird of the air, and sowing it broadcast on the winds of heaven. With a baseness of which Satan himself might be ashamed, they write an anonymous letter, rank with the poison of false kindness; making the postmaster an unconscious partner in their despicable enterprise, and converting the ever-welcome letter-carrier at your door into a messenger of hell. In their cowardly ambuscade they sit concealed, and by proxy play their masked batteries upon their victim, who knows not whither to turn, nor which way to escape, nor whose the hand that wounds him. With what a fiendish satisfaction do they enjoy the mischief they have done! with what an under-chuckle of infernal glee watch the writhings of the anguish they have caused. The Comanche is more humane in his warfare; the rattlesnake is more honourable in its attack. Such a one could laugh at chains, dance in dungeons, jest over guillotines, amuse himself with inquisitorial engines, enjoy his orgies on battle-fields reeking with blood, and with his boon companions—as my own eyes have seen—make a gambling-table of his brother's grave! He could trifle at the death-bed of a Paine or a Voltaire, frolic merrily around the Saviour's Cross, and find his sweetest music in the dirge of ruined souls. (*J. Cross, D.D.*) *Delighting in the defective*:—Erasmus tells of one who collected all the lame and defective verses in Homer's works, but passed over all that were excellent. So these, if they can spy anything defective and evil, they observe it, and gather all they can together, but will take no notice of that which is good and praiseworthy; like the kite who flies over the fair meadows and flowers, and lights only upon the carrion, or like flies that love only to be upon the sore, galled places of the horse's back. (*Jeremiah Burroughs.*) *Rejoicing with the truth*:—The gospel is the truth of God because it is the absolute wisdom, the Divine philosophy, of which all the efforts of the human intellect, and all the partial lights that had broken from heaven, were but the dawn (*cf.* Gal. ii. 5; Eph. i. 13; 3 John 3; all an echo of John xiv. 6). This revelation of God bursts upon man with the fulness of joy. The Son of Man Himself has been anointed with the oil of gladness above His fellows, and He appoints also unto the mourner beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Abraham saw the day of Christ and was glad. The gladness of the early Church attracted the notice of the historian (Acts ii. 46). We may conjecture that it was her joy that created song and broke forth even in ecstatic utterance. Who is not struck with the profound sadness of the later paganism of Greece and Rome? A Christian apostle alone can address to his readers without irony the exhortation to "rejoice evermore." In this hymn to love St. Paul personifies the gospel, and represents it as rejoicing. The truth rejoices in its power to create love; for as Augustine says, "the victory of truth is love." Then love created by the truth rejoices in the loveliness of the truth and rejoices with the truth in its love creating energy. It is the joy of the shepherd when he has found the lost sheep; the joy of the father when the prodigal has

returned; of holy angels and of God over one sinner that repenteth. (*Principal Edwards.*) *Rejoicing with the truth:*—Charity does not only rejoice in the possession of truth, for that would be selfishness, but rejoices with it whenever she finds it in others. Possessing the whole truth herself, and yet being too humble and too loving to be arrogant in the possession of it, she rejoices as a part of herself, as it were very grains of truth in masses of error, by attracting them to herself by the truth which they hold, or seem to hold, or that remnant of a righteousness, which is, or seems to be, still left in them: remnants of righteousness even in the life of the unrighteous. Just as a magnet draws to itself grains of true metal out of a mass of sand, so she draws others to the whole truth. (*J. B. Wilkinson, B.A.*) *True grace in the heart tends to holy practice in the life:*—Negatively, the apostle declares that charity is opposed to all wickedness, or evil practice; and, positively, that it tends to all righteousness, or holy practice. I. SOME ARGUMENTS IN SUPPORT OF THE DOCTRINE. 1. Holy practice is the aim of that eternal election which is the first ground of the bestowment of all true grace (Eph. i. 4, ii. 10; John xv. 16). 2. That redemption, by which grace is purchased, is to the same end (John xvii. 19; Col. i. 21, 22; Titus ii. 14). 3. That saving conversion in which grace is commenced in the soul is to the same end (Eph. ii. 10; 1 Thess. iv. 7). 4. That spiritual knowledge and understanding, which are the inward attendants of all true grace in the heart, tend to holy practice. 5. From the more immediate consideration of the principle of grace itself, from which the same will be seen. And here—(1) Because the faculty which is the immediate seat of it is the faculty of the will, which is the faculty that commands all a man's actions and practice. The will is the fountain of the practice, as truly as the head of a spring is the fountain of the stream that flows from it. (2) It is the definition of grace, that it is a principle of holy action. What is grace but a principle of holiness in the heart? And if grace be a principle, what is it a principle of, but of action? (3) The nature of a principle of grace is to be a vital principle. (4) Grace is an exceedingly powerful principle (2 Tim. iii. 5). II. THE TRUTH OF THE DOCTRINE WITH RESPECT TO THE PARTICULAR CHRISTIAN GRACES. This is the case—1. With respect to a true and saving faith in the Lord Jesus Christ (1 Gal. v. 6; James ii. 18). (1) The conviction of the understanding and judgment, which is implied in saving faith, tends to holy practice. If men are really convinced of the truth of the things they are told in the gospel, about salvation and an eternal world, it will act in such a manner as will tend to their obtaining this salvation. (2) So does that act of the will which there is in saving faith. He that, by the act of his will, does truly accept of Christ as a Saviour, accepts of Him as a Saviour from sin, and not merely from the punishment of sin. (3) So does all true trust in God. And herein a true trust differs from all false trust. A trust in God in the way of negligence, is what in Scripture is called tempting God; and a trust in Him in the way of sin, is what is called presumption, which is a thing terribly threatened in His Word. But he that truly and rightly trusts in God, trusts in Him in the way of diligence and holiness. 2. All true love to God. Love to our fellow-creatures always influences us in our actions. He that loves money is influenced in his practice by that love, and kept by it in the continual pursuit of wealth. And so he that truly loves God is also influenced by that love in his practice. 3. All true repentance. In the original, the word signifies a change of the mind; and men are said to repent of sin when they change their minds with respect to it. 4. All true humility. He that is sensible of his own unworthiness, will be disposed, by a sense of it, to carry himself accordingly both before God and man. 5. All true fear of God, which is a holy solicitude or dread lest we should offend God by sinning against Him. 6. The spirit of thankfulness, and praise, which leads us to render again according to the benefits received. 7. Christian weanedness from the world, and heavenly-mindedness. 8. The spirit of Christian love to men. If the spirit of love to man be sincere, it will tend to the practice and deeds of love (Rom. xiii. 9, 10). 9. A true and gracious hope. A false hope tends to licentiousness—to encourage men in their sinful desires and lusts, and to flatter and embolden them even when they are in the way of evil. But a true hope tends to stir men up to holiness of life, to awaken them to duty, and to make them more careful to avoid sin, and more diligent in serving God (1 John iii. 3). Conclusion: 1. We may see one main reason why Christian practice and good works are so abundantly insisted on in the Scriptures as an evidence of sincerity in grace (Matt. vii. 16-20; John xiv. 21-24; Eph. v. 5, 6). 2. In view of this subject, let all examine themselves, whether their grace is real and sincere. (1) Has your

supposed grace such influence as to render those things in which you have failed of holy practice, loathsome, grievous and humbling to you? (2) Do you carry about with you, habitually a dread of sin (Gen. xxxix. 9)? (3) Are you sensible of the beauty and pleasantness of the ways of holy practice? (4) Do you find that you do particularly esteem and delight in those practices that may, by way of eminence, be called Christian practices, in distinction from mere worldly morality? (5) Do you hunger and thirst after a holy practice? (6) Do you make a business of endeavouring to live holily, and as God would have you, in all respects? (7) Do you greatly desire that you may know all that is your duty? (*Jon. Edwards.*)

Charity rejoicing with truth:—There is a bold double personification—Charity is one person; Truth is another. Truth is rejoicing, and charity, or Christian love, rejoices with her. Truth is by definition reality, or the thing that is; and for St. Paul the sum of all reality, the embodiment of all that is, the revelation of God in Christ. Moral truth, intellectual truth, all meet and harmonise in truth revealed. There is nothing in nature, there is nothing in thought, there is nothing in virtue outside and apart from Him who calls Himself in so many words "the Way, the Truth, and the Life." "Charity rejoiceth not at iniquity, but rejoiceth with the truth." It is not needful to dwell at any length on the negative statement, "Charity rejoiceth not at iniquity." It can be no charity to take pleasure in unrighteousness. St. Paul makes it the very climax of wickedness to do so. But there are, at least, two cautions on this subject which ought never to be left unspoken. Records of crime solemnly judged, and terribly punished, if in any sense capable of corrupting us, carry with them their formidable lessons of consequence and of retribution. Even these, in all journals fit for circulation, are records not of offensive particulars, but of reserved and reticent generalities. What shall we say, then, of fictitious narratives of vice, vulgar or fashionable, of tales of which the very point of interest lies in their immorality, of novels presupposing and taking for granted a state of opinion in which profligacy is the rule, and virtue is the exception, in which modesty is made silly and ridiculous, and vice interesting, heroic, and charitable? Can any reprobation be too strong for the writers of such fiction, or any prohibition be too positive of its tolerance in Christian homes? The second caution needs to be spoken. Take heed how ye hear, and how ye read, in what spirit you look upon the crimes and vices of the sinful, what mind and heart you bring to the contemplation, whether it be the "considering thyself lest thou also be tempted," or the proud feeling which thanks God that he (the beholder) is not as other men are; whether it be the wicked sympathy which gloats over the sin, or the Christian which bewails and weeps over the sinner. "Charity rejoiceth not in iniquity, but rejoiceth with the truth." Other texts tell, as we have seen, of the struggles and hardships here below, of the truth which is the gospel. This one passage, perhaps, almost alone tells of its joys. Then truth sometimes rejoices. It is a delightful thought. Let us give it room. Have we seen no triumphs of the gospel? By the nature of the case they will come, on different evidence than that by which the victories of earthly conquerors are decided. There will be no assaults, no bombardments, no smoking ruins, and no blood-stained battle-fields to show where the gospel has taken an onward step towards that universal reign which is not the dream nor the vision, but the sure word of prophecy for the Christian. And yet the gospel triumphs have not been few. Traceable directly to the influence, slow, but sure, of Christian principles—of principles which had no place and no existence until Christ died—there have been such results as these: the elevation of women; the emancipation of the slave; the higher conception of the sanctity of life, whether shown in the diminution and greater mercifulness of war, or shown in the mitigation of a Draconic statute-book; the amelioration of the lot of the pauper, the lunatic, the prisoner, and the captive; the institution of hospitals for every form of disease, and associations for every enterprise of benevolence; the advance, let none gainsay it, of public opinion in its estimate of honour, humanity, and virtue; the improvement of habits, domestic and national; and the gracious and generous sacrifices by which education has become the enthusiasm of senate and people—its promotion recognised as a primary duty; its condition made a very test of a standing or falling State. Surely all these things, and a thousand others not included in that enumeration, show that the truth has rejoiced, and charity has rejoiced with her. But it is, no doubt, in her more thorough and more secret workings that the words of the text are more strikingly justified. It is but a tentative and distant approach that we can make to St. Paul's feeling, while we speak only of the triumphs of the gospel in a wide field and on a large scale. It is in the individual

life that truth exercises the most salutary and saving of her influences. It is there that the light is kindled that is to shine before men to the Father's glory. Oh! it is not by magnificent attempts of a feeble or shallow conviction, aiming at great things in proportion to its neglect of the smaller, that the real cause of the real gospel is promoted, and made honourable. (*Dean Vaughan.*)

Ver. 7. Beareth . . . believeth . . . hopeth . . . endureth all things.—*Love's labours*:—Notice—I. THE MULTITUDE OF LOVE'S DIFFICULTIES. 1. The difficulties of love are many, for the apostle sets forth the opposing armies as four times "all things." You will have to contend with "all things"—(1) Within yourself. Nothing in your original nature will help you. God has put within you a new life, but the old life seeks to smother it. (2) In the persons whom you are called upon to love. The best of the saints will try your patience; and as for the ungodly, everything in them will oppose the drawings of your love. (3) In the world, for the world lieth in the wicked one, and all its forces run against love. (4) In hell. The prince of the power of the air leads the van, and the host of fallen spirits eagerly follow him. Speak of crusades against the Paynim, what a crusade is this against hate and evil! Yet we shrink not from the fray. 2. Though love has many difficulties, it overcomes them all, and that four times. (1) By patience, which "beareth all things." Let the injury be inflicted, we will forgive it. (2) By faith: we trust in Christ, and look for Divine succour, and so we "believe all things." (3) By hope: we rest in expectation that gentleness will win, and that long-suffering will wear out malice. (4) By perseverance: we abide faithful to our resolve to love, we will not be irritated into unkindness. Baffled often, love "endureth all things." 3. Love conquers on all four sides. Love makes a hollow square. (1) Does God seem to smite love with afflictions? She "beareth all things." (2) Do her fellow Christians treat her ill? She believes everything that is good about them, and nothing that is injurious. (3) Do the wicked rise against her? She hopes that yet they may be brought to a better mind. (4) Do all her spiritual foes attack her with temptations and insinuations? She turneth patience against them, and by God's grace "endureth all things." 4. Love conquers in all stages of her life. (1) She begins in conversion, and the powers of evil are at once aroused to seek her destruction. Then she "beareth all things." (2) She gathers strength, and "believing all things," confesses her faith, and her fellow Christians are confirmed. (3) Advancing a little farther, though often disappointed, she "hopes all things." (4) And when infirmities and old age come, and she can do little else but sit still, she still perseveres, and accepts even death without complaining, for love "endureth all things." II. THE TRIUMPH OF LOVE'S LABOUR. Her labours are fourfold. 1. In bearing all things. "Bear" might be translated "cover." The two ideas may be blended, however. Love bears all things in silence, concealing injuries as much as possible even from herself. (1) Think of this word "covers." (*a*) In reference to the brethren. It is not honourable to men or women to be common informers. Love stands in the presence of a fault, with a finger on her lip. She imitates the pearl oyster. A hurtful particle intrudes itself and, unable to eject the evil, it covers it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl. I would desire to keep ready for my fellow Christians a bath of silver, in which I could electroplate all their mistakes into occasions for love. As the dripping well covers with its own deposit all that is placed within its drip, so would love cover all within its range with love, thus turning even curses into blessings. (*b*) As to "bearing all," apply the text mainly to trials in dealing with the unconverted. Ignore any repulsiveness that there may be in them. Bear with their ignorance of the gospel, their hardness of heart, and their jests. Would you see the perfection of the charity that beareth all things? Behold your Divine Lord. Oh, what He has covered! 2. In believing all things. In reference—(1) To our fellow Christians. True love believes good of others as long as it can, and when it is forced to fear that wrong has been done, gives the accused the benefit of many a doubt. When the thing is too clear, love says, "Yes, but the friend must have been under very strong temptation," or else that the good man must have been mistaken. Love's blind eye is to the fault, and her bright is for the excellence. It is said that once, in the streets of Jerusalem, there lay a dead dog, and every one reviled it. One spoke of its currish breed, another of its lean and ugly form, &c.; but one passed by who said, "What white teeth it has!" Men said, as He went on His way, "That is Jesus of Nazareth." Surely it is ever

our Lord's way to see good points wherever He can. (2) To the unconverted. She does not believe that they are converted, but she believes that their conversion is possible, and expects that the word she speaks will be God's instrument of salvation. Do you want a model of this? Look to your Divine Master once again. He had no faith in man's goodness, for "He knew what was in man"; but He had great faith in what could be done in men and for them, and for the joy that was set before Him in this He endured the Cross, despising the shame. 3. In "hoping all things." Love never despairs. (1) Hope all things about your brethren, and if you should be forced to see sad signs in them, yet, remember that some of the brightest believers have had their faults. Remember yourself, lest you also be tempted. (2) As to the unconverted, you will never do anything with them unless you hope great things about them. When the good Samaritan found the poor man half dead, if he had not hoped about him he would never have poured in the oil and the wine, but would have left him there to die. Would you see a model of this? Our blessed Lord despaired of none, but went after those whom others would have given up. 4. In enduring all things. This is perhaps the hardest work of all, for many people can be affectionate and patient for a time, but the task is to hold on year after year. In reference—(1) To our fellow Christians, love holds out under all rebuffs. If your brethren are angry without a cause, be sorry for them, but do not let them conquer you by driving you into a bad temper. (2) To the unconverted. Our Lord said, "I will make you fishers of men." If you go out fishing for souls you will have to endure all things, for some whom you have been seeking for a long time will grow worse instead of better. III. THE SOURCES OF LOVE'S ENERGY. Love's art is learned at no other school but at the feet of Jesus, where the Spirit of love doth rest on those who learn of Him. Love wins these victories, for—1. It is her nature. The nature of love is self-sacrifice. 2. She has four companions. Tenderness that "beareth all things"; faith that "believeth all things"; hope and patience which "endureth all things." 3. She seeks her life from Christ. Love can bear, believe, hope, and endure because Christ has borne, believed, and hoped, and endured for her. (*C. H. Spurgeon.*) *The wide scope of love*:—Grief is near-sighted, and holds its trouble close up, but love is long-sighted, and takes the events of life, and looks at them in all points of view, and sees how they look against the east, and how against the west, how toward the north, and how toward the south, how above and how below, how against one background, and how against another. Love looks upon a thing all around, in its germs and in its fruits, in its presence and in its coming. It sympathises not with the limitation of grief, but with the largeness of that love of humanity which is in every event. (*H. W. Beecher.*) *The magnanimity of love*:—I. BEARETH (covereth) ALL THINGS—with a mantle of charity—as far as circumstances will admit. II. BELIEVETH ALL THINGS. 1. To the advantage of its neighbour. 2. Until convinced by the clearest evidence. III. HOPETH ALL THINGS. 1. Good of others. 2. Or that can possibly alleviate the wrong. 3. Or contribute to its amendment. IV. ENDURETH ALL THINGS when there is no relief. 1. Without a murmur. 2. Without resentment. 3. Without reproach. (*J. Lyth, D.D.*) *Charity beareth all things*:—The real meaning of the word is "concealeth." It does the very thing which it is always asking God to do, hides its face from, and shuts its eyes to, the sins of others. It is charity which applies to itself what it asks of God in the *Miserere*, and in the *De profundis*. It turns away its face from the sins of others, and in that deep of God's love it buries and conceals them. 1. It is terrible to think what a keen eye we have for each other's faults. It is sad to think how clever we are at ferreting them out, either for our own or for our neighbour's amusement. Even the dead are sometimes not suffered to rest unmolested in their graves. True it is that they are out of the reach of the tongue of slander or uncharitableness, but the sin is not the less great for all that. 2. Now charity, so far from injuring the reputation of any person by exposing their faults, not only conceals them, but protects these very persons, and interposes a shield, as it were, between them and the attack of their enemies. The very meaning of the word protect is to hide or conceal, by interposing some object between one who would seek to injure another. No doubt, from time to time, cases will arise where faults have to be brought to light and plainly told. But we must make quite sure that it is our business to find them out, and when we do speak, to be careful that we are not gratifying any prejudice of our own. 3. But to bear all things, in the sense of concealing the faults of others, is indeed to have a Christ-like spirit. It is to resemble Him very closely. It is to walk very

closely in His loving footsteps. When need arose our gentle Lord was stern and strong in His reproofs. But how often He passes over faults! How ready He is to make excuses for or to conceal or hide them! Let two instances alone suffice: first, in the case of the woman taken in the deadliest of deadly sins. Then, again, on the Cross. (*J. B. Wilkinson, M.A.*) *Charity willing to undergo all sufferings in the way of duty*:—I. EXPLAIN THE DOCTRINE. It implies that those that have Christian love—1. Are willing not only to do, but also to suffer, for Christ (Luke xiv. 27). 2. Have the spirit to undergo all the sufferings to which their duty to Christ may expose them. They are willing to undergo all sufferings—(1) Of all kinds. (*a*) Reproach and contempt (2 Cor. xii. 10). (*b*) Hatred and ill-will (Matt. x. 22). (*c*) Losses in their outward possessions (Phil. iii. 8); in their ease and comfort (2 Cor. vi. 4, 5). (*d*) Persecution (Heb. xi. 35, 36); (*e*) Death itself (Matt. x. 39). (2) Of all degrees, like pure gold, that will bear the trial of the hottest furnace. II. SOME REASON OR PROOF OF THE DOCTRINE. 1. If we have not such a spirit, it is an evidence that we have never given ourselves unreservedly to Christ. It is necessary to our being Christians that we should give ourselves to Him, wholly, only, and for ever. 2. They that are truly Christians, so fear God, that His displeasure is far more terrible than all earthly afflictions and sufferings. 3. They that are truly Christians, have that faith whereby they see that which is more than sufficient to make up for the greatest sufferings (2 Cor. iv. 17; Heb. xi. 24–26). 4. If we are not willing to close with religion, notwithstanding all the difficulties attending it, we shall be overwhelmed with shame at last (Luke xiv. 28–33). 5. Without this spirit which the text implies, we cannot be said to forsake all for Christ. If there be any one kind or degree of temporal suffering that we have not a spirit to undergo for Christ, then there is something that we do not forsake for Him (Luke xiv. 26, &c.). 6. Without this spirit we cannot be said to deny ourselves in the sense in which the Scriptures require us to do it (Matt. xvi. 24, 25). 7. It is the character of all the true followers of Christ that they follow Him in all things. 8. It is the character of true Christians that they overcome the world (1 John v. 4). 9. The sufferings in the way of duty are often, in the Bible, called temptations or trials, because by them God tries the sincerity of our characters as Christians (1 Pet. i. 6, 7; iv. 12, 13). Conclusion: 1. How happy those persons are represented in the Scriptures to be who have a spirit to suffer, and do actually suffer, for Christ (Matt. v. 10–12). 2. What glorious rewards God has promised hereafter to bestow on those that do willingly suffer for Christ (Matt. xix. 29; 2 Tim. ii. 11, 12). 3. How the Scriptures abound with blessed examples of those that have suffered for Christ's sake! (*Jon. Edwards.*) *Charity believeth all things*:—Go tell a mother of the faults of her absent son. You must adduce the clearest evidence before she will yield her reluctant credence; and even then it is not yielded without many misgivings and conjectural qualifications in favour of her child. She demands whether you yourself witnessed the things of which you speak, or whether your informant were a truthful and unprejudiced person, or whether the report may not have originated in some unfriendly motive, or whether there be not some circumstance in connection with the facts that would give them a different aspect, or whether after all it were not some other child instead of her own. Rather than credit the report of her darling's culpability, she would believe a dozen persons in error, or even guilty of malicious falsehood. But, on the other hand, tell her of the good and noble conduct of her boy; unexceptional deportment, his studious habits and proficiency in learning; and instantly you see the glad conviction beaming in her eye, and mantling all her features with sunny joy; and perhaps she adduces many confirmations of your encomium, and tells you the finest things concerning her son, and expatiates enthusiastically upon his rare and noble qualities. What is it but love that renders her so incredulous to what is said against him, and so ready to receive without abatement or qualification all that is uttered in his praise? And Christian love, operating in another sphere, differs nothing in this respect from natural maternal affection, powerfully inclining the heart to faith in the moral excellence of its object. The apostle tells us that "faith worketh by love"; is it not equally true that love worketh by faith? (*J. Cross, D.D.*) *Charity believeth all things*:—If we really love a person we implicitly trust him. So, and in a far higher degree, if we really love God we cannot but believe in Him. True it is that the actions of our friends often perplex us, and even distress, but for all that we do not lose our love for them, and if our love be a rightly founded love, we do not lose our confidence in them. So must it

be with God and us, our love and trust in Him must be so implicit and so unquestioning, that we must be ready with Job to say, "Though He slay me, yet will I trust Him." It is just the want of this child-like trustful faith which makes us suspicious about our fellow-men, and which, at the same time, makes us cold and incredulous, or unbelieving in our religion. On the one hand we are always afraid of being imposed upon or unduly influenced, on the other we are afraid of believing too much, and so we are apt to be reserved, to hold back coldly, not only from our fellow-men, but from God. Limits, and rightly there must be somewhere, but to believe too much is always safer than to believe too little: and probably to be imposed upon many times is safer and more charitable than to hold back once when we ought to go forward. (*J. B. Wilkinson, M.A.*) *The faith of love:*—I. OPERATES IN MANIFOLD DIRECTIONS. 1. There is a sense in which it finds exercise towards God. The heart that loves God is not tormented with the mysteries of His Providence. The lips of love say, "Shall not the Judge of all the earth do right?" In the midst of inscrutable events in individual or national life, the filial child of God "believeth all things" about His wisdom and love. 2. It finds frequent exercise in relation to the imperfections of friendship. Often in social life there is need for the best construction to be put upon some word or some action. Love so believes in the beloved that it eagerly puts that construction. 3. It finds exercise in relation to mankind generally. With the true "enthusiasm of humanity," its views of men, its interpretations of men are inspired by a faith it is very unwilling to forego. And thus, as long and as far as possible, it "believeth all things." II. IS AN UNSPEAKABLE GAIN TO MEN. For who cannot see that to have—1. Unbroken repose in God's government. 2. Ungrudging trust in friendship, and—3. Unfaltering belief in humanity, exerts the highest influences on—(1) Piety. (2) Philanthropy? (*U. R. Thomas.*) *All the graces of Christianity connected:*—I. THE MANNER IN WHICH THEY ARE CONNECTED. 1. They always go together. Where there is one, there are all, and where one is wanting, all are wanting. 2. They depend upon one another. One cannot be without the others. To deny one would in effect be to deny another, and so all. 3. They are, in some respects, implied one in another. Thus, *e.g.*, humility is implied in faith, &c. II. SOME REASONS OF THEIR BEING THUS CONNECTED AND DEPENDENT. 1. They are all from the same source (chap. xii. 4, 6). 2. They are all communicated in the same work of the Spirit, namely, conversion. There is not one conversion of the soul to faith, and another conversion to love, &c. 3. That they all have the same root and foundation, namely, the knowledge of God's excellence (Psa. ix. 10; 1 John iii. 6, iv. 7). 4. That they all have the same rule, namely, the law of God (James ii. 10, 11). 5. They have the same end, viz., God. 6. They are alike related to one and the same grace, namely, charity, or Divine love, as the sum of them all. Conclusion: 1. The subject may aid us to understand in what sense old things are said to be done away, and all things become new, in conversion (2 Cor. v. 17). A true convert, the moment he is converted, is possessed not of one or two, but of all holy principles, and all gracious dispositions. 2. Hence, also, they that hope they have grace in their hearts may try one grace by another; for all graces go together. If persons think they have faith, they should inquire whether their faith was accompanied with repentance, &c. And so persons should examine their love by their faith. (*Jon. Edwards.*) *Charity hopeth all things:*—I. THE LIMITATION. We must tie our hope to God's promise, and limit one duty by another, our hope by our prayers. What God commands me to pray for, what He hath promised to give, may raise my hope, Some things there are which are not to be numbered "amongst this all." Some things are "as good as nothing"; and my estate may be bettered in being without them. Some things are worse than nothing; and my estate will be far worse if I have them. Some things are "indifferent," neither good nor evil; and a bare "if" may make it either good or evil to hope for them. Some things are evil "in their own nature," and a great sin it is to hope for these. Some things appear evil to us, viz., affliction, poverty, disgrace: and these I am so far from hoping for, as that I may pray against them. II. THE EXTENSION. 1. All good things. For, to wait for the twilight with the adulterer; to catch at all opportunities which may be as steps to bring to the pinnacle of honour; to have "our eyes still watching upon the prey," is not hope, but lust, or ambition, or covetousness. 2. Future, absent goods; goods at a distance. For when the object is present, hope is no more. Charity "is patient" (ver. 4), draws in its breath, as it were, and stayeth, and defers, and prolongs itself (Rom. viii. 25). 3. Matters of difficulty. For hope loves to struggle with its object, and sometimes is increased by opposition,

and made bolder by being frighted. But if the object be "at hand and cheap," my hope is lazy and asleep; "hope above hope, hope against hope" (Rom. iv. 18), that is hope indeed. The way of hope is hard and rugged. She passeth by the pomp of the world, and she treadeth dangerous paths. If a serpent be in the way, she feareth not; if a flower, some pleasing object, she gazeth not; but presses on forward, over riches and poverty, over honour and disgrace, over all relations and dependencies, and striveth forward to her object. 4. Good things, though hard to obtain, yet "possible." For charity is not foolish and indiscreet: it ploughs not the air, nor sows upon the rocks. What is easy and at hand cannot raise a hope; and what is impossible overwhelms and swallows it. What is ready to fall into my bosom, I need not hope for: and what I cannot have doth scarce produce a wish, much less beget a hope. (*A. Farindon, D.D.*) *Charity hopeth all things:*—Suppose the matter is investigated. What will charity do now? She "hopeth all things." May not some palliation be found which will relieve the case of its darker features? First appearances are often deceptive, circumstantial evidence is frequently fallacious, and even direct testimony cannot always be relied upon; and charity hopes that, though many things now look suspicious, some future discovery or explanation will make the innocence of the accused perfectly clear to all. People often form an unfavourable opinion of others from some error of their own, or from an *ex-parte* statement by a third person; and charity hopes that, when the other side comes to be heard, the opposing testimony may be sufficient to obliterate the false or passing impression already thus produced. Some speakers are always using superlatives; and charity hopes that the affair, having passed from tongue to tongue, a little embellished or exaggerated by every repetition, will be found less flagrant than at first represented. The world is largely given to lying, and defamation is one of the most prevalent vices of society, and envious tongues can never rest till they have blasted some overshadowing reputation or checked the career of some ambitious rival; and charity hopes that the allegation may turn out in the end to be altogether groundless, the despicable work of one of those depraved souls who are always trying to put out another's light that their own may shine the brighter. Wrong-doing sometimes originates in ignorance or infirmity, in misinformation or misjudgment, where there is no evil motive, where the intention is even friendly and benevolent; and charity hopes that, while the deed itself wears a questionable aspect, it may yet be made to appear that the error was more in the head than in the heart, that it was rather an involuntary mistake than an intentional wrong, and that better information in the future will prevent its repetition. The sinner is not always incorrigible, the worst offenders have occasionally been reformed, and no one ought to be delivered over to Satan for the first or second delinquency; and charity hopes that, if the accused is really guilty, and guilty to the full extent of the finding, he is not yet quite past all power of recovery, but may by proper means be brought to repentance and plucked as a brand from the burning. In short, amidst all that is unfavourable and discouraging, charity hopes on, hopes ever; unwilling to abandon her efforts in behalf of the beloved delinquent, still pursuing him with prayers and tears and tender remonstrances. Who has not seen the Christian mother patiently bearing with the irregularities of a wild and wayward son, hoping to reclaim him from his wicked ways, even when all others have given him up in despair? Who has not seen the meek and long-suffering wife, after years of cruel annoyance and guilty provocation, planning, toiling, watching, night and day, in hope of recovering a debauched and abandoned husband out of the snare of evil habit and vicious companionship, and raising him up from his moral degradation to the dignity of a virtuous and sober life? (*J. Cross, D.D.*) *Charity hopes for others:*—As we build up ourselves, so must we edify others also, "in our most holy faith"; and as we hope for all things for ourselves, so must we reserve a hope for those also who are tied in the same link and bond of love. When we see a house tottering, we must not make our censure a wind to blow it down; but hope that even a broken beam, a loose rafter, nay, the very rubbish itself, may in time be made a sound part of the building. When I see my brother fall, I must lend him my hand to help him up. If my hand will not help him, I must lend him my pity and compassion and prayer. And when all the rest fail, I must give him my hope. Charity hath an eye abroad as well as at home; nor doth she nurse up hope for herself alone, but makes it as catholic as the Church, nay, as the world. Saith Cicero, "Hope lasteth as long as life lasteth, nor can it expire but with the soul." And how desperately soever we see our brother plunged in sin, yet we must hope well that his sickness is not unto death. And indeed why should we not hope well

of every man, supposo he were a Judas, and by our Christian industry strive to recover his drooping soul, and to revive the flame of charity in his breast, which may warm him into a temperate hope? How know we but that the word of God through our ministry may of this stone raise up a child unto Abraham? Let our weak brother be "lame hand and foot," sick in head and heart; yet as long as there is life in him, our charity must visit him, and our hope make us active to his recovery; otherwise, like unskilful physicians, we shall suffer him to die under our hands, and then pretend his disease was incurable. The priest and the Levite, who saw the man wounded on the way, and passed by on the other side, are not proposed as patterns of our imitation, but the Samaritan (Luke x. 30–35). How sinful soever a man be, yet if he come behind, and but touch the hem of Christ's garment, the grace of God may cure him. Nay, were he dead in sin, who knows what God may do? (*A. Farindon, D.D.*) *The hopefulness of love*:—This quality of love follows as a consequence from the last-named element, viz., "faith." While this hopefulfulness is again a source of the next quality—endurance. The hopefulness of love—I. IS ATTESTED BY—1. Its nature. For love will not let go any ground for expecting the best things concerning the admired, or for anticipating the best things concerning even the pitied. Unwilling to forebode ill, it is sanguine ever of good. 2. Its history. Love is always known to be declining when it is unhopeful. The infinite love is the God of hope. II. GIVES LIFE AND BEAUTY TO LOVE. Whilst love is a source of hope, hope again feeds the lamp of love. It suggests the better explanation of what seems mysterious in human or in Divine procedure, and thus it endows love with an eye that never grows dim. (*U. R. Thomas.*) *Charity endureth all things*:—Like the storks of Delft that when the city was burning, having vainly tried to carry off their callow young, resolutely remained and perished in the effort to protect them, charity first exhausts all her energies in the service of miserable man, and then sacrifices herself for those she could not save. Rather, like the Roman soldier who kept his place at the Herculanean Gate of Pompeii till the fiery storm entombed him where he stood, she maintains her position to the last, and will be found erect in full armour at her post when the world's catastrophe shall fall. As J. A. James says, "Her energies increase with the difficulty that requires them," says the writer just quoted; "and, like a well-constructed arch, she becomes firmer by what she has to sustain." Charity is not a spark falling into the ocean, nor a snowflake descending into the volcano; but a mass of gold cast into the furnace, and surviving the flame by which it is purified. Unchanged and unchangeable as her Lord, charity is superior to all adversity, to all hostility, to all the powers of earth and hell. Censures, slanders, curses, threatenings, cannot daunt her heroic spirit; nor losses, exiles, prisons, scourges, crosses, wear out her energies. She lies calm among the lions, and walks unharmed in flames. She smiles at the inquisitor's engine, and triumphs at the martyr's stake. Wearing her fetters more proudly than royal lady ever wore her jewels, and glorying in her wreath of thorns more than oriental princes in their diadems, she lives on through a thousand tribulations, invincible to the last hour of life, exulting in the last agony of death, and serenely falling asleep on the bosom of her Beloved, to awake satisfied with His likeness in the glory of immortality. (*J. Cross, D.D.*) *The endurance of love*:—Though not wholly dissimilar from the virtue described in the word "beareth," which suggested to us the tolerance of love, the characteristic here asserted is not precisely the same. This indicates the force of love to sustain quietly and to survive all persecutions and distresses inflicted by others. Indeed, our word "endure" embodies the thought very completely. I. LOVE HAS TO ENDURE MUCH. This is strange, but it is true. Love is not requited with love, but often with misunderstanding and even with hatred. Error hates truth, selfishness hates love. Christ's biography supplies the climax of the proof of this. But all loving hears witness to the same experience. Does not God endure much? II. LOVE IS ABLE TO ENDURE MUCH. The distresses and persecutions that seem to have force enough in them to blast and burn out all they oppose, have been again and again as harmless to love as the fiery furnace to the three Hebrew youths. Fierce fire cannot consume it; many waters cannot quench it. (*U. R. Thomas.*)

Vers. 8–10. **Charity never faileth; . . prophecies shall fail; . . . tongues shall cease; . . . knowledge shall vanish away.**—*Charity never faileth*:—I. AS THE LIVING PRINCIPLE IN THE HEART OF BELIEVERS. In its essence it is the love of God within a man. It may vary indeed in its apparent intensity. It may seem almost extinguished; but, like the fire on the altar of sacrifice, it still exists, and is soon

fanned up again into a flame when Jesus smiles. "Of itself," says Poole, "it will never desert a man in this life, unless it be first deserted by him through deadly sin." II. AS AN ACTIVE GRACE OF THE CHRISTIAN LIFE ON EARTH. 1. View it in any of its manifestations. (1) Beneficence and self-denying liberality—"the poor ye have always with you"; and a claim ever arises from these. (2) Forgiveness of injuries, while these abound—and so long as human nature is what it is they will abound—every day affords occasions in which it is called for. (3) Kindness and forbearance to the faults and failings of others: in the present imperfect state such must ever be expected. 2. Nor less than this is it adapted to all circumstances and situations of life: to the poor and the rich, &c. There is no position in which the believer can possibly be found in which charity will not be an ornament and a delight. It will add glory to, and preserve the soul from, the dangers of the day of prosperity; and it will equally cheer it in the day of adversity. 3. It is adapted to every period of time, to the hour of death, to the day of judgment, yea, to heaven itself. 4. And so, in a more extended sense, and as regards the condition of the Church, no less than in individual cases. It is adapted to times of persecution and to times of peace; when the world frowns or when the world smiles. Charity is the best preservative against, as it is the only cure for, those petty jealousies which equally disgrace the Church and dishonour God. III. IN SUPPLYING MOTIVES TO EXERTION IN THE REDEEMER'S CAUSE. In its comprehensiveness, it takes in the entire race, and aims at no lower object than to "make known His ways upon earth; His saving health among all nations." IV. AS TO THE DURABILITY OF ITS EXISTENCE. It will last for ever, and live in heaven, as the life of glory there. Death cannot annihilate it. "Love is heaven, and heaven is love." To have it, therefore, now is to possess the foretaste of eternal joys. (*J. T. Smith, M.A.*) *Charity never faileth*:—Observe—I. HOW GIFTS FAIL. 1. Prophecy must be accomplished. 2. Tongues superseded. 3. Knowledge vanish before a brighter manifestation. II. HOW LOVE NEVER FAILS. 1. Its work is never done. 2. Its necessity can never be superseded. 5. Its expression may be perfected, but in heaven as on earth its nature is the same. III. THE INFERENCE. 1. Love is better than gifts. 2. Should be more earnestly desired. (*J. Lyth, D.D.*) *Charity never faileth*:—I. AS A GIFT. 1. The apostle had been speaking of temporary gifts. Supernatural endowments were granted to the Church for a season only. The apostle intimates that there is a gift of richer value, and that the time would come when these would be bestowed no longer, and when that only would remain. 2. What a catastrophe would it be were it to become extinct! But it cannot fail. So wide a channel was made for it by the mission of the Son of God, that to stop its onward flow were as impossible as to prevent the rolling of the ocean's waves. Love as it dwells in the believer's breast is only a reflection of the love of the Creator. Hence it is a gift which never fails. 3. The gift of charity will never fail on earth, how then is it possible that it should fail in heaven? The period will arrive when not only miracles will cease, but even the ordinary means for the edification of the Church. But love will even then abide. Upon the blessed inhabitant of the upper sanctuary it will stream in richest plenitude, direct from the eternal throne. II. AN ACTIVE VIRTUE. 1. It is a gift, but it is a gift to be employed, and on its exercise depends its value. Nor does it ever fail in this respect. It is ever seeking to do good, and to pour its gifts and blessings on the hapless sons of man. (1) Its pity never fails. Wherever it beholds an object of distress, its efforts are put forth to give relief. (2) Its liberality never fails. It is like an angel of mercy, which is never wearied with conferring favours, and never says you ask too much. (3) Its ingenuities never fail. It is ever occupied in forming schemes to carry out its generous designs. Spurious or defective charity may fail, but true charity will never fail. 2. Look again into the eternal world. How active is the principle of love among the hosts of heaven! On earth, love is more or less mixed up with other things; in heaven it will be free from all defect. The family will be one. They will have one common interest. Each will contribute to the happiness of all. Jealousies will not be there. No envious feelings can be there indulged. III. A SOURCE OF PURE AND ELEVATED ENJOYMENT. What is so constant as the joy that springs from the activities of benevolence? Man's happiness will ever be increased in proportion to the largeness of his soul. When other springs of pleasure are dried up, this will continue to flow in copious and refreshing streams. In heaven, our Father's house, love will be more pure, more elevated, and more fervent; and hence it will be there, as it is on earth, but in a far higher measure, the source of never-ending satisfaction and delight. (*Thornley Smith.*) *Charity never faileth*:—It is a noble

plant, full of vigorous life, that allows insects and reptiles to feed upon its bark and leaves, but grows on in silence and rears its head in beauty and majesty, and throws out its branches on all sides to the wind and the light, bright and fragrant with bloom and bending with abundant fruit. (*J. A. James.*) *Love never fails* :— I. As an evidence of pardon (Luke vii. 47). The woman who was a sinner loved much because she had much forgiven. To whom little is forgiven the same loveth little. II. As an element of acceptable obedience (ver. 3). The acts of the unconverted are not considered by God. There is but meagre satisfaction in this passage for the moralist. Without love to Jesus our best deeds do not avail before God (Matt. xxv. 40). Doing for the brethren is doing for Jesus. An act of kindness or deed of love done for a child, far away from home and in need of sympathy and care, is regarded by the parent as a favour done to him. The mother is better pleased than if the deed of love had been done unto her. III. As an element of acceptable service (Rev. ii. 4, 5). The Church at Ephesus had left her first love; therefore the service she rendered was not pleasing to God. She must do her first works, which were seasoned with love, and cease to perform her duties mechanically in order that her efforts might be acceptable to God (vers. 1, 2). Love is also the power-element of service. IV. As a sin-resisting power (John xiv. 15). Love to Jesus produces righteousness. It enables us to keep the commandments, and is therefore a sin-resisting power (John xiv. 21). V. As an aggressive power (2 Cor. v. 14). The constraining love of Jesus made Paul the aggressive man he was. VI. As a sustaining power (John xxi. 17). Peter repented, because he had in him the germ of true love for Jesus, and was sustained. Judas repented from remorse, and ultimately destroyed himself. Love to Jesus sustained Polycarp, Stephen, Latimer, Ridley, the martyrs, and the persecuted in all ages. VII. In producing confession (John xii. 42, 43). When men love position and power and the praise of men more than Christ they will not confess Him. When men love Jesus supremely they are swift to confess Him as Lord and Saviour (Rom. x. 10). VIII. As a preparation for heaven (chap. xvi. 22). Without love to Christ no one is meet for heaven, but is devoted to destruction. The wrath of God abideth on him. (*Hom. Review.*) *The immortality of love* :—It will never fail as—I. An element of moral power. It is the strongest—1. Sustaining power. 2. Resisting power. Love builds around the soul a rampart, invulnerable. 3. Aggressive power. We have not only to bear up under trials, and to resist temptations, but we have battles to fight. There is nothing so aggressive in the moral world as love. Man can stand before anything sooner than love. II. A principle of social unity. Deep in the heart of man is the desire for union with his fellow. Isolation and division are naturally repugnant to his social nature. His ingenuity has been taxed for ages in the invention of schemes for union. As the result we have confederations based on political sympathy, material interests, theological dogmas, mere carnal affinities; but we are only one with those we love. But we can only love the lovable. III. A source of spiritual happiness. Love is joy. 1. It expels from the mind all the elements unfavourable to happiness. 2. It generates in the mind all the elements of spiritual joy. (*D. Thomas, D.D.*) *The imperishableness of love* :—Either of the two explanations of this word "faileth," viz., "falls down," or is "hissed off the stage," conveys the same impression concerning love, namely, that it is permanent, it will never "fall down" from inanition, nor be "hissed off" because superseded. All the beauties of love, unlike those of face or landscape, are permanent. The imperishableness of love—I. Is indicated by its capacity of meeting all demands made upon it. 1. This is the conclusion from the previous assertions of this passage. 2. This is the result of our observation of every-day life. True love is equal to any exigency. It survives all else. II. Is a striking contrast to almost all else in human experience. 1. This is the declaration of the passage following our text. All else "ceases," "vanishes," is "done away." 2. This is confirmed by human experience. Love is the great protest of our immortality. III. Is explained by its being Divine not only in its origin and sustenance, but in its nature. Love is of God, and God's love never faileth, "His mercy endureth for ever." Ours is not an imitation of His, but an inspiration from it. His love is the life of ours. Hence ours is deathless. (*U. R. Thomas.*) *Charity unfailing and everlasting* :—Immortality is the crown of virtue. Riches perish, laurels wither, beauty fades, the fires of genius burn out, and the proudest monuments crumble. Even in Christianity there are many things which are only of temporary utility. Already all that splendid array of miraculous powers that

distinguished the Apostolic Church is numbered with the things that were. For these were only the instruments and auxiliaries of that Divine system of which charity is the vital principle. These were only the temporary scaffolds of that spiritual temple of which charity is the precious material. We may change many of our opinions and practices, and yet be Christians. But this great central principle of our religion cannot be sacrificed, without the subversion of Christ's throne on earth. It was proverbially the spirit of the first believers, and will be equally the temper of the last. (*J. Cross, D.D.*) *Charity towards the dead*:—The Duke of Marlborough and Lord Bolingbroke were in opposite political interests, and on most occasions ranged against each other. Some gentleman, after the death of the great commander, speaking of his character and avarice, appealed to Bolingbroke for confirmation. To his honour, he replied, "The Duke of Marlborough was so great a man that I quite forget his failings." (*W. Baxendale.*) *The Holy Spirit for ever*:—I. THE SPIRIT OF CHRIST IS GIVEN TO HIS PEOPLE EVERLASTINGLY, TO INFLUENCE AND DWELL IN THEM (John xiv. 16, 17). II. THERE ARE OTHER FRUITS OF THE SPIRIT BESIDES THAT WHICH SUMMARILY CONSISTS IN LOVE, WHEREIN THE SPIRIT OF GOD IS COMMUNICATED TO HIS CHURCH. 1. Extraordinary gifts, miracles, inspiration, &c. 2. Ordinary gifts. These, in all ages, have more or less been bestowed on many unconverted men, in common convictions of sin, common illuminations, and religious affections. III. ALL THESE OTHER FRUITS OF THE SPIRIT ARE BUT FOR A SEASON, AND EITHER HAVE ALREADY CEASED, OR AT SOME TIME WILL CEASE. As to the miraculous gifts, they are but of a temporary use, and cannot be continued in heaven. And as to the common fruits of the Spirit, with respect to the persons that have them, they will cease when they come to die; and with respect to the Church, they will cease after the day of judgment. IV. LOVE IS THAT GREAT FRUIT OF THE SPIRIT THAT NEVER FAILS. Consider the Church —1. With respect to its members, as—(1) It never fails in this world (Rom. viii. 38, 39). (2) And it ceases not when the saints come to die. When the apostles went to heaven, they left all their miraculous gifts behind. But they carried love with them to heaven, where it was perfected. 2. As a body. Though other fruits of the Spirit fail in it, this shall never fail. Of old, when there were interruptions of the miraculous gifts of the Spirit there never was any interruption of this. And at the end of the world, when the Church shall be settled in its eternal state, and all common and miraculous gifts shall be at an end, love shall be brought to its most glorious perfection in every individual member of the ransomed Church above. V. THE REASON FOR THE TRUTH OF THE DOCTRINE WHICH HAS THUS BEEN PRESENTED, viz., that love is the great end of all the other fruits and gifts of the Spirit. It is the end to which all the miraculous gifts that ever were in the world, are but the means. They were only means of grace, but love is grace itself; and not only so, but the sum of all grace. Application: 1. There seems to be no reason to think that the extraordinary gifts of the Spirit are to be restored to the Church in the times of her latter-day prosperity and blessedness. Prophecy and miracles argue the imperfection of the state of the Church, rather than its perfection. For they are designed as a support, or as a leading-string, to the Church in its infancy, rather than as means adapted to it in its full growth. And then again that state will not be more glorious than the heavenly state; and yet the apostle teaches, that in the heavenly state all these gifts shall be at an end, and the influence of the Spirit in producing Divine love only shall remain. 2. The subject should make persons exceedingly cautious how they give heed to anything that may look like a new revelation, or that may claim to be any extraordinary gift of the Spirit. 3. The subject teaches how greatly we should value those influences and fruits of the Spirit which are evidences of true grace in the soul, and which are all summarily included in love. (*Jon. Edwards.*) *Heaven, a world of love*:—I. THE CAUSE AND FOUNTAIN OF LOVE IN HEAVEN.—The God of love Himself dwells there, and this renders heaven a world of love; for God is the fountain of love, as the sun is the fountain of light. II. THE OBJECTS OF LOVE THAT IT CONTAINS. 1. There are none but lovely objects in heaven (Rev. xxi. 27). All the persons that belong to the blessed society of heaven are lovely. The Father of the family is lovely, and so are all His children. There are no false professors or hypocrites there. 2. They shall be perfectly lovely. There are many things in this world that in the general are lovely, but yet are not perfectly free from that which is the contrary. 3. All those objects that the saints have loved above all things here while in this world shall be in heaven. III. THE SUBJECTS OF LOVE IN HEAVEN. And these are the hearts in which it dwells. In every heart in

heaven love dwells and reigns. The heart of God is the original seat or subject of love. The love of God the Father flows out toward Christ the head, and to all the members through Him. And the light of their love is reflected in the first place, and chiefly back to its great source. There is no enemy of God in heaven; but all, as His children, love Him as their Father. IV. THE PRINCIPLE OF LOVE IN HEAVEN. 1. As to its nature. It is altogether holy and Divine. 2. As to its degree. It is perfect. The love that dwells in the heart of God is absolutely perfect. The love of angels and saints to God and Christ is perfect in its kind, or with such a perfection as is proper to their nature. It is perfect with a sinless perfection, and perfect in that it is commensurate to the capacities of their nature. V. THE EXCELLENT CIRCUMSTANCES IN WHICH LOVE SHALL BE EXPRESSED AND ENJOYED IN HEAVEN. 1. It is always mutual. It is always met with answerable returns of love—with returns proportioned to its exercise. 2. Its joy shall never be interrupted or damped by jealousy. 3. There shall be nothing within themselves to clog or hinder it in the saints. In this world they find much to hinder them in this respect. 4. It will be expressed with perfect decency and wisdom. 5. There shall be nothing to keep us at a distance from each other, or to hinder our most perfect enjoyment of each other's love. 6. We shall all be united in very near and dear relations. 7. All shall have property and ownership in each other. Love seeks to have the beloved its own; and Divine love rejoices in saying, "My beloved is mine, and I am his." 8. We shall enjoy each other's love in perfect and uninterrupted prosperity. 9. All things shall conspire to promote our love, and give advantage for mutual enjoyment. 10. We shall know that we shall for ever be continued in the perfect enjoyment of each other's love. VI. THE BLESSED EFFECTS AND FRUITS OF THIS LOVE, AS EXERCISED AND ENJOYED IN THESE CIRCUMSTANCES. 1. The most excellent and perfect behaviour of all the inhabitants of heaven toward God and each other. 2. Perfect tranquillity and joy. Conclusion: 1. If heaven be such a world as has been described, then we may see a reason why contention and strife tend to darken our evidence of fitness for its possession. 2. How happy those are who are entitled to heaven! But here some may be ready to say, "Without doubt; but who are these persons? By what marks may they be distinguished?" (1) They are those that have had the principle or seed of the same love that reigns in heaven implanted in their hearts in regeneration. (2) They are those who have freely chosen the happiness that flows from the exercise and enjoyment of such love as is in heaven, above all other conceivable happiness. (2) They are those who, from the love that is in them, are, in heart and life, in principle and practice, struggling after holiness. 3. What has been said on this subject may well awaken and alarm the impenitent. (1) By putting them in mind of their misery, in that they have no portion or right in this world of love (Rev. xxii. 15). (2) By showing that they are in danger of hell, which is a world of hatred. (*J. Edwards.*) *Transitiveness of gifts*:—All our present knowledge is limited in its range, defective in its evidence, incomplete in its nomenclature, and inadequate in its current media of communication; and these must be exchanged for clearer conceptions, ampler comprehensions, fuller demonstrations, better forms of expression, and easier methods of acquisition; and that which we value ourselves so much for possessing will vanish away in the superior revelations of eternity, as vanish the stars in the light of the rising sun. The practical sciences, the mechanic and æsthetic arts, and the teeming literature of the world—what will be their utility in the glorious life to come? If they were not necessary to man in the innocence of Eden, how can they be necessary to him in his "paradise regained"? What need of your agricultural, horticultural, and botanical systems, when the earth is restored to its original fertility, adorned with flowers that never fade, and fruits that never fail, among which wander all animals in the perfection of their strength and beauty? What demand for your theories of political economy, and the science of government, when God shall set His own King upon His holy hill of Zion? What call for architectural skill, and the arts of the sculptor and the painter—of the lapidary, the jeweller, and the chemist—amid the perfect forms and faultless hues of the New Jerusalem? How shall your lame and limping poetry and your feeble and faltering music presume to lift a note or strike a string amid the joyous minstrelsy of the redeemed and the unfallen, rolling forth as the sound of many waters and mighty thunderings? And what work shall be found for the legal profession where all obey the royal law of love? and what service for the medical faculty where "the inhabitant shall not say, I am sick"? And what use will there be for their geographical and astronomical books—your

maps of the earth and charts of the sky—when men shall be as angels, with glorious spiritual bodies, quick as the light and discursive as thought? And how shall the historian and the philologist employ their ample lore, when the confluent streams of history are lost in the ocean of eternity, and all the languages and dialects of the babbling earth have given place to the one tongue of the universal kingdom? And the author and the orator—what will they do when there is no more error to be corrected nor vice to overcome—when truth requires no further apology and virtue no further vindication? And the statesman and the warrior—where shall their vocation be when all power and authority are given to the glorified Son of man—when nation shall never again lift up sword against nation, but "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever"? And the preacher, the theologian, and the critical commentator—what shall become of their functions when "the tabernacle of God shall be with men, and He shall dwell among them"—when "the knowledge of the Lord shall fill the world as the waters cover the sea"—when "all shall know Him from the least even unto the greatest"? And all your schools, colleges, universities, what place will be found for these in the original fatherland and everlasting dwelling of truth? Yea, and the very Bible; what is it but a primer for children, an elementary treatise for those who have just entered their novitiate and begun their studies for eternity, to be laid aside when we graduate into the higher spheres of intellectual and moral perfection? (*J. Cross, D.D.*) *Charity enduring: gifts transient*:—Observe—I. GIFTS ARE TEMPORARY. 1. Imperfect in their nature. 2. Adapted to an imperfect state. 3. Must consequently pass away. II. LOVE IS ETERNAL. 1. In its own nature. 2. Is the end of all gifts. 3. Must endure in a perfect state of being. (*J. Lyth, D.D.*) *Charity abiding: gifts transient*:—When Eliot the missionary to the Indians was an old man, his energy never sustained the slightest abatement, but, on the contrary, evinced a steady and vigorous increase. As his bodily strength decayed, the energy of his being seemed to retreat into his soul, and at length all his faculties seemed absorbed in holy love. Being asked shortly before his departure how he did, he replied, "I have lost everything; my understanding leaves me, my utterance fails me, my memory fails me; but I thank God my charity holds out still; and I find that it rather grows than fails." (*J. H. Hinton.*) *Knowledge vanisheth away*:—In my time in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day, just before I left Scotland, his successor and nephew, Professor Simpson, was asked by the librarian of the University to go to the library and pick out the books on his subject (midwifery) that were no longer needed. And his reply to the librarian was this: "Take every book that is more than ten years old and put it down in the cellar." Knowledge has vanished away. Sir James Simpson was a great authority ten years ago—twelve years ago; men came from all parts of the earth to consult him; and the whole knowledge of that day, within that short period, is now consigned by the science of to-day to the cellar. How true are the words of Paul: "We know in part, and we prophesy in part"! (*Prof. Henry Drummond.*) *The vanishing gnosis*:—How can knowledge ever vanish away? As long as there are sentient beings in the universe, so long must there needs remain the objects of the emotional faculty; as long as there are intelligent beings, so long must the objects of the intellectual faculties survive. The imperfect knowledge of yesterday may become less imperfect to-day, and may approximate to fulness of knowledge to-morrow. Unless we can conceive of a life—the higher life—without consciousness and intelligence, we cannot conceive how there should ever come a time, or ever exist conditions, when (for personal beings whose personality is not annihilated) knowledge should ever vanish away. Of all men that ever lived the apostle was the last man who would have put forth so dreary a view of the future state as his words at first sight seem to indicate. To him the blessedness of the life beyond the veil was supremely desirable, because in the spiritual world darkness and error would vanish, not light and knowledge. Who is content with the utmost range of knowledge attainable by creatures such as we? Who would care for a life where the yearning to know would find itself without an object? But how if this word γνῶσις, which our translators have rendered by the word knowledge, connote an idea which its English representative fails to convey? How if the γνῶσις of the apostle has proved untranslateable because we have never seriously studied its history, and so have failed to grasp its meaning? What then? Then may not a more careful scrutiny get rid of the difficulty which the passage as it stands pre-

sents? Nay! May not that passage contain the enunciation of a great law which the Church of Christ, by losing sight of, would be sure to suffer serious damage? Now it would be unadvisable to attempt anything like an exhaustive examination of the use of this word by St. Paul, or of the meaning it may be found to bear in the several passages in which it occurs. This much, however, is apparent to any careful reader of the Epistles, that the word γνῶσις was a term which was very familiar to St. Paul's readers, and that it was an ambiguous term of whose ambiguity the apostle on occasion did not disdain to avail himself. He speaks of a γνῶσις which is none other than the beatific vision which the saints of God have dreamt of, and which is the object of their loftiest hopes. But he speaks of a γνῶσις, too, which does not deserve to be called such. He speaks of a γνῶσις which will admit of no addition and no imperfection in its fruition, and of a γνῶσις which is by no means inseparable from the notion of childish dependence, of defective methods in arriving at it, even of a certain measure of empiricism. Nor is this all; it becomes evident on further examination that this ambiguous term was used at times to connote not merely intellectual apprehension, but a formulated summary of conclusions arrived at, the result of speculations which, when thus formulated, the intellectual faculty was required to accept as an authoritative setting forth of truth. In other words, this γνῶσις was a summary of dogmatic teaching which might be imperfect in its statements and yet serve a worthy purpose, though essentially limited in its view, and intended only as a step in the right road; or it might be not only imperfect but dangerous, delusive and mischievous, because it expressed conclusions arrived at from assumptions which were mere dreams, and so would necessarily be a γνῶσις falsely so called. In the one case it might be a Christian γνῶσις, which was good as far as it went. In the other case it was a competitive γνῶσις which its supporters set up as antagonistic to any expression of Christian belief, a summary of theosophic or mystical dogma with no real basis of truth on which to stand. Yet of both one and the other, the first being partial and so inadequate, the second being erroneous and so having no real vitality, the apostle says—"As for knowledge it shall vanish away." But is not this the great law abundantly observable in the history of all science in its various branches? Is it not the fact that in the department of pure mathematics the science of algebra slumbered for centuries, and when the awakened intellect of men resumed inquiries which for ages had been laid aside, the new discoveries or the new methods compelled the new thinkers to use new formulæ, such new formulæ being necessitated by established facts on the one hand and becoming the very conditions of progress in the apprehension of truth on the other? The dogma of yesterday had served its purpose, it expressed elementary truths which the childhood of the human mind had arrived at, but that which seemed final yesterday became antiquated or rudimentary to-day. When men are brought face to face with new truths, or with new aspects of truth, or compelled to investigate truth from a new standpoint, that moment they are compelled to resort to new expressions, to adopt new formulæ, that is, to enunciate new dogmas, the old knowledge is in process of vanishing away. But truth is one thing, dogma is another. The formulæ may suffer change, but the truth formulated changes not. But here it may be suggested that a distinction must be made between such truths as are formulated in theological dogmas, and those which are arrived at by the methods employed in the exact sciences. In fact so loose is our language and so vague is our vocabulary when we approach the discussion of questions in which our religious convictions and sentiments are supposed to be concerned, that nothing is more common than the assumption expressed or implied that scientific truth and what people call Divine truth are in some mysterious way moving as it were in different orbits, in different planes, and that what holds good of the one does not at all hold good of the other. What! Is not all truth Divine—all or none? Yes, and is not all truth a truth of science—all or none?—truth, that is, which is once formulated with sufficient precision for the logical faculty to exercise itself upon, however much or however little the higher reason may have helped us to embrace it before we had learnt to express it in scientific terms? It is in vain to attempt to evade the question which is being more and more rudely forced upon us. The question, Is there such a science as theology? science based upon axioms which are indisputable, requiring postulates which are reasonable, pursuing its inquiries according to strictly logical methods, engaged upon the investigation of facts and their correlation, weighing the significance of conflicting testimony, and fearlessly hailing the discovery of any new law? Is it a science whereby our race may hope to advance to the apprehension of some

eternal truths? a science not one whit the less a science because it has a domain of its own? If not, it is hardly worth our while to trouble ourselves about it. Though even then observe, that the facts of the spiritual life remain. On the other hand, if it be a science, no matter in what stage it may at any moment be said to be, then assuredly it is only what we should expect, that this same story which history has to tell of other sciences should be found to be true of this one also. And that is exactly what we do find. Take whatever science you please, music, medicine, astronomy, and what is more certain than that that science has arrived at a certain point and then has ceased to be studied by competent students, and its further advance been arrested for centuries; the dogmas of such science, formulated a thousand years ago, being accepted as absolutely true, and assumed to have something like finality. For ages astronomers assumed that the sun moved round the earth—that was at any rate a dogma about which there could not conceivably be any dispute—a dogma above all others which could claim for itself catholicity, and stood alone as answering the most rigid conditions of catholicity. For ages the formulated science of architecture helped men to raise up to heaven those stupendous structures which are likely to last as the wonder and envy of mankind as long as the race lasts. And yet into that formulated science the very conception of the properties of the arch never entered. What appear to us the elementary truths of the science had no place in the early dogmas of architecture. In all these instances we are met by the historic fact that every science which deserves to be called such has had, must have, its periods of growth and rapid development, and its periods of torpor and repose. Men have grown weary or despairing of solving certain great problems, and have thrown them aside to deal with others. Then the tide has turned, and they have gone back with fresh enthusiasm and reawakened curiosity to the old difficulties, prepared themselves to attack them, perhaps from new points of view, perhaps according to new methods. And then new discoveries have been made, sometimes the results of patient years of research, sometimes by a flash of what we call genius, and sometimes they had been forced upon those who, by earnest toil and seriousness of aim and greatness of purpose, have put themselves into the attitude of receiving new truths and qualified themselves for expressing those truths in formulæ which were necessary expansions of the development from previous dogmas. The time had come for the old γνῶσις to vanish away! And now another question comes to us. Granted that theology too is a science. In what stage may we venture to say that we find it now? The more we reflect upon it the more do we find ourselves compelled to acknowledge that theology, as a science, is, and has been for long, in a condition of torpor; it is, as it were, taking its repose, it has gone to sleep. But if theology as a science may be said to be asleep, even though it be exhibiting no signs or evidence of awakening activity, slumber is not death, it need not even imply exhaustion; it may be only heathful repose before the dawning of a new day. Even though they would persuade you that the old theology has received its quietus and the old dogmas are moribund or dead, be not afraid. It is the great law that every γνῶσις when it has served its purpose must vanish away, but only to be replaced by another γνῶσις which shall be grander and larger and more profound than that which we possess. Be not afraid to say the theology of the fourth century may not have been the theology of the second, nor the theology of the sixteenth century the theology of the twelfth, and peradventure the theology of the twentieth century may be very, very different in its dogmas and its formulæ from anything that we can conceive of now. This science, too, may find another Copernicus to whom God may grant strange revelations, revelations, or if you dislike the word, discoveries, such as come to the holy and humble men of heart, guileless and true, such revelations as may perforce necessitate revolutions in our methods of investigation, in the terminology we employ, in the calculus which may be placed at our disposal. At least assure yourselves that imperfect light is better than darkness, and cloudland a better region to live in than chaos. (*A. Jessopp, M.A.*) *We know in part*:—The illuminated page of nature, on which God has written so many disclosures of His power and love—how small a portion of its wonders is man yet able to understand! Look at the tree which rises before your window, and shields you from the summer sun. You are familiar with its form, its foliage, and its flowers. But can you tell what is going on within it? Can you explain how it is, that, when the winds of autumn are singing their vesper hymn, the tree listens to their warning—how it forms and folds its leaves and blossoms, to have them ready for another spring? No. In the history of the simplest things in the vegetable and animal world there is much

that man does not and cannot understand. Come, then, to our knowledge of human nature itself—how imperfect it is! how many new pages are opened from time to time which fill us with wonder and dismay! Perhaps you are able to tell how men will feel and act under the common circumstances of life; but who can tell the measure of the soul, or how deep and far man's powers and passions, in their wild energy, can go? We can understand benevolence in its common measure, when it gives what it does not want to others; but can we comprehend that love which warms and fills the martyr's heart? Passing finally to the knowledge of the Most High—are not clouds and darkness round about Him as of old? "Canst thou by searching find out God?" Let those who have tried it reply. A short time before his death, Newton said, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." Here, then, we shall be told to reflect on human imperfection and be humble; for we see how little way the sight of man extends, how little man is able to know. But let us read our own nature aright. That "we know in part" is not humiliating; it is the ground and necessary condition of man's chief prerogative, and of the only perfection of which he is capable. Consider the difference between human and Divine perfection, and this will be plain to every eye. Divine perfection consists in attributes, each and all of them unbounded, except by the impossibility of being greater. Divine power extends to all things that power can do; Divine wisdom embraces everything that exists, or will exist, or ever has existed; Divine holiness is holiness which cannot be enlarged nor exceeded. The perfection of these attributes is, that they can be no greater than they are. To God nothing can be added. But human perfection, by which I mean the greatest height to which humanity can aspire, consists in continual progress—in continually advancing towards perfection. It is plain, then, that to "know in part" is not humiliating; it is not even an imperfection; it is a happy and honourable condition of our existence, for which we should be grateful to Him who made us. Had we been differently created, it must have been like the animals. What they know, they know in full; to them there is nothing "in part." What they know, they know as well in the first years of their existence as the last. And if man had not been created as he is, to "know in part," it must have been so with him; he must have had the instinct of an animal, the perfection of animals, for he could not have the perfection of God. Seeing, then, that improvement is the perfection to which human nature must aspire, let us next observe how this limited knowledge tends to induce and encourage it in every field of thought. Look again at the world of nature. Its wonders do not manifest themselves at once; if they did, the mind could not embrace them, or if it could, a heavy satiety, a lethargic self-satisfaction, would take the place of that restless energy which makes man labour and suffer to extend his knowledge. Everything opens gradually, as the sun rises, not full-orbed and fiery red, but gently heralded by the grey light and the kindling clouds. When you first point out to an intelligent child the wonders of nature, he fixes upon you his soft, dark, earnest eyes. The world seems enchanted. He asks where these things were hidden, that he never saw them before. He enjoys a deep delight, he finds a luxury in this gradual illumination of mind, to which he would have been a stranger had not God created him to know but in part. And so in maturer years, if the mind is kept from stagnation, into which it too readily subsides. Let a man give his attention to any department of knowledge, and he soon gives it his heart. He will leave all man loves at home, and encounter all man dreads abroad. The least new discovery fills him with rapturous joy. The glad energy, the intense devotion, with which he engages in the chase of knowledge, gives an idea of the manner in which the souls of the just will study the works and ways of God, and find everything radiant with happiness and eloquent with praise. It is the same with moral truth; by which I mean all truth which relates to God and to the nature and destiny of men. Our knowing but in part inspires that earnest desire to know more, which is compared to hunger and thirst for wisdom—a desire of truth which always burns in the breasts of those who are enlightened by the Word of God. With respect to mankind, also, it is true that partial knowledge inspires a desire to know more. I mean a real knowledge, for I would not give this name to that meaner sagacity which teaches us to distrust mankind. Who are they that complain most of men? They are those who dwell apart, who have none but selfish interests and pleasures, who never lift a hand to do good for others—these are they who talk of

the fraud and falsehood of their race, while the lovers of mankind are those who go about doing good. The young always have this desire to know more of others. Alas, that this generous affection should be driven back to their hearts, disappointed and dismayed, by what they see and hear! They find their parents talking with cold severity of others—of all others—of any others—even their nearest friends; and they listen with wonder and pain. Mankind are thrown apart and kept so; those cords of humanity, which united would have been strong as the sheet-anchor's cable, become singly as weak as the silk-worm's thread, and the purpose of Christianity is not answered, which is to reconcile them to each other and make the divided one. So our knowing God but in part inspires an earnest desire to know more. It leads us on in religious improvement, and it makes that improvement a succession of bright revelations, in which man is continually learning what he thirsted to know. There are many things in the dispensations of Heaven which the thoughtful long to know, as the prophets and kings of ages past desired to look into the mysteries of God. "What I do thou knowest not now, but thou shalt know hereafter." This hope of knowing hereafter is an anchor to the soul; it saves it from being wrecked in its own doubts and fears; it keeps it true to itself and its destiny, till it reaches the world where the wonders of Providence are unfolded to its astonished view, and it can read and understand them all. Above all, I would say that we cannot complain of the limitation of our knowledge till we make a better improvement of what we already know. Enough is already known to make us wise unto salvation. It remains that we apply it to our hearts and lives. (*W. B. O. Peabody, D.D.*) *Now I know in part*:—The Scriptures abound in reflections upon the weakness and short-sightedness of the human mind. Now, it is observable that the atheist and sceptic have taken up the strain of Scripture, and striven to turn its weapons against itself and its friends. "How blind and weak, how poor and miserable," they repeat, "the creature to whom you yet assign so splendid a destiny!" I accept the issue which atheism and infidelity thus present. I will reason for the magnificent prospects of man on the very ground here taken, of his weaknesses and diseases, his griefs and fears. I will show that there is no incongruity in Holy Writ, when in one breath it tells of man's miseries and vanities, and in the next of his unending life and glories. For, "I know in part": what does this mean, but that I have an idea of more knowledge than I actually possess, believe myself capable of greater acquisitions, and see the domain of wisdom stretching out beyond my present reach, and inviting my further pursuit? Why be straitened in my limits, but that my true element is the unbounded? Could we glorify man's present spiritual advances, and celebrate the complete beauty of his intellectual furniture, the argument for immortality would not be so strong. We might think the mind had drunk its fill here, and accomplished its destiny. The same argument might be pushed as to all the limitations, sadnesses, and defects of our nature. With what a wreck of plans and hopes, enterprises and calculations, is the shore of eternity strewn! If the soul's measure be in this weaver's shuttle of time, with no threads woven to reach across the span of earth, death is untimely and the tomb premature. Look out upon all nature, and see the exquisite perfection of every object there. From the blade of grass to the everlasting stars, there is no deviation from the law of order or the line of beauty. Everything seems to accomplish its work, and fulfil its design. There is nothing more to be wished or expected. The astronomer detects no lawless course, no really, however for a time apparently, irregular or straying motion. So perfect is nature, from the fine dust of the balance to the revolutions of the sky. But the human mind rises up the vast, lonely exception to this hair-breadth completeness of the world. Recogniser of the perfection of all things else, itself alone is imperfect. It conceives of a knowledge transcendent. It conceives of a purity shaming its pollution. It conceives of a blessedness to which earth's joys are but glimpses of light and breakings in a stormy sky. Now God, the perfect One, deals not in fragments, like some weak human artist who may overlay the walls of his chamber with attempts at an entire beauty. But if this human soul, in the very beginning of its aspirings, is to cease at death, then there is a fragment indeed, one colossal frustration and stupendous anomaly. Man, whom He made the lord of the universe, is the broken column, while everything beside is whole! Were there any sign of the soul's filling out its defects and putting away its limitations, the argument would be less strong. But its growth, marked at any point, followed in any direction, requires still a lengthened being. A late traveller observed in the city of Jerusalem the fragment of an arch on the wall of the temple; and, tracing it according to the

principles of its construction, concluded it must have been designed to spring as a bridge across the adjoining valley. So, if this little arc of the human mind, which we can here trace, be constructed upon true principles, it must mount over the dark valley of the shadow of death, the stream of time must flow away beneath it, while the course of an immortal destination opens before it. Else, denying this, we charge the Supreme Architect with fault. I would, then, found an argument for immortality on the apostle's declaration, "Now I know in part." Even did I adopt Hume's philosophy of universal scepticism, I should still say the intellect is made for truth, and must have time for its inquiry and doubt to end in the satisfactions of knowledge. I know this is the commonly accepted mode of reasoning. I know it is usual to draw religious arguments from man's positive abilities; but I would draw them from his vast defects. It is usual to draw them from his great triumphs; I would draw them from his signal failures. The train of reflections to which our text has led, accords with the old tenor of Scripture. The gospel of Christ speaks no flattering words to our vanity; it paints in no high colours our powers and acquirements. It rather digs beneath the high-blown pride, fond fancy, and blind self-complacency of the human soul, to lay the foundation of that structure, which shall reach to heaven, in its feeling of weakness, in its confession of ignorance, in its sense of unworthiness, in its pangs of grief, and prayers for Divine aid. (*C. A. Bartol.*) *Life: partial and perfect:*—The Christian's experience of Christ is in this life only partial: partial love is followed by partial knowledge. 1. He knows something of the welcome of Jesus. 2. He knows something of communion with Jesus. 3. He knows, too, in part, the spirit of service to Jesus. 4. A Christian knows also, in part, likeness to Christ. But all these brightest moments, these deepest joys, these noblest moods, are to be eclipsed, forgotten, counted as nothing, "when that which is perfect is come." To the Christian this is coming. All else is going. What, then, can compare with the claims and the charms of the spiritual life? Suppose there were on earth a country where, in health, that which is perfect had come; where, in purity of character, that which is perfect had come; where, in all the tender relations of domestic life, that which was perfect had come; where, in society and in government, in cottage and in palace, that which is perfect had come; where, in man, and field, and air, and sky, that which was perfect had come;—how ships would groan with human cargoes destined for its shores! In comparison, fields of gold and seas of pearl would cease to draw. Yet the brightest conception of such a state falls immeasurably below what the dying Christian finds in heaven. (*Benjamin Waugh.*) *The limitations of knowledge:*—The familiar context in which these words occur gives a peculiar colour to them. St. Paul in his estimate of the most conspicuous endowments of a Christian, places knowledge—the progressive knowledge of observation and reflection—in contrast with love. He sets the intellectual over against the moral. He implies that the knowledge of which he speaks belongs to the present in its essence, while love belongs to the present only in its form. But in doing this he does not disparage knowledge; on the contrary he reveals it in its true nobility. Christ declared (John xvii. 17) truth to be the medium of man's consecration. Under the necessary conditions of life knowledge is the minister of love. I wish to consider the limitation of knowledge and not the destination of knowledge. "We know in part." The fact itself is one which we shall do well to realise more distinctly than by a general acknowledgment. When this is done I hope that we shall see sufficient reasons for holding that this necessary incompleteness of our knowledge, which is at first sight disappointing, is, when duly weighed, fitted to bring stability to the results of labour, that it satisfies the conditions of progress, that it offers hope in the face of the dark problems of the present age. 1. We know in part. This limitation is imposed upon us triply. Of all that is, of all that even we with our present faculties feel must be, we can know but a small fraction. Our knowledge is limited in range. And, again, our knowledge of that small fraction of being which is in any way accessible to us is bounded and conditioned by our human powers. Our knowledge is limited in form. And, yet once more, of that which man could know, being what he is, if the personal powers and the personal experience of the race were concentrated in a single representative, what an infinitely small portion is embraced by one mind! Our knowledge is limited by the circumstances of life. So far the fact itself that we know in part is unquestionable and unquestioned. No one who ever presumptuously maintained that "man is the measure of all things," ventured also to assert that "all things" which he measures owe their being to him. No one who has considered

the slow development of the powers which man now enjoys in what appears to us to be his maturity would be willing to admit that his faculties exhaust in kind or in degree the possible action of being. Our knowledge, I repeat, is inevitably partial in regard of the object, and of the subject, and of the conditions of its acquisition. In each respect an infinite mystery enwraps a little spot of light. But while upon reflection we admit that our knowledge is thus limited, we do not, I think, commonly take account of the momentous significance of the fact. Many of us who are ceaselessly busy with our daily occupations do not habitually feel it. Many who have distinctly realised it, deliberately put it out of sight. That which we cannot know in the way of earthly knowledge is for us, they say, as if it were not. St. Paul follows a better way. He teaches us to see that these mysteries, and the full sense of limitation which they bring with them, are an important factor in our lives. He rounds life off on this side and that, not with a sleep, but with the glory of the invisible. And is it not true that we are made stronger as well as humbler by lifting up our eyes to the sky which opens with measurable depths above the earth on which we are set to work? 2. We know in part. The fullest recognition of this fact is not only helpful but essential for the fulfilment of our several tasks. The practical or deliberate disregard of this relation of all our knowledge to the unknown brings with it urgent dangers. On the one hand we are tempted to make our own knowledge, our own thoughts, our own experience, an absolute standard. On the other hand we are tempted to apply a dominant method to subjects which do not admit it. There is no one, I suppose, who has not been sorely tried by both temptations. It requires a serious effort to enter with a living sympathy into the character of another man, or of another class, or of another nation, or of another course of thought: to feel, not with a sense of gracious superiority but of devout thankfulness, that here and there that is supplied which we could not have provided: to acknowledge how peculiar gifts or a peculiar environment, how long discipline or an intense struggle, have conferred upon others the power of seeing that which we cannot see. But it is to breadth of hope, to self-denial, to patience that we are called, as those who believe and seek to live as believing that we know in part. The immediate circumstances in which we are placed need, as we must feel, the exercise of such graces. There is on all sides an overpowering passion for clearness, for decision, for results which can be measured on demand. Art and history are trammeled by realism. A restless anxiety for fulness and superficial accuracy of detail diverts the forces which should be given to an interpretation of the life. We begin to think that when we can picture to ourselves the outside of things we have mastered them. So it is also in many respects with opinion. We are told that we must make our choice definitely between this extreme and that; that there can be no mean; that a logical necessity demands one precise conclusion or the other. In this way we lose insensibly the present consciousness of the great deeps of life. Portraiture becomes photography, and faith is represented by a phrase. The reflections from the mirror, the shadows on the wall of the cave, are taken for the realities which these fleeting signs should move us to seek. There is no outline in nature, however convenient or even necessary we may find it to draw one. A closer view of this one-sided and dominant realism, which is characteristic of our generation, shows what is at once its final issue and its remedy. For it is not fanciful, I think, to connect it with the great successes of the method of physical inquiry. We try, perhaps even without knowing of what spirit we are, to make the same method supreme over all knowledge. Meanwhile we are neglecting a different lesson which physics have to teach us and which we have not yet learnt. However paradoxical the statement may appear, physical study more than any other brings the invisible vividly before us. The world of the man of science is not the scene of conflict and disorder which we look upon with our untrained eyes, but an order of absolute law which he finds by the interpretation of a larger experience. He pierces beneath the seen to that which it indicates. So far he has read the thought of God. His partial knowledge is a sign for the moralist and for the theologian. 3. We know in part. We have seen that acceptance of this fact enables us to meet and to use the dangers and the lessons of limited views. The same words describe the process by which our efforts are made effective. We advance towards the limits of our attainable knowledge by the help of every fragmentary movement. We look upon the fullest vision of the truth in the combination of parts held separately. This is the Divine law of spiritual progress and of spiritual apprehension. It is not that any one mind or any one race can evolve the last deductions from the primal facts. The manifold endowments

of the nations are made contributory in due order to the unfolding of the universal gospel. The history of Judaism and the history of Christianity prove the truth beyond doubt. Spiritual knowledge and with it spiritual life is furthered by the introduction into it of new elements from without. The seed which has the principle of life gathers from all around that by which the life is manifested in the fulness of its beauty. It has often been pointed out how every critical stage in the progress of earlier revelation was marked by the action of new races upon the people of God. Assyria, Persia, Greece, Rome, quickened fresh thoughts in Israel, and brought to light fresh mysteries in the Law. The Son of Man entered on the patrimony of the race made ready for His use. The course of Christianity up to the present time exhibits the accomplishment of the same law on a larger scale and with a more pervading application. Judaism was limited and preparatory. The Divine Presence was symbolised for the fathers by a cloud or by a glory. But Christianity is absolute and final. For us the Divine Presence is "the Word made flesh," "the man Christ Jesus." It is no longer any part of man, or any part of mankind to which the message of God is addressed or entrusted. The experience of our own lives offers an illustration of this growth through assimilation and loss. The unfolding of our separate powers is able to bring home to us what is fulfilled on a colossal scale in the broad history of human progress. One faculty after another is called into dominant activity, and yields in its turn to some fresh claimant. And here comes the trial of faith. We are tempted, as it may be, to linger with a vain regret round that which is ready to vanish away or to hasten prematurely the advent of that which is not yet mature. But the faith deals with all in a process of life. The conviction that every result, every triumph, every prize is given us to use and not to keep, saves us from the peril of stationariness and from the peril of innovation. He cannot rest who knows that the counsel of God is not yet accomplished. 4. And surely this paradox is the very joy of life. We know all: and we have still much to learn. Our strength is to feel that the end which is given to us is not yet gained. As long as there is movement there is hope. Because the central fact of our faith reaches to the utmost bounds of our being: because to the last our knowledge is limited, we bring together with loving reverence all that has been accumulated in the past, and we stand ready to welcome the new light which shall reveal the old treasures in fresh glory. It is not strange then that there should at all times be difficulties. Difficulties guide men to new regions of work for Christ's sake. We can feel, I repeat, in these different directions, in the spheres of personal life, of human fellowship, of cosmical dependence, how our partial knowledge witnesses to the existence of regions of vital energy not essentially unattainable but hitherto necessarily unexplored: we can feel that the darkest riddles of life lose their final gloom when we refuse to acknowledge that their solution must be found in the facts which we have been so far able to grasp: we can feel that the gospel of Christ incarnate and ascended deals with these latest questionings not by accident or by accommodation, but in its inmost nature: we can feel as the problems rise before us that our historic creed contains the answer to them, though it has not yet been drawn out, that our needs have not been left uncared for by eternal love, that it is through the sternest searchings of heart that the growing fulness of the truth is realised. The sorest trial of very many now is the sad suspicion that Christianity does not cover all which we know to be. Perhaps we have given colour to the fear by our own narrowness of sympathy. But from the first it was not so. And it is true still, true always, that our faith conquers not by the suppression or by the dissimulation of difficulties, but by interpreting them or by placing them in their right relation to what we see of the whole constitution and circumstances of the world. We do not then appeal to ignorance, but to the conditions of a partial knowledge: we do not transfer our hope to an imaginary scene, but find the pledge of its fulfilment in a completer revelation of this in which we toil and suffer: we do not offer any intellectual formulas as exhaustive and absolute, but we claim that now and at all times the faith should be regarded in connection with every human interest; we do not affirm the limitation of knowledge as a bar to inquiry, but as a bar to finality. We know in part. 1. The words are a consolation. No one has ever set before himself a high ideal of work for the truth's sake without sadly noting at the close of his labour the scantiness of his achievements. His difficulties, perhaps, have grown clearer, but they have not grown less. At last he finds himself left face to face with mysteries, which appear in the form of irreconcilable opposites. The fundamental mystery of his finite being responsible to the Infinite repeats itself in many forms. There is no escape from conditions of

thought which he feels to be inapplicable to spiritual existences. Happy is he only when he knows that what he sees, what he can see, is but a fragment of that glory which all the powers of all the ages will not exhaust in its fulness. We inherit and we transmit our inheritance to others, with the slender accessions we have made. So it is that we are bound one to another, and while we contend to the uttermost for the truth which is given to us, we find a place opened for other labourers. 2. They are a promise. The knowledge is partial, but the object is not illusory. We may not be able to see much, but the appearances which we observe answer to something which is eternal. This conviction is sufficient to inspire us with hope. We are so constituted that we cannot but group together the scattered facts which come before us, and interpret them in some fashion. Looking to them we can cherish the signs of a wider order in the moral world which has not yet been realised. 3. They are a prophecy. Now we see in a mirror darkly, but then face to face. The mode of knowledge will be changed, but He who is revealed in many parts and in many ways is Himself unchangeable. Perfect knowledge now would be the sentence of spiritual death: "the whole can increase no more, is dwarfed and dies." But, let us thank God, we know in part; and we know Him that is true. We do not rest in what we are, or in what we can attain to, but in what God is, in whose image we are made. (*Bp. Westcott.*) *Knowledge in part*:—In guarding our talk thus, we are helped by the analogies of those who know less than we do, and who cannot know as much as we do. A blind man, for instance, does not know as much about colour as people who see. Nor does a man who is colour-blind. They may imagine what colour is, and they can talk about their imaginations. But they must not prophesy. That is, they must not proclaim the truth about colour. They do not know what the truth is, and they do not even know the meaning of the words they use. The analogy with our ignorance is precise. For such people sometimes think they know. In the same direction is the advance which mankind has made since those prehistoric days of the cave-dweller. If to the poor savage of the limited experience of that early time I said, "Your God can give at the same instant His present command to you who are here and to other men on the other side of the world," he would hardly understand my language; and, so far as he did understand it, he would tell me I lied. In the first place, he would not know what I meant by the other side of the world. In the second place, he would say that one God could not be in two places. But, with the steady progress of the world, all this changes. Any telegraph boy sees one will acting in a dozen places, and his imagination and conception carry him into a much wider range than that which he sees. On a thousand lines the world understands that it has advanced from that feeble knowledge of that savage life. Just so far as it understands this, does the same world make out that it knows only in part now, and looks forward, with a confidence akin to certainty, to a coming time and a larger life, in which it shall know more. All such instances from history help us in our lives of to-day, and in looking forward for to-morrow. History, indeed, is always useless, unless we extort from it such lessons. If the cave-dweller or the Eskimo of to-day knew only in part what seems wholly necessary to your life and mine, in just the same fashion is it probable—it is well-nigh certain—that where I know only in part there is more knowledge which my successors will have—nay, which I myself may have, in a life not cumbered by this body. (*E. E. Hale, D.D.*)

Vers. 9, 10. **We know in part, and we prophesy in part.**—*We know in part*:—I. THE IMPERFECTION OF OUR KNOWLEDGE. 1. We know but little. 2. That little is mixed with much error. 3. Includes much that is useless. 4. Is very imperfectly apprehended. II. ITS CAUSES. 1. Intellectual. 2. Physical. 3. Moral. III. ITS LESSONS. 1. Humility. 2. Docility. 3. Distrust of our own understanding. 4. Hope. (*J. Lyth, D.D.*) *We know in part*:—The apostle says this not simply of the "wisdom of this world," but of Divinely-given knowledge. A reverence not according to knowledge has led Christians to forget this, and to argue as if inspired writers gave us final and complete knowledge about the ways of God. This is not so, and hence much that is fragmentary even in Scripture, and representations which cannot be harmonised yet. I. THE PART WE DO NOT KNOW—by far the greater part; and the more we know, the more we seem not to know—as the outside of a circle gets larger as the inside is increased. Only beginners are proud of their acquirements; discoverers, who stand upon the boundaries of human knowledge, gazing with earnest eyes over the boundless untrodden region beyond, feel themselves unable to spell out the very alphabet of the universe of

God. 1. What do we know about the material world? Men observe that things have certain appearances, and that changes occur with a certain regularity; but why they appear so, and how these changes take place, which obviously are the most important points to understand, belong to the part we do not know. Why a star moves or a plant grows, it is useless to ask an astronomer or a botanist. 2. So in the spiritual world. How much of goodness and how much of trial make up the facts and events of our lives! But what can we know about them—how they come, and why? What an amount of ingenuity we spend upon these questions, and how much are we perplexed! But vain are our endeavours to get at the meaning. 3. It is the same in regard to the great facts of the Christian revelation. "Jesus Christ came into the world to save sinners." Why was that necessary? How was it possible? That is the part we do not know; and we must content ourselves, having appropriate evidence, with the fact that it is so. Paul's eager mind did indeed press against the furthest boundaries of inspired knowledge; but he once stopped with, "O the depth of the riches," &c., and then turned to practical matters. II. THE PART WE DO KNOW. It is natural to us to appreciate what we lack, and to undervalue what we have. In this, as in other respects, we are but children of a larger growth. As a thousand natural wonders and beauties lie at our feet which we have not eyes attentive enough to see, or minds awake enough to study, or hearts big enough to love: so with the marvels of Christ and Christianity, of which our tongues often speak parrot-like in hymns and prayers, yet the rich significance of which we seldom feel. Our prayer should be, "Lord, open thou mine eyes, that I may behold wondrous things out of Thy law." (*T. M. Herbert, M.A.*) *We know in part*:—We wish we knew more. To appreciate the fact that we know but little, and to understand some of the reasons why, will help us to be more reconciled to our own ignorance and to that of others, and will contribute to remove some of the obstacles that lie in the way of a completer knowledge. I. WE ARE BORN WITH AN EYE GRADUATED TO SOME PARTICULAR TRUTH OR TRUTHS, and not with a vision that spreads itself with equal facility over all truths. 1. It is no fault of ours that we cannot see the Southern Cross. That constellation does not form part of the heavens under which God intended us to live. If it had fallen to our lot to dwell in Patagonia, then we should have lived under its blaze, and it would then have been impossible for us to make out the Great Bear. No eye is able to see everything, and each eye has an outlook of its own. 2. Truth is like a diamond, and you must shift your position in order to catch the particular flash from each individual facet; which is what in the matter of truth we do not and cannot do. We can migrate from latitude to latitude, and skip from street to street; but as regards truth, we can change neither our nationality nor our address; truth is fixed, and we are born fixed in our relation to it. We are individually created into a specific angle with the truth. Truth individualises itself to each eye and makes only minute donations to each. It is with us in this respect much as it is with objects in their relation to a sunbeam, where one sort of material will pull the blue out of it; another the green; another the red, and so on through the entire bundle of colour bound up in a white ray. In the same way, each mind picks the particular truth that is native to it. 3. It is the way we are made. It has its advantages; some one aspect of truth we have power to take hold of and to feel keenly. It results in each man having his own little patch of truth to cultivate, and by that means he doubtless gets more produce on to the world's market than he would do if he had a whole hundred acre lot to cultivate scatteringly. 4. That ought to keep us steadily at work on constructive lines, not destructive ones; telling what little we do see and know, and letting the rest go. A star is not brilliant because I happen to see it; it is brilliant because—it is brilliant. Exactly so it is of a truth. If there is some reality that your mind looks right into, but that your Christian neighbour has no sense of and no care for, it is not because he is a theological idiot, but because your little star does not happen to shine where he stands. II. WE ALLOW THE ONE PARTICULAR BENT THAT WE ARE BORN WITH TO ASSERT A DESPOTISM OVER US. 1. If, *e.g.*, there is some particular truth of God's Word that we have a native bias for, we shall be almost certain to make that determine for us the portions of Scripture that we shall admit to our thought and our confidence; much as the one glowing constellation that is in the direct range of our vision will be almost certain to prevent our scouring around to detect others imperfectly disclosed. 2. The same holds of other books as well as of the Bible. Look at the library of any Christian thinker, and you will be able to determine what his theological bent is. The very particularity of

his view operates to keep it narrow, and his will only be those that he can use as whet-stones upon which to whet his particularity down to a thinner edge. 3. Then, too, the habit of thinking along some congenial line, not only weakens our interest in truth lying upon other lines, but sometimes even impairs our power of appreciating truth lying upon them. Just as a creature needs a different bodily construction to enable him to live upon land from what he does to exist in water, so, to a certain degree, a different equipment is required to live and think in a region of spirit from what is required to adapt one to a world of matter; and the more exclusively we are habituated to the former, the more awkward it will make us when we undertake to make any headway in the latter. Some of us use our scientific faculties so little that they become aborted and we lose all power to appreciate scientific facts. And the converse of that is equally true. 4. So that in these days, when there is being so strong a pressure brought to bear in behalf of those branches of knowledge that deal with matter only, if you want your boy to be a Christian, see to it that he gets his mind trained in those faculties that will especially be called in play in the discernment and appreciation of spiritual truth. III. BY A DELIBERATE ACT OF OUR OWN WILL WE VETO THE TRUTH. 1. Truth depends for its power upon the concurrence of the mind as much as light depends for its power on the concurrence of the eye. A truth coming to us always knocks at the door and then stands outside waiting till some one comes and answers. No man is likely to be persuaded against his will. We personally decide just how much God's Word shall do for us and how far it shall go with us. The preacher never drives it in; we let it in, and just as far as we choose. Good hearing is a far more difficult art than good preaching. 2. Christ had perfect confidence in the truth, and He had just as much confidence that when once the heart had taken the truth fairly in, something would come of it; the parable of the sower teaches that. It may rain as hard as ever it did in the days of old Noah, but the rain will start no grass so long as the downpour falls on to frozen ground. IV. THERE ARE CERTAIN ELEMENTS OF CHRISTIAN KNOWLEDGE THAT CAN COME ONLY WITH THE YEARS AND INDEED WITH THE CENTURIES. 1. Experience is the only perfect teacher. We can of course crowd ourselves with facts, but that is not wisdom. Wisdom is gained by the process of somehow letting the threads of truth weave themselves into the tissue of our own life; and therefore it is not a thing to be hurried any more than you can hurry the growing of the corn. You will have to visit the country before ever you will quite understand what you have so painstakingly learned. Experience is expository; the Bible illuminates us but we illuminate the Bible. We make the Bible ours by our becoming its. We do not understand the publican until we have been on our knees by his side. We do not fathom the story of the prodigal until we have returned from the far country and have known what it is to stand in restored relations with that father. Is there any one of us who feels that he has more than merely begun to understand this chapter? 2. The simple change, too, that comes with our steady departure from childhood to manhood brings us on to a new side of some matters. Perhaps we have found out that life is not what we once thought it was going to be. Possibly the present is not quite so real as it used to be, and very likely the great future is growing upon us. One day I was looking at two large telescopic photographs of the moon, one taken when it was at its full, the other a week later. In the latter, some of the mountains that showed dull and lustreless in the earlier view, came out bright, as in the meantime the sun had passed along to the point where it could illumine the evening slopes. I remarked this to the dealer whose hair had been whitened by the years. "Yes," he said, very quietly, but quite cheerily, withal, "Yes, the lights are very differently arranged when you get into the last quarter." (*C. H. Parkhurst, D.D.*) *Limited knowledge*:—Knowledge is not always good. It profited our first parents little. God knew this then and He knows it now. Consider—I. THE ASSUMPTION MADE—"Now we know." It is knowledge that makes man better than the brute, that makes him like God, that develops his power, that is his salvation. We know, indeed, and therefore stand out before the heathen, the Jews, the early Christians. We have privileges which are peculiarly our own, and which none have ever enjoyed before. II. THE LIMITATION ENFORCED. "We know in part." Of all things finite, human knowledge is the most limited. It is limited—1. In its range. 2. In power. III. THE SIGNIFICANCE IMPLIED. This state of limited human knowledge has its purpose. 1. It places us in our own proper position. We are tempted to make our own knowledge an absolute standard. We fix rules for morality, doctrine; we organise parties and call them perfect, because we

imagine our knowledge is perfect; but the authors can only see in part. It requires a serious effort to understand that others have the power of seeing what we cannot see. 2. It alters the whole tone of our spiritual life on earth. It should—(1) Remove fear, for what appears to us to be dark may in reality be light. (2) Remove doubt, for we must trust. (3) Lessen grief, for trials may be blessings in disguise. IV. THE PRIVILEGE BESTOWED. Our present limited knowledge is to some extent a blessing. 1. It gives us something to look forward to—"Then we shall know even as we are known." All mysteries shall one day be revealed, and then all errors shall cease. 2. It prevents much sorrow. How fearful to know all that is before us! 3. It engages our thoughts on the practical rather than the theoretical. Love is the practical duty at present; for we can love even if we cannot know. (*J. J. S. Bird, M.A.*) *Partial knowledge*:—There is a partial knowledge that is—I. A NECESSITY. The knowledge of the highest creature must by the necessity of nature be partial. What he knows is as nothing compared with the knowable, still less with the unknowable. "Who by searching can find out God?" II. A CALAMITY. Our necessary ignorance is not a calamity, but a benediction. It acts as a stimulus. But ignorance of knowable things must be ever a disadvantage. Ignorance of ethics, political economy, laws of health, religion, entails incalculable injuries. Ignorance of these things is the night, the winter of intellect. III. SINFUL. A partial knowledge of our moral condition, the claims of God, the means of redemption, where a fuller knowledge is attainable, is a sin. Ignorance of Christ in a land of churches and Bibles is a sin, and that of no ordinary heinousness. It is a calamity to heathens, it is a crime to us. IV. BENEFICENT. Our ignorance of our future is a blessing. Were the whole of our future to be spread out before us, with all its trials, sorrows, death, life would become intolerable; it is mercy that has woven the veil that hides the future. Conclusion: Our partial knowledge should make us humble, studious, undogmatic, devout. (*D. Thomas, D.D.*) *Our partial knowledge* is:—I. A DISCIPLINE TO DILIGENCE. 1. We require our children to know, and then we give them, not the knowledge that they seek, but the key of that knowledge. Doubtless the teacher imparts knowledge, but his greater function is in wisely keeping it back until it is fairly won. So God teaches without telling; sets alluring objects of knowledge almost within sight and reach; sets ajar the doors of science, and writes up, "Ask, and ye shall receive," &c. 2. And no faithful seeker seeks in vain. Perhaps he finds somewhat other than he sought, as Saul sought the straying asses and found a kingdom. Men sought by alchemy for the philosopher's stone, the elixir of life, &c., and found them not, but found marvellous things in the quest, and by and by found themselves at the splendid portals of the great treasure-house of modern chemistry. Geography explored unknown seas for a new route to Cipango and Cathay, and lo! a new continent was given as her reward. Astrology adventured out vaguely among the stars, seeking she knew not what, and became transfigured into astronomy. 3. But ever with what is given is something yet reserved. Each new discovery discloses new questions yet to be answered. And what is true in the study of material things is even more impressively true in the higher study of man, and duty, and God. "Ye shall know, if ye shall follow on to know the Lord." II. A DISCIPLINE TO HUMILITY AND PATIENCE. And so good a discipline is it that they who have learned the most are commonly the humblest, for they know how inadequate their knowledge is. For running through the very midst of human life, in its most intimate concerns, is a line of unanswerable questions. Along the seam between will and motive, foreknowledge and responsibility, eternity and time, spirit and matter, the absolute and the conditioned, are ranged the antinomies over which the only wisdom is to despair and be patient. And that is the wisdom which after these six thousand years of discipline, theology and philosophy are only now at last beginning to learn. III. A DISCIPLINE TO CHARITY towards others whose knowledge is yet more narrowly limited or is on a different side from ours. We are vexed at their narrowness, and do not think what reason we give them or others to be vexed at ours. Probably none of us are aware where our knowledge is nearest akin to ignorance and error. Likely enough it is at the very point where we are most positive. We need, as a training in charity, to "look upon the things of others" as well as "upon our own things." Vinet says, "The men of two hundred years hence will be looking back with astonishment on some monstrous error that was unconsciously held by the best Christians of the nineteenth century." This is the constant story of the past. And it is right that

we should be reminded of it; not that we should cease to hold the truth or hold it with timorous or hesitating grasp, but that we should learn to hold the truth no longer in unrighteousness or in self-righteousness, but in love. IV. A DISCIPLINE TO FAITH. We speak of a man of great and settled faith, meaning a learned, confident theologian, who has surveyed and triangulated the whole field of sacred knowledge. Eternity, Trinity, Atonement, all these are quite clear and definite to him. Nay, rather, he is a man, so far as this goes, of no faith at all. He has not the necessary antecedent condition of faith that should bring him to the feet of the great Teacher, and to lay his hand in that of the only Guide. And you who, vexed by doubts and uncertainties and limitations, have been wont to say, "But for these I might believe," learn now to speak in a higher strain, and say, "In spite of these—no; because of these I must—I do believe. To whom can I go but to Him who hath the words of eternal life? Blessed be God, who hath fenced up my way of knowledge that so I might learn to feel for the leading of His hand, and walk by faith, not by sight." V. A DISCIPLINE TO HOPE. It is not for always, this which is in part, even though it is expedient for us now. It is the dimness which turns our mind toward the day-star and the coming dawn. This hunger and thirst unsatisfied are a continual promise of the coming time when I shall be filled. In this mood I can well afford to await that glorious time for which I am not yet prepared, but for which God is preparing me, when that which is perfect shall have come and these things which are in part shall be done away—when I shall see face to face and know even as I am known. (*L. W. Bacon, D.D.*) *Present defect and future perfection:*—I. A STATEMENT OF PRESENT DEFECT. 1. The gifts themselves. (1) The knowledge is not ordinary but extraordinary, being the effect of supernatural influence (chap. xii. 8). (2) The gift of prophecy comprehended much. Sometimes it meant the power of foretelling future events; sometimes celebrating the praises of God by a Divine afflatus; sometimes the power of teaching the doctrines of the gospel by the influence of the Holy Spirit of God. So it means here. (3) We may, however, apply the terms to that more ordinary knowledge and teaching which is the present qualification of all who have received the Spirit and have the knowledge of the truth of God. This is knowledge which none can possibly surpass, and which very few can equal. 2. The imperfection ascribed to these gifts. (1) The Spirit of God never gave a full development of all His revelations. Even the apostles themselves did not know all that it was possible to know respecting Jesus Christ. Paul, with all his knowledge, says, "I have suffered the loss of all things—that I may know Him." And as the knowledge was imperfect, so was the prophecy. The inspired apostle found himself on the shore of a boundless ocean, and exclaimed, "O the depth of the riches!" &c. (2) And so to us the same imperfection attaches most strongly. The pride of our nature may induce us to imagine otherwise; but that pride will very soon be checked. The man who has studied the hardest, who has been most frequently wrapt into visions of future times—even he must still say, "I know in part—I prophesy in part." And I would ask a Christian of the highest class, if any illuminations, in which he has been enabled hitherto to rejoice, have permitted him yet to say, "That which is perfect is come"? Consider what you know of God—of His government of the universe, of the councils of His will, and of the connection of these with His actions—and then say how incomplete is your knowledge! Consider what you know of the mediatorial influence of Christ—of the full transformation of the soul into His image—of the future state. You have, it is true, facts to believe, but you cannot comprehend their fulness; you study, you meditate, you explore—but you are soon lost; and you come to the conclusion, "I know in part." (3) And then some will say, "Where there is so much mystery, there should be no faith." But if you will reason thus on religion, extend your reasoning to life, to nature, to all around you. You know that you live; you sit, you think, you hear, you speak; but how soon will you find your knowledge, even on these subjects, limited and nonplussed! Here we must be content to see imperfectly—to comprehend as in enigma. We can only stand as it were on the threshold of the temple; it is in the future age that the veil will be rent, that the inner sanctuary will be open to our gaze, and the fire that burns on the golden altar revealed. 3. The reasons on which this imperfection is founded. (1) Man's moral pollution. The most sinful are always the most ignorant. Adam by transgression lost much of his knowledge; and in proportion as transgression increased, ignorance abounded. Sin has a tendency to pervert the imagination, and forms an hindrance in the way of attaining the pure and sublime knowledge of religion. (2)

Man's intellectual weakness. There is much in Divine knowledge that we have not a capacity for knowing. Engaged as we all are on material objects, and able to see only through the medium of our senses, what wonder is it if we be compelled to confess, "We know in part"? (3) The designs of God in connection with man's present and future state. It is not the design of God that we should know all. The future state is to make up for the defects of the present. It is this which makes heaven an object of such ardent desire to the Christian. II. AN ANTICIPATION OF FUTURE PERFECTION. 1. In regard to some future state of the Church upon earth. Look at the Church in our own day; see how abundantly our information has increased. Yet the Church is now in a very imperfect state compared with what it shall be in the last days; then "many shall run to and fro, and knowledge shall be increased." None shall say to his neighbour or his brother, "Know the Lord," &c. 2. In reference to the state of the Church in heaven. Then it will be truly said, "That which is perfect is come." (1) A perfection of purity. (2) Of power. (3) Of knowledge. (4) Of happiness. (*J. Parsons.*) *Present imperfection and future perfection:*—Observe—I. THE IMPERFECTION OF OUR PRESENT CONDITION. 1. Gifts are but partially distributed. 2. Are imperfect. 3. Are adapted to a state of imperfection. II. THE PERFECTION OF HEAVEN. 1. Certainly anticipated. 2. Implies the removal of all imperfection and its causes. 3. The consummation of our nature and its consequent happiness. (*J. Lyth, D.D.*)

Ver. 10. **But when that which is perfect is come, then that which is in part shall be done away.**—*The perfect state:*—I. WHAT HOPE HAVE WE OF IT? 1. Founded on human instinct. 2. Confirmed by revelation. 3. Secured by faith. II. WHAT RELIEF WILL IT BRING? 1. The removal of all defect. 2. Consequently of all sorrow. III. WHAT HAPPINESS DOES IT PROMISE? The perfection of our condition. 1. Physical. 2. Intellectual. 3. Moral. 4. Social. (*J. Lyth, D.D.*) *The Christian doctrine of the perfectibility of man:*—I. FUTURITY IS THE GREATNESS OF MAN, AND HEREAFTER IS THE GRAND SCENE FOR THE ATTAINMENT OF THE FULNESS OF HIS EXISTENCE. 1. When depressed by conscious littleness of being, yet feeling that he should not be little, man may look to futurity and exclaim, "I shall be great yonder! the immense futurity is mine! I may be content to be poor awhile in the prospect of that!" 2. It is most gratifying to see the Divine revelation connecting the condition of perfection, on any terms, in any sense, at any future period, with human nature. Looking at man, we seem to see a vast collection of little beginnings, attempts, failures—so that the perfectibility of man is ridiculed as one of the follies of philosophic romance. Then how delightful is it to see revelation itself, pronouncing it as possible! 3. This prediction of something "perfect" to come, relates to knowledge. This is somewhat surprising. It seems much more easy to conceive of perfection in holiness. But knowledge is not a state of the dispositions, but an intellectual relation with anything which can come within the sphere of its apprehension. All things in the stupendous totality of existence are subjects for knowledge. To hear, then, of perfection in knowledge, in any, the most limited, accommodated sense, is very marvellous. II. LET US ATTEMPT TO REALISE TO OUR IMAGINATION SUCH A STATE. 1. The lowest point we can take is the exclusion of error. So that if the manner of apprehending be intuition, the objects will be made clearly self-evident; if by reasoning, the evidence will be explicit and the reasoning process infallible. It could not but be in the heavenly state a painful thing for the spirit, after exulting in the reception of a portion of knowledge, to find out that it had been imposed on. 2. It will be perfectly adequate to the infallible direction of all the activities of the superior state. Those activities we may well believe to be of vast extent and endless variety, and an infallible knowledge—what to do, and when, and by what means—will be vouchsafed. 3. Knowledge will doubtless be perfect in that we shall possess as much of it as is indispensable to our happiness, and be sensible that we do so. We shall not be in the condition of John, who looked on the sealed book and "wept" because there was none to open it. 4. We shall possess always as much knowledge as for the time our faculties are actually capable of. Here there are a vast number of things kept in the dark from us, which we could understand if they were but declared; and there is sometimes a most restless wish to know them. Imagine then a continual enlargement of the intellectual capacity, and as it enlarges, a continual influx of new knowledge to fill it. III. WE SHOULD TAKE SOME ADVANTAGE OF THE APOSTLE'S CONTRAST

BETWEEN "THAT WHICH IS IN PART," AND THAT "PERFECT" WHICH IS TO COME. Note—1. The imperfect, partial nature of our means of knowledge. The senses, the grand inlets of our knowledge, must and do convey it in a most imperfect manner. Through them the spirit can receive only reports and images of the things. How it wishes to come at the things themselves! Language, again, is a most imperfect medium for the conveyance of knowledge, being framed upon our imperfect knowledge and partaking of all its defects. But "when that which is perfect is come," the mode, the medium, the instruments of our receiving and conveying knowledge must be something immensely different, whether or not in analogy with the present means. If there are to be senses and any artificial instruments of knowledge analogous to the present, let them be but as much superior to these as a "spiritual body," made like the glorified body of Christ, will be superior to this "earthy," mortal one, and it will suffice. But whatever shall be the means and manner of apprehending—the apprehension must be incomparably more intimate than in this world to satisfy the exalted intelligence. And that it will be so, the apostle intimates, "I shall know even as also I am known." 2. How emphatically our present knowledge is but "in part" as to the number and extent of the things known! Just think how many can be answered of all the questions we can ask. "When that which is perfect is come," it will not bring an answer to all possible inquiries; but it will be amazing and delightful to see what a multitude of things, of which we had but the faintest glimpses before, are brought into perfect manifestation. What a revelation there may be—(1) In the vast enlargement of the mind's own proper power of knowing, while it looks from a higher eminence over a wider field. (2) In the direct disclosures and communications which the Divine Being may beneficently make. 3. But all these anticipations remind us but the more forcibly how we here "know but in part." (1) So "in part," that just the part which we want to attain is divided off from our reach. It seems as if a dissevering principle or a dark veil fell down exactly at the point where we think we are near upon the knowledge we are pursuing. (2) So "in part," that we sometimes feel as if a disproportionate weight is thrown upon our faith. In our partial view, appearances may seem against what we nevertheless are required most firmly to believe. It is difficult to maintain this faith, but is happily aided by the Divine assurance that one day we shall know "when that which is perfect is come." (3) So "in part," that in many things we see far more of the evil than of the good. But we are sure that there must be a decided predominance of good in the empire of Him who is infinite in wisdom, power, and goodness. And the anticipation of clearly seeing it so is a delightful radiance from heaven on our present dark abode. (4) So "in part," that we cannot agree one with another. The "part" itself contains those shades and perplexities among which men must greatly differ. But when the "perfect comes," the grand illumination of each spirit will be rendered inconceivably delightful by coincidence of judgment. (*J. Foster.*)

Ver. 11. **When I was a child, I spake, . . . understood, . . . thought as a child: but when I became a man, I put away childish things.**—*Childhood*:—1. This is the only reference which the apostle makes to his childhood, and without dwelling on the connection, the reference is beautiful and touching. He was born at Tarsus, of respectable parents, tentmakers probably. Whether he had brothers we cannot tell, but he had a sister, for "his sister's son" came to him (Acts xxiii.) "Circumcised on the eighth day," his name was then called Saul, probably after the first king of Israel, who was of the same tribe. For the first few years of his life we may suppose him, like other children, chiefly given to play; while the daily associations of Jewish life and character would gradually mould his being. It would seem that he had a pious ancestry and kindred, for he says, "I serve God from my forefathers." Daily worship, reading from Old Testament Scripture, mingled with his earliest experiences, and unconsciously influenced his mind. That home of his childhood was intensely Jewish. A "Hebrew of the Hebrews," we must suppose him to have been educated with intense abhorrence for Christians and Christ. It is in reference to such things as these, he thought, when he used these significant words. 2. Turning from the apostle to ourselves, we might pursue a similar train of thought with regard to our childhood. (1) "When I was a child," one would say, "I was surrounded, not like Saul, with religious influence, but with everything that was bad." (2) "My childhood," another would say,

"was spent in what ought to have been a happy home, but misunderstanding and discord made it anything but that, and the effect is I am a misanthrope." (3) "Mine," a third would say, "was the childhood of frivolity and fashion. In all senses my childhood and youth were 'vanity.' I was trained a trifler, and, as the result, I am mentally and morally a dwarf." (4) "When I was a child," another would say, "I was trained for heaven and for Christ, and so long as memory lasts, the recollection of my childhood will be to me an impulse to duty and a lustre to life," and so on. But now let us look at what is common to childhood as such. I. How BEAUTIFUL THE DIVINE ARRANGEMENT ACCORDING TO WHICH CHILDHOOD GRADUALLY UNFOLDS! He who formed our first parents complete could as easily have done so with us. But it is best as it is. 1. God has given us forms of beauty everywhere, but nowhere more strikingly than in the openings of life. 2. More than this, He has thus multiplied enjoyment. Each age, as each season, has its peculiar joys. 3. We see, too, an indication of the way in which the great Worker works always—ever gradually. Childhood gradually unfolds into youth. We foolish creatures are in haste for results; God teaches us alike in nature, providence, and grace to wait and be patient. 4. While thus acting what benefit does He secure? How great the benefit to the young, teaching them lessons of docility, patience, submission; and to adults forbearance, watchfulness, &c. Imagine life without childhood, home without children. 5. If there were no higher advantage, what a benefit is the naturalness of the arrangement! The child speaking, thinking, understanding "as a child," not trying to do more; so often rebuking thus our unreal and artificial modes of adult life. II. How IMPORTANT THAT WE SHOULD RECOGNISE THIS DIVINE ARRANGEMENT, AND SEEK TO OBEY IT! 1. Recollect the capacity of the child in your teaching. He speaks "as a child," and will only understand you as you do the same, and then not according to your meaning of the words, but his own, for he thinks "as a child." 2. Recognise this, too, in your expectations. You may not expect too much. They think and feel "as children," and not even grace will destroy the force of child nature. Nor ought you to wish it. III. How OBVIOUS OUR DUTY, SUCH BEING THE CONDITION OF CHILDHOOD! 1. You, dear children, must be willing to submit to such training as your condition requires. (1) Obedience is the first lesson God expects you to learn. Nor forget that disobedience to parents, or those who for the time stand in their place, is a great sin. Remember on the one hand Hophni and Phinehas, and Absalom, and on the other Timothy and Jesus. "Honour thy father and thy mother," which is the first commandment with promise. (2) Seek the Saviour. Of Josiah we read that when but eight years old his heart was tender, and he feared God. Your hearts are tender, not yet "hardened by the deceitfulness of sin"; while they are so, submit to the guidance of Jesus! 2. Parents, teachers, see that your duty is wisely and faithfully fulfilled. Strive to have an intelligent appreciation of what your work is. In each of those minds and characters under your care are latent powers. You are to develop them. How? As the sun does the bud of the flower—by shining upon them. Only thus will they unfold to you. IV. How MUCH ENCOURAGEMENT IS AFFORDED TO THOSE WHO ARE THE GUIDES AND INSTRUCTORS OF CHILDHOOD. 1. Were the material on which you are called to act stereotyped, your task would be hopeless. It is because it is so plastic that you may work with the prospect of success. We cannot tell how early the Spirit of God may work upon the opening mind of children. 2. Remember what God has said about this seed-time! "Cast thy bread upon the waters, and thou shalt find it after many days." Whence have the majority of Christian men and women had their origin? Has it not been from the ranks of pious families, Christian schools? (*J. Viney.*) *Childish things*:— 1. "There is a time for everything," and "God hath made everything beautiful in his time." We do not love the frost in spring. It is out of its season, but when, in December, it gives its own peculiar beauty to the landscape, we welcome it. So with the other seasons. 2. The spring, summer, autumn, and winter of our being are beautiful only in their time. Precocious childhood, prolonged infancy, or premature decay excite other feelings than those of admiration. Childishness is beautiful in its time, but only in its time. It would be a sad world if it were stripped of all the beauty and joy given to it by the innocence and playfulness of children. He is a hard man who can frown on the "childish things" so unworthy the man, but so natural in them. 3. This life of ours is a parable introduced by the apostle to describe our inner spiritual life. There are the "babes in Christ," who require to be fed with milk; "little children," in whom the good seed is giving the promise of fruit; "young men," deficient in the wisdom which long experience

alone can supply, but full of hope and zeal; "strong men," the pillars of the Church, the leaders in enterprise; and fathers, who, as shocks of corn, are fully ripe and ready to be gathered into the garner. This progressive improvement we ought all to manifest. 4. There is something belonging to our childhood which we should seek always to preserve—its freshness, humility, and truthfulness. Between childlikeness and childishness there is the widest difference. Christ's life teaches us that it is possible to unite the understanding of the man with the heart of the child. What are the childish things to be put away with our advancing intelligence and experience? I. IGNORANCE. 1. The understanding of a child is necessarily feeble and his views crude; but we expect, as years pass on and education does its work, that the various faculties shall begin to develop themselves. 2. God dealt with the Jews as with children. He did not give the substance of the truth, but only types and shadows—a series of pictures. So, too, the requirements of the law were designed for children. There was not the simple exhibition of one great principle which the people were themselves to apply, but a multitude of distinct enactments. But the law has done its work as a schoolmaster, and now we are brought to Christ to receive other teaching, and walk after another rule, even the perfect law of liberty and love. 3. There are many, however, who would always be Jews. They love that which appeals to the senses, and have little sympathy with the purely spiritual aspects of religion. They want a system of exact law, drawing distinct lines of separation between the right and the wrong, and have no idea of that mighty, all-pervading principle of self-consecration begotten at the Cross. It is needful that we put away these childish things, and let men understand that our religion consists not in the submission to priestly authority, or the discharge of a dreary routine of sacred duties, or even in the cherishing of certain religious sentiments, but in the rule of an enlightened conscience, sprinkled from dead works in the blood of Christ, and taught by the Spirit of our God. We would walk not as those who are without law, but under the law to Christ. To feel that religion must not be a mere piece of mechanism, a skeleton without a soul, but a life of godliness—to find in well-kept Sabbaths and sacred ordinances helps to the attainment of this end—to rest with all a child's dependence on Christ, and yet to show a man's energy in Christian effort, these are among the highest attainments of Christian knowledge and the best evidence of spiritual maturity. II. NARROWNESS. 1. It is perfectly natural for a child to attach undue value to his own surroundings. He has never seen the great city, and he ascribes to his little town an undue importance. He has never looked on the mountain, and the little hillock is to him a towering height. He has never wandered on the banks of some wide-spreading stream, and therefore he counts the rivulet with which he is familiar a river. How strong these feelings are we may perhaps learn from our own experience. Even after time, travel, and reading have enlarged our views, we are inclined to think that the little town with which we were familiar in early days was superior to others until a visit serves to break the spell. 2. The same feature is to be found in men whose want of education leaves them still in a state little better than that of children. There are dwellers in a remote part of our country who astonish strangers by their simple faith in the superiority of their own district. 3. How absurd this sounds—yet is it only a type of what we may see continually in religious things. (1) There are numbers who, in this respect, are nothing but children. They have never gone beyond the narrow confines of their own little community. Their reading is restricted to a certain class of authors who look at the truth from their standpoint. The result can only be a cramped intellect and a narrow heart. They do not see that there are other sides of truth. Their own poor sect is to them the Church of Christ. Such men are holding fast by "childish things." Greater breadth of view and truer charity of sentiment should characterise those who have become men. We cannot read the story of the Church without seeing that God has honoured men of the most opposite views and temperaments. We cannot take up our books of praise without having the same truth impressed upon us. (2) Here, however, as almost everywhere, there are opposite extremes against which we have to guard. The very idea of breadth has been brought into disrepute by the way in which some have employed it. The man who holds fast by his own deep and intelligent convictions of doctrine and duty is pronounced narrow. On the other hand, if a man desires to tone down the gospel to the supposed tastes of men until it has been robbed of all that is distinctive and glorious in its revelations, he is esteemed broad. No wonder that devout men should look with some feeling of dread upon

these broad views of Christianity. Yet is it deeply to be lamented if in their recoil they are provoked to an un-Christian narrowness. Because others indulge in a latitudinarianism which trenches on unbelief, we are not to yield ourselves to the sway of a bigotry which can tolerate no difference of opinion. Liberty is a precious Christian right, not to be surrendered or compromised, even though unwise friends have abused its privileges. Charity is the chief of the graces, and though its sacred name may often be employed to cloak indifference, or even to excuse hostility to Divine truth, yet must we not fail to cultivate and manifest it in all our controversies. He shows the breadth of Christian manhood who is able to preserve fidelity without the sacrifice of charity. III. FEEBLENESS. 1. A child is necessarily weak, and only by slow degrees gains that muscular strength necessary for the discharge of the various functions of his physical life. His first efforts are sure to be failures. He lacks confidence even more than strength, for as yet he knows not his own power. But when the child becomes a man, we desire to see robustness and vigour. 2. So may it be expected that the first efforts of the Christian after holiness will be marked by weakness and attended with frequent failure. In the glow of his first love the young disciple fancies that nothing will be too hard for him to achieve. But soon experience teaches him—the evils of years cannot be repaired in a day—habits cannot easily be abandoned—passions that have been masters are not content to become subjects. But we have a right to expect that advancing years will bring with them increasing strength. What we have most to deplore is, that so many fail to manifest this progress. They are content to be as they have been for years. They sin and repent, make confession of their guilt, and straightway return to sin again. Possibly life is not extinguished, but assuredly it is very feeble and unhealthy. (*J. G. Rogers, B.A.*) *The child and the man*:—The contrast is very striking. "I spake as a child." When the child begins to speak, how broken the utterance is! The mother's ear, sharpened by love, is able to comprehend it; but the stranger finds the task too hard for him. "I understood as a child." How weak the understanding is—how uncertain—how liable to err! "I thought as a child." But what a poor illogical affair my reasoning was! What a marvel it is, the change of a little child into a man! The infant boy, Saul, in his nursery at Tarsus, and the man making Felix tremble, and Mars Hill ponder. But he uses this change in himself for the sake of illustration. Note—I. THE ADVANCE FROM JUDAISM TO CHRISTIANITY. Judaism was the childhood of the Church. I do not say this to insinuate any doubt of its Divine origin. The child is as much the creature of God as the man: just so, it is as clear that He spake by Moses as by Christ. But still there is a marked difference between the two dispensations. 1. Judaism was adapted to those who, in religious knowledge and experience, were children. You teach the little ones chiefly through the eye: give them picture books, and assume pictorial attitudes. So the tabernacle was a picture-gallery, teaching precious truth—but to the senses mainly to reach the mind. 2. How different are the institutions of the gospel! Here are no altars, no priests. The Church has got out of the nursery into the study; and Christians are treated not as children, but as men. We are taught—especially in the Epistle to the Hebrews—that the ordinances of Judaism were merely figures for the time till Christ should come; but now what need of the type, when we have the antitype? Our sacraments are just the exceptions that prove the rule. 3. But see the tendency of the present day. It is to crush the manhood of the Church of Christ, and bring us back to a religion of ceremonies again. Ritualism is a second Judaising of the Church—a coming back to the nursery and babyhood again. II. THE ADVANCE FROM EARLY PIETY TO MATURE. 1. Early piety is one of the loveliest things I know—like the blossoms of the apple-tree in spring, or the first faint light on the horizon. Yet it is a very imperfect thing. The blossoms are not the fruit—the dawning is not the day. The young Christian is only a little child in the family of God. 2. But let him become a man in Christ Jesus—what an advance! The blossoms have gone—but here is the tree filled with the fruits of righteousness; the dawning has disappeared—but it is only swallowed up in the sunrise. There was a time when Paul knew little more than that he had been a great sinner, and lay wholly at the mercy of the Lord. But he lived "to comprehend with all saints the breadth and length," &c. Oh, to attain a full manhood of Christian character! to have the greatest peace, to do the greatest good, to bring God the greatest glory! III. THE ADVANCE FROM THE EARTHLY STATE TO THE HEAVENLY. This was what the apostle had chiefly in his mind. 1. He describes the earthly state of Christians as imperfect. What a lesson of humility! This great gifted man acknowledges how

much he cannot teach! "We know in part." And so with the very aptest of scholars. John Howe says, "Many of our conceits, which we thought wise, we shall then see cause to put away as common trash"; and Owen, "Notwithstanding all our confidence of our high attainments, all our notions of God are but childish in respect of His infinite perfections." Down, then, with our foolish pride, our arrogant assumption! 2. But what is there awaiting us? We are looking through a dim window now, and things outside are a riddle; but then the window will be thrown open, and we shall see face to face (ver. 12; 1 John iii. 2), and the clear sight of Jesus shall complete our transformation. All that was dim in us shall become luminous, and we shall perfectly reflect the image of our Lord. 3. The change must begin here. We must be new-born babes on earth, if we are ever to reach maturity in heaven. "Except a man be born again," &c. Then we shall look down on this dim spot, and say, There I was a child, but now I am a man. (*F. Tucker, B.A.*) *The child and the man*:—The feelings and thoughts of a child are true and just, in so far as they are the natural impression of the objects to which they relate. They are neither irrational nor false, but inadequate. The impression which the sight of the heavens makes on the mind of the child, is for the child a just and true impression. The conception which it forms of what it sees is correct in one aspect of the great object contemplated. Yet that impression is very different from that which is made on the mind of the astronomer. In like manner our views of Divine things will hereafter be very different from those which we now have. But it does not thence follow that our present views are false. They are just as far as they go, they are only inadequate. It is no part of the apostle's object to unsettle our confidence in what God now communicates by His Word and Spirit to His children, but simply to prevent our being satisfied with the partial and imperfect. (*C. Hodge, D.D.*) *Childhood and manhood*:—I. THE SAINT'S CHILDHOOD. 1. Speech corresponds with tongues (ver. 8). 2. Understanding with prophecy. 3. Thought with knowledge. II. THE SAINT'S MANHOOD. 1. Perfect power of expression. 2. Glorified intellect. 3. Full revelation of God. (*J. Lyth, D.D.*) *The Christian a child in time, a man in eternity*:—This is the case in relation to—I. SPEECH. "I spake as a child." The Christian's speech in eternity will be characterised—1. By clearness. Our speech here, like that of children, is often unintelligible, mere jargon. The reason is our conceptions are ill-defined. Clear speech requires a clear head. In heaven thoughts are clear, and complete as balls of radiant crystal. 2. By reality. Our speech here, like that of children, is frequently nothing more than the vehicle of mental fantasies and conjecture. But speech in eternity is the organ of reality. Words there are things. They are truths made vocal. 3. By comprehensiveness. How meagre the vocabulary of a child! Our speech here, like that of children, is limited to a very small range of things. Not so in heaven. The soul will range over the whole domain of facts, receive true impressions of all, and speak them out. 4. By sublimity. Our speech here, like that of children, is not of the most exalted and soul-inspiring character. In heaven every word will be electric, every sentence radiant, and quickening as the sunbeam. II. UNDERSTANDING. "I understood as a child." The Christian's understanding here is like that of a child in several respects. 1. In feebleness. The child's intellect, like his body, in the first stages is very feeble. It is incapable of any great effort. It is thus with the Christian here. We say of such a man—he has a great intellect. But in reality what a small amount of truth can the most vigorous hold within his grasp! In heaven the understanding will be strong, unencumbered by matter, unchecked by disease, unclouded by sin. It will grow young with age and strong with exercise. 2. In sensuousness. A child's understanding is under the control of the senses. It judges by appearances. Is it not so with the Christian? He is prone to "mind earthly things," "to judge after the flesh." 3. In relativeness. The child judges of all things by their relation to himself. His father may be an author or a statesman, but the child knows nothing of him in those relations. As a father only he knows him. So with the understanding of a Christian. His conceptions of God are purely relative. Redeemer, Father, Master. Thus only is He regarded. What He is in Himself, what He is in the universe, he understands nothing. In eternity we shall "see Him as He is." 4. In servility. The child yields his understanding up to others. So it is often with Christians here. Not so in heaven. Each with a full consciousness of his individuality will be independent in his investigations and conclusions. III. REASONING. "I thought as a child." How does the child

reason? From an insufficiency of data. Having neither the power nor the opportunity of making an adequate observation and comparison, he draws his conclusions from passing impressions and unfounded conjectures. Thus it is often with the Christian here. His knowledge of the facts of God and the universe on which he reasons is so limited, that his conclusions are often inconclusive and puerile. 2. From the impulse of desire. In all cases his wish is the father to the thought. It is too often so with the Christian here. Their likings control their logic. Not so in heaven. Conclusion: This subject teaches—1. The educational character of this life. The true view of this life is that it is a school for eternity. Be reconciled to this state. Struggle on till you "put away childish things." We shall leave this school soon for the family mansion and the grand inheritance. 2. The organic unity of man through all the scenes and stages of his being. Though the man here talks and judges and reasons very differently to what he did when a child, he is nevertheless the same being. Man in heaven is but the child matured. We shall never be greater than men. 3. The necessity of modesty in the maintenance of our theological views. (*D. Thomas, D.D.*) *True manliness:*—True manliness means the putting away childish things—rising out of the weakness and frivolity of childhood to the stature of a ripe Christian. Consider what are the chief characteristics of childhood. We see much that is pleasant and winning in them—openness, simplicity, a comparative innocence, and an absolute ignorance of many evil things. But we see, also, much that is not pleasant to see. Now we are not to put away the better things of childhood; but retaining these we are to put away—I. SILLINESS. There are many things that we pardon in a child because it is a child. If a child makes a foolish remark, or does a foolish act, we say, in excuse, "He is but a child—he will be wiser by and by." But if, when the child grows up, and is still not wiser, we say, by way of reproach, that he is childish and ought, at his age, to know better. II. SELFISHNESS. All young children show this more or less. Hence the greediness in children and their egotism, the frequent use in their mouth of the words "I" and "me." And this is a fault which all parents should try to correct. But a selfish child has the excuse of ignorance; but a selfish young man or woman has not this excuse. They do know better. While this fault remains uncorrected in us we have not made, and we cannot make, any progress in true religion. Learn from your Lord and Example to think of, to care for, to give to others. It is more blessed to give than to receive! III. WANT OF SELF CONTROL. They only are to be accounted manly who are masters of themselves, who act from reason not from passion. Remember what St. Paul says, "Every one that striveth for the mastery is temperate in all things"—in meat, drink, speech, pleasure, pursuit of earthly gains. The way to self-mastery is to be on the watch against all excess, all inordinate affection; to bring your bodies into subjection to the law of your mind; to look in all you do, not at what is most pleasant; but at what reason and conscience enjoin. (*R. D. B. Rawnsley, M.A.*) *Analogy between our present state and a state of childhood:*—I might observe that our pursuits, our cares, our sorrows, and our joys are too often like those of children, low, trifling, and frivolous. Were we properly affected and informed, we should pursue nothing eagerly but virtue. But how far is this from being the general temper of mankind! Where can we find true manliness and integrity—a steadiness not to be shaken by low passions—a love of truth not to be warped by silly prejudices, and an elevation of mind not to be depressed by the temptations and trials of this world? Children are apt to be wayward, and fickle, and capricious—one moment displeased with what the moment before they admired—delighted with toys, and grieving when a foolish fancy cannot be gratified. Such is also the case with men; nor can I view a courtier, who sets his heart upon a ribbon, in any higher light than I do a child who cries for a trinket, or is proud of his fine clothes. Our levities and inconstancies, our variable and peevish humours, our groundless attachments, our unreasonable prejudices and gross mistakes, all show our weakness, and prove us to be in the infancy of our existence. But it will be proper to explain this subject more distinctly, and to carry our ideas a little higher. 1. Let us, therefore, consider that our present existence, compared with our future, is a childhood in respect of its duration. We are to exist for ever. What, then, is this life? How justly may it be called our childhood? The strict truth is, that it is no more than our entrance into being—our birth into the vast creation—the first glimmering of light at the dawn of day. 2. Again, this life is our childhood in respect of improvement. At our best state in this world we may say of ourselves, with the utmost propriety, that we know nothing, and are nothing. We now mistake pre-

sumption for knowledge, a strange imagination for a sound understanding, and the delusions of passion for the perceptions of truth. Hereafter our intellectual powers will acquire vigour. We shall see intuitively those truths which we now are obliged to make out by long and intricate deductions. 3. I might go on to observe to you that we are now children in respect of power and dignity. Fluctuating at best and very feeble is our present condition. Hereafter our condition will be more fixed and stable. Our powers will be enlarged, and we shall rise to a dignity and weight in the universe of which we can now form no conception. 4. But it is necessary that I should endeavour to give you a yet more accurate view of this subject by observing to you that this life answers to the idea of a childhood, as it is an introduction to, and a state of education for, another and a higher state. Infancy prepares for childhood, and childhood for manhood. As we pass through these several stages, we are continually becoming more and more familiarised to the scene in which we are placed. And it is easy to perceive that were we to be brought into life full grown, or to be made men without passing through infancy and childhood, we should be totally incapable of relishing life, and as unfit for it as we should be for conversation, had we never been taught language; or for enjoyment and happiness, were we destitute of senses. Thus is the beginning of our existence here a natural and necessary preparation for mature life; and in like manner the whole of our mature life itself is a necessary preparation for that future life on which we are to enter at death. Should you ask me here in what manner, and by what means, this life is thus an education for another, I would answer, that it is so particularly by the instruction and the habits which are the necessary consequence to all of passing through this life; but that it is so principally by that instruction in righteousness, and those habits of self-government and virtue which we are put upon acquiring in this life. Virtue, you must always remember, is the grand condition of happiness under the Divine government. Without this we cannot be qualified for permanent existence, or any honourable situation in the universe. It is this, therefore, that we must chiefly be placed here to learn. It is proper to add, that as the Author of nature has so ordered our circumstances in this world as to make early life fit to be an education for mature life, so likewise has He so ordered our circumstances in mature life as to adapt it to the purpose of an education in virtue. We cannot proceed a step in life without finding opportunities for practising some virtue, without being required to resist some temptation, to check some wrong tendency, to discharge some duty, to govern some passion, to cherish some grace, or to stand some trial. Another sense in which our education in this world for another corresponds with our education in early or mature life, is the necessity we are under in both capacities of submitting to strict and, sometimes, painful discipline, the reason and uses of which we may not be able to understand. Children are trained up by restraint and correction, the tendency of which they do not see, and which, therefore, they are apt to think hard and severe. So it is with us, as probationers and candidates for eternity. It is obvious that our happiness when men depends in a great degree on our conduct when young; and that the turn we take, the habits we contract, and the bent that is given us as we grow up from infancy to maturity, determine the colour and fate of all our subsequent days. Idleness and laziness in youth form a manhood void of worth and dignity; and a worthless and vicious manhood forms a wretched old age. On the contrary, virtuous, faithful, modest, sober, and well-educated youths always come out with advantage into the world. Such is the dependence of our happiness in the successive stages of the present life on our conduct in those which have preceded them; and such, likewise, is the dependence of our happiness in our future stages of existence on our conduct in our present existence. Every particular of what I have just observed of the latter, holds with respect to the former, and our seeing this to be the order of the Divine government in the one case, should silence all objections to the credibility of it in the other. Our education in youth for manhood (we all know) may miscarry, and through negligence and vice leave us deficient, ignorant, worthless, and unhappy; or, on the contrary, it may attain its end, lay the foundation of subsequent honour, and make us wise, and worthy, and respectable. The same is true of our whole education here for eternity. This also may miscarry; and instead of qualifying us for the habitations of the just, and a place among superior beings, it may leave us fit associates only for evil beings, or issue in our ruin; and one of the most terrifying of all reflections is, that in both cases these miscarriages are common. I shall conclude with desiring your attention to the following reflections. 1. It leads us to reflect on the wisdom of God in ordering the scenes of our exis-

tence. He causes us to rise gradually, and to qualify ourselves for happiness, as a necessary condition of obtaining it. 2. The subject on which I have been discoursing should teach us patience under the trials of life, and reconcile us to all present difficulties. 3. The observations I have made should render us earnest in our endeavours to make this life what it is designed—a preparation for a better life—an introduction to glory—an education for the joys of angels. (*R. Price, D.D.*)

The diversity of character belonging to different periods of life:—I. The apostle, by placing the characteristic of childhood in the SPEECH, may possibly be understood to intimate that a child speaks before he thinks. Whether this be here particularly intended or not, it is certainly a fault very observable in such children as are not restrained, but very unbecoming and inconvenient in men. We readily and fully excuse a child who speaks without care or thought. Gaiety and inattention are natural to his age, and neither the subject nor the matter of his prate can be important. He talks of trifles only, and as they appear to his puerile conception. But when the mind is employed upon many subjects, the speech will of course be deliberate; some degree of slowness and gravity will still prevail in it, and a greater degree when the points under consideration are more difficult or more interesting. A mature understanding has constant, gentle exercise in the government of the tongue; and either remissness on the one hand, or eagerness on the other, will certainly betray itself in the discourse. Faults of these opposite kinds are to be found in young men of different dispositions; but both are to be referred to the same childish folly of speaking before they think. And thus a young man, by declaring opinions before he has well considered them, becomes afterwards unable ever to consider them without prejudice, and his thoughts, which should have governed his speech, are enslaved by it. Another part of the character of a child is, that he speaks all he thinks. Intending no ill, and suspecting none, he communicates all his sentiments and designs without reserve or caution. But the same unlimited openness is not suitable to the transactions among men. He cannot expect any success, nor indeed any reputation among them, who has not some degree of discretion and reserve and habitual secrecy. Nor is it only in the conduct of business, and to guard his own interests, that a prudent man will be often silent. He will not too freely discuss the characters of other men, nor speak too much of himself, lest he incur the reproach, in one case, of envy or ill-nature; in the other, of self-conceit or arrogance. II. The next note, by which the apostle distinguishes the characters of a man and a child, is taken from the difference of their INCLINATIONS. Those of a child are always governed by trifles. The things which strike his fancy, which offer him immediate pleasure, how minute, how momentary soever, are the objects of his pursuit. But manly prudence includes in it attention to different kinds of good; the power of comparing them with regard both to their intenseness and duration; and the habit of resisting the allurements of trifling, short-lived pleasures, and of being directed by views of greater and more lasting happiness. He who suffers his mind to be continually engaged by mere amusements, and drawn away by them from every serious employment worthy of a rational being, whether of furnishing himself with useful knowledge and virtuous habits at one period of life, or at another of providing for the interests of a family, a neighbourhood, or the public; though his years may not be few, nor his amusements the same as in his childhood, is yet in the eye of reason still a child: not indeed in innocence, for a constant attachment to things of little value is not a little criminal; but in folly and perverseness. III. In the JUDGMENT consists the third great distinction between the characters of a man and child. With little experience, and less exercise of his rational faculties, a child cannot have formed for himself any principles on which he may build real knowledge. He must of necessity learn many truths without the proper evidence of them, which yet he may afterwards by slow degrees discover. Nor are they the principles of knowledge only which he receives implicitly. Rules of conduct also he gathers from examples before he is able to understand their foundations. But it becomes a man to judge and act for himself: to examine as a critic, not receive as a disciple, all the reasoning proposed to him, and to direct his conduct by his own judgment, not by a blind submission to examples. He who takes his opinions without inquiry, though from the most accurate philosopher, has no more real knowledge than the child who takes them from his nurse. For in science that only is our own which we have earned by our attention and labour. What is cast upon us from the stores of others, without our claim or merit, loses its value in passing, and cannot enrich us. And he who in the regulation of his life is influenced by foolish fashions of which he has formed

no judgment, or can give no approbation, may be justly charged with the negligence or the weakness of a child. (*W. S. Powell, D.D.*) *Childish and manly love*:—Let us examine this love as it manifests itself in the child, and afterward in the man. Love in childhood is but love "in part." It is lovely and lovable, but it is not perfect; it is not the truest love. The love of manhood takes up the germ of love in the child, like as the tree absorbs and develops the germ in the seed. The child's love is love, but it is founded in ignorance, and is the creature of impulse. I. THAT THE ATTAINMENT TO MANHOOD IN LOVE COSTS AN EFFORT. You are not only to develop out of the child's love, but you are to "put away childish things." II. MANHOOD IN LOVE PUTS AWAY ONLY CHILDISHNESS, NOT CHILDLIKENESS. All that is good is to be kept by the growing man. The child's love is gentle, sincere, confiding, honest, simple; retain all this, and add to it, by putting away the "childish" peevishness, and ignorance, and vacillations. 1. One of the weaknesses of a child is his longing to outgrow childhood. The apple-tree in blossom is beautiful. So is the perfect tree. A child when a child, a man when a man, are alike beautiful. 2. One of the greatest magnets on earth is a little child. A child is a purifier of our evil thoughts and passions. All that is thus excellent in the child retain, cultivate, put not away. III. THE CULTIVATION OF A MANLY LOVE, FREE FROM CHILDISHNESS, IS WORTHY OF MANHOOD. 1. When the powers of manly love are enlarged, it is easy to rid ourselves of childishness. 2. Manly love is quite likely to assert itself as we approach manhood. 3. Manly love is of the highest worth—"Greatest of these" is love. 4. Manly love moves the hand as well as the heart. It is self-sacrificing and yielding. 5. It is invincible. Becomes strong by "long suffering." It "endures all things." In conclusion—1. How can we be content with the unripe and the imperfect? We should become men; not be fickle, impulsive, ignorant in our love. 2. Paul's love enabled him to endure as a good soldier. His life was not child's play. Be strong, be manly; "put away childish things" in manly love. (*Thomas Armitage, D.D.*) *On the duties belonging to middle age*:—As there are duties which belong to particular situations of fortune, so there are duties also which result from particular periods of human life. I. I begin with observing that the first duty of those who are become men is, as the text expresses it, TO PUT AWAY CHILDISH THINGS. The season of youthful levities, follies, and passions is now over. Some things may even be graceful in youth, which, if not criminal, are at least ridiculous, in persons of maturer years. It is a great trial of wisdom to make our retreat from youth with propriety. It becomes us neither to overleap those boundaries by a transition too hasty and violent; nor to hover too long on one side of the limit when nature calls us to pass over to the other. There are particularly two things in which middle age should preserve its distinction and separation from youth; these are levities of behaviour, and intemperate indulgence of pleasure. Higher occupations, more serious cares, await you. Turn your mind to the steady and vigorous discharge of the part you are called to act. This leads me—II. TO POINT OUT THE PARTICULAR DUTIES WHICH OPEN TO THOSE WHO ARE IN THE MIDDLE PERIOD OF LIFE. The time of youth was the preparation for future action. In old age our active part is supposed to be finished, and rest is permitted. Middle age is the season when we are expected to display the fruits which education had prepared and ripened. In this world all of us were formed to be assistants to one another. The wants of society call for every man's labour, and require various departments to be filled up. No one is permitted to be a mere blank in the world. This is the precept of God. This is the voice of nature. This is the just demand of the human race upon one another. One of the first questions, therefore, which every man who is in the vigour of his age should put to himself is, "What am I doing in this world? What have I yet done, whereby I may glorify God, and be useful to my fellows? Do I properly fill up the place which belongs to my rank and station?" In fine, industry, in all its virtuous forms, ought to inspirit and invigorate manhood. This will add to it both satisfaction and dignity; will make the current of our years, as they roll, flow along in a clear and equable stream, without the putrid stagnation of sloth and idleness. Idleness is the great corrupter of youth, and the bane and dishonour of middle age. III. TO GUARD WITH VIGILANCE AGAINST THE PECULIAR DANGERS WHICH ATTEND THE PERIOD OF MIDDLE LIFE. It is much to be regretted that in the present state of things there is no period of man's age in which his virtue is not exposed to perils. Pleasure lays its snares for youth; and, after the season of youthful follies is past, other temptations, no less formidable to virtue, presently arise. The love of pleasure is succeeded by the passion for interest. In this passion the whole mind is too

often absorbed; and the change thereby induced on the character is of no amiable kind. It deadens the feeling of everything that is sublime or refined. It contracts the affections within a narrow circle, and extinguishes all those sparks of generosity and tenderness which once glowed in the breast. In proportion as worldly pursuits multiply, and competitions rise, ambition, jealousy, and envy combine with interest to excite bad passions, and to increase the corruption of the heart. To those, and many more dangers of the same kind, is the man exposed who is deeply engaged in active life. No small degree of firmness in religious principle, and of constancy in virtue, is requisite, in order to prevent his being assimilated to the spirit of the world, and carried away by the multitude of evildoers. Let him therefore call to mind those principles which ought to fortify him against such temptations to vice. Let not the affairs of the world entirely engross his time and thoughts. From that contagious air which he breathes in the midst of it, let him sometimes retreat into the salutary shade consecrated to devotion and to wisdom. In order to render this medicine of the mind more effectual, it will be highly proper—IV. THAT, AS WE ADVANCE IN THE COURSE OF YEARS, WE OFTEN ATTEND TO THE LAPSE OF TIME AND LIFE, AND TO THE REVOLUTIONS WHICH THESE ARE EVER EFFECTING. In this meditation, one of the first reflections which should occur is, how much we owe to that God who hath hitherto helped us; who hath guided us through the slippery paths of youth, and now enables us to flourish in the strength of manhood. Bring to mind the various revolutions which you have beheld in human affairs, since you became actors on this busy theatre. To the future, we are often casting an eager eye, and fondly storing it, in our imagination, with many a pleasing scene. But if we would look to it, like wise men, let it be under the persuasion that it is nearly to resemble the past in bringing forward a mixture of alternate hopes and fears, of griefs and joys. While we thus study to correct the errors, and to provide against the dangers which are peculiar to this stage of life, let us also—V. LAY FOUNDATION FOR COMFORT IN OLD AGE. That is a period which all expect and hope to see; and to which, amidst the toils of the world, men sometimes look forward, not without satisfaction, as to the period of retreat and rest. But let them not deceive themselves. A joyless and dreary season it will prove if they arrive at it with an unimproved or corrupted mind. First, he who wishes to render his old age comfortable, should study betimes to enlarge and improve his mind; and by thought and inquiry, by reading and reflecting, to acquire a taste for useful knowledge. This will provide for him a great and noble entertainment when other entertainments leave him. Among the measures thus taken for the latter scenes of life, let me admonish every one not to forget to put his worldly affairs in order in due time. (*H. Blair, D.D.*) *Expansion of mind*:—The narrow dogma makes no allowance for the expansion of men's hearts and brains, and therefore becomes obsolete. The society which is based on rigid bigoted small rules and pedantic formulas breaks up, because no arrangements have been made for the inevitable expansion of the hopes and opinions of its members. There must be room for expansion. This is perfectly well understood in the arts, and practical men make proper arrangements in obedience to this law. The bars of furnaces must not be fitted tightly at their extremities, but at least must be free at one end, otherwise in expanding they would split the masonry. In making railways a small space is left between the successive rails, for if they touched, the force of expansion would cause them to curve or would break the chairs. Water pipes are fitted to one another by means of telescopic joints, which allow room for expansion. In every department there must be provision made for expansion. (*Scientific Illustrations.*) *Preparatory processes*:—It frequently happens that the very insects which we most admire, which are decorated with the most brilliant colours, and which soar on the most ethereal wings, have passed the greater portions of their lives as burrowers beneath the surface of the earth. The well-known Mayfly or ephemera, so delicate in its gauzy wings, so marvellous in its muscular power, which enables the newborn being to disport itself in the air for a period which, in comparison with our own lives, is equal to at least forty years, and passing the greater portion of its terrestrial existence as an inhabitant of the air—has spent a life of some three years or more hidden from human gaze. Let this fact remind young people who are impatiently anxious to soar high in the world's notice, that there are preparatory processes necessary for aerial spirits. The orator sustains the flight of his eloquence all the better, and the figures of his rhetoric are all the brighter, because he spends the first portion of his life burrowing in the useful obscurity of a library. Away from all distractions, in the seclusion of reading and meditation, he acquires

the intellectual powers which enable him to rise to his proper sphere. (*Ibid.*) *Human development*:—I. MAN IN THE INFANCY OF HIS BEING. 1. His speech imperfect, childish. 2. His understanding weak, limited, easily deceived. 3. His thought and reasoning, trifling, foolish, erring. II. MAN IN THE COURSE OF DEVELOPMENT. 1. Under instruction and discipline. 2. Accumulating experience. 3. Looking forward in hope. III. MAN IN HIS MATURITY. 1. Fully developed in heaven. 2. Bids farewell to the toys of earth. 3. Has clearer perceptions, grander views, nobler objects. (*J. Lyth, D.D.*) *The present life the infant state of man*: —Note the truth of this. I. IN REGARD TO MANKIND IN GENERAL. Man is a more noble being than he appears, and was designed for nobler ends than he attains. 1. If God expended so much labour in creating men and the world they live in, that they might be happy and illustrate His glory, their present existence, unconnected with a future state, shows neither His wisdom, goodness, nor justice, but casts obscurity over them all. Men do not here receive the punishment due to their sins nor arrive at the perfection either of their powers or happiness. 2. The Author of our being, who designed us for immortality, placed us in this infant state to ripen as for a glorious and eternal manhood. Our greatest growth here, compared with our future dimensions, does not transcend the size of children. This world is only the nursery, or the cradle in which souls yet in swaddling bands are rocked for immortality. 3. How miserably do they overlook the dignity of man who contemplate him only in the present life. What wretched miscalculation to consume all their cares in making provisions for this infant state, and neglect to provide for the happiness of a vigorous and eternal manhood. II. IN REGARD TO WORLDLY MEN. Their views, tastes, knowledge, pleasures, &c., all bespeak them children. Compared with the high and noble end for which they were made, what trifles they are pleased with and they pursue! Compared with the dimensions and dignity of a glorified saint, the wealth of Crœsus and the honours of Cæsar are mere playthings. Are they not children? Mark how they pursue their little pleasures without any dignified and manly aim—what want of foresight for their future well-being. Subject to disappointments and sorrows, the children often fret and cry. They speak as a child, understand as a child, &c. Ah! when will they become men and put away childish things? Cast aside your toys and raise your thoughts to objects worthy of men—to the kingdom and glory of God—to infinite interests and immortal concerns. Many deem it manly to neglect religion, and account it childish to yield to piety. But they appear to angels as one would appear to us who at the age of fifty should busy himself in making houses in the sand. And it would have been better for them always to have remained children. A child is satisfied with his baubles: but they, possessed of capacities which nothing but God can fill, remain restless and uneasy with all their toys about them. III. IN REGARD TO CHRISTIANS THEMSELVES. 1. They speak of Divine things as a child, using expressions which no more reach the extent of the subject than the prattling of children about the moon conveys a full idea of that luminary. They had no other language for these subjects than that of Scripture, which, being adapted to the weakness of our apprehensions, is little more than an association of images borrowed from sensible objects. But when they arrive at manhood they will use a language expressive of things as they are—a language no longer darkened with the shadow of figures, but taken from the very light of the subjects themselves, and as luminous as truth. 2. Here their conceptions of heavenly things are extremely crude. All are largely mingled with ideas borrowed from sensible objects. But when they arrive at manhood their conceptions will be correct. 3. In this life their understandings are feeble and contracted, are darkened by ignorance, are perverted by prejudice, are liable to errors and misconstructions of the Word of God. But in heaven they will all see eye to eye, and be united in the most sublime and delightful views of Divine truth. Here they are limited to a very imperfect knowledge of God's will, and are often pressed with doubts respecting their duty; but there all duty will be made plain. Here their views are confined to a small circle; there they will take in the universe. Here, with all the helps they enjoy, they know but little of God; there they will see as they are seen and know as they are known. No longer limited to the hopes and anticipations of childhood, they will have arrived at the full attainment of their supreme good. No longer confined to the company of children, they will enjoy the society of the glorious army of patriarchs, prophets, apostles, &c. No longer limited to the low pursuits of this infant state, all their faculties will be employed in the most noble parts of the Divine service. How vastly their powers will be enlarged cannot now be told. Was

Newton a child? Was Solomon a child? What then is a man? (*E. D. Griffin, D.D.*)

Ver. 12. For now we see through a glass darkly.—*Seeing darkly*:—I. WE SEE THROUGH A GLASS DARKLY. 1. There is a literal significance in these words. With our physical organs of vision we do not see essential realities. This is an elementary law of optics; our sensuous vision is only a mirror upon which realities cast shadows. 2. We see our fellow-men with double veils between ourselves and them—they hidden from us in a drapery of flesh, and we looking through the glazed windows of our own organism. How much do we really know of them? The lesson here is that we should think more charitably of our fellow-men. Under the hardest concealment there is some goodness that shrinks from exposing itself, and the most careless and frivolous have their moments of thought and devotion. If ever one man is truly revealed to another, it is only by the agency of love and sympathy. The lightnings of the satirist do not rend open the door of the deepest heart. 3. So it is with the forms and objects of the actual world, the chemist, the botanist, the physiologist, after all how much below the rind have they pierced? How soon they are balked? The moment they get below forms and positions, and certain relations of things, everything becomes as impalpable as the shapes that pass over the surface of the mirror. Science, with all it has achieved, is merely a catalogue of appearances; its terminology is merely a set of equivalents, words masking the deep facts which we do not know. The chemist boasts that he can almost reconstruct the original tissues of the human frame. But what then? He cannot give life; nay, he cannot even tell what it is. 4. Astronomy is the oldest and most complete of all the sciences. Yet the questions in Job are just as applicable to our day as to his. It is a singular fact that objects which are the most remote from us fall within the arrangements of this most complete science. The nearer we get to our personality, the more deep the problems become. Astronomy is so satisfactory only because we are not near enough to it to touch the real problems which it presents. The most familiar objects—how the grass grows, how the fingers move—become to us unexplainable. And if, then, it is thus with the more familiar objects, how is it with unknown realities or those which are known only by intermediate revelations? 5. Now if the creations of God which are most intimate are confessedly but as shadows of shapes upon a mirror, how must it be with the infinite God Himself? We behold Him only through His works, and there as in a glass darkly. And so in regard to His providential dealings with us. We cannot take in the vastness of God's plan, surely, if we cannot take in the essence of His works! We behold only processes, parts of things. As the child that might come into the laboratory of his father, the chemist, could not begin to comprehend from the transaction in which the father was engaged the great work at which he aimed, so we, children all of us, in a thousand years see but one of God's processes, and yet we talk and act as though we saw the whole, and challenge the Almighty because everything is not made clearly consistent with our idea of His goodness. God's most beneficent agencies appear to us only in shadow at the best. And thus it is that even the most beneficent providences of God sometimes appear like the ministers of wrath. We see but the transient aspects of death; it is but a shadow on the mirror, and this is a lesson for our faith in all the workings of God. II. ALTHOUGH WE SEE DARKLY, WE DO SEE SOMETHING. 1. It is not a mere reflection, it is a reality behind the reflection. There are shadows, but there never is a shadow without something to cast a shadow. And remember also it is we who see darkly, not that the things themselves are dark. Faith, therefore, is the only legitimate conclusion from the capacity of seeing at all. (1) What do you make of these instincts of something higher and something better that have prevailed in all ages of the world and in all souls? are all these the images of nothingness? How can we have the shadows without the substance, or have the forms of things mirrored before us that do not exist in reality? (2) And then the affections, the great working of man's love, there is the thing that Paul fell back upon in this chapter. Man's love assures us that in this depth of nature in which God has planted within us there must be something higher and better. 2. There is great grandeur in the fact that Christianity has not made a full revelation of the things to come. There is a reason for that in the discipline we need. Gradual growth must develop us and make us all that we should be; Christianity should not reveal everything to us. But at the same time, as a religion of benevolence, Christianity would have informed us if these great

primary instincts played us false. Jesus Christ would have told us if these affections of our nature prophesied untruly. Yes, we see darkly, but we do see. And in that fact there is proof that we shall see better face to face. 3. Even with this dim, imperfect mirror there are degrees of seeing. We all see darkly enough—the clearest-sighted of us—but sometimes there is a film upon the eye of the observer as well as upon the mirror. (1) Sometimes men have their eyes darkened all over with the scales of appetite, so that all that they see is distorted, is made abominable. (2) And sometimes men see nothing on the mirror of this life but a gigantic image of self. Like the giant of the Hartz Mountains, they see projected upon life merely an enlarged idea of their own wants and of their own greatness. (3) But there are men who apprehend the reality of things which come darkly, and feel that there is a substance back of those shadows. 4. It is a momentous period in our being when a man awakes to a sense of realities. That is conversion to come to a sense that there are spiritual realities beyond our present vision, to come to a sense that our souls, God, Christ, eternity are real. (*E. H. Chapin, D.D.*) *The body, the dark medium of spiritual vision*:—It needs no illustration to show that our vision of spiritual things is very dim. The cause of this is our subject: the medium is dark, that medium is the body. Through the five senses we gather all the lights that flash on our consciousness and form within us ideas. But why is it dark? The body tends—I. To MATERIALISE THE CONCEPTIONS OF THE MIND. We "judge after the flesh." II. To SWAY THE DECISIONS OF THE MIND. "The desires of the flesh" often move and master the soul. III. To CLOG THE OPERATIONS OF THE MIND. Business, sleep, refreshment, exercise, disease, all these interrupt the soul. Our visions of spiritual things being so dim. Conclusion: 1. None should pride themselves in their knowledge. 2. None should arrogate infallibility of judgment. 3. We should anticipate brighter and fuller visions, when the medium is removed, and we "see face to face." (*D. Thomas, D.D.*) *The enigma of life*:—The idea seems to be that just as when a man looks into a metal mirror, such as the ancients used, sees only a dim and ghost-like reflection of himself; so we, gazing ever upon the world of the known, see at best but a shadow of the truth. And just as a man puzzling over a riddle which is insoluble, sees a half, or some less or greater portion, of the meaning wrapped up in it, so it is with reference to all our knowledge. It does but amount to a guess more or less near or wide of the truth. Truth is wrapped in a riddle, life is a great and unexplained parable, but what urges us on is the feeling that by and by we shall stand face to face with the reality, and shall no more have to content ourselves with its mere representation. I. THE ENIGMA OF LIFE. An enigma is a form of thought and speech which half reveals and half conceals the soul of truth. If you take any of those proverbs which form the current thought-coin of the world, you will find it to be only a hint of the truth to which it points. Hence almost every such saying may be capped by others which express the exact opposite. There are proverbs which tell us that to live for the day is the best wisdom, others which tell us to "consider the end;" some which emphasise the value of money, others which warn that loss is more profitable than gain. For we are many-sided creatures, and truth, to seem like truth at all, must be chameleon-like in its aspect. Our Saviour deliberately taught the multitude in riddles, which are but transcripts of that immense parable of nature and human life on which we are ever gazing. 1. Nature is full of oracles which never say quite clearly what is meant. God addresses us in an oblique, not in a direct manner. There are times of anxiety when we wish it would please God to speak to us no more in these riddles. But if the wish were granted it would be unbearable, and your prayer would soon be that this excess of knowledge might be again hidden from your soul. 2. What an enigma is human nature! Few of us know anything but the surface. The great masters in poetry go a little below, but not far. What is human nature? Good or evil? Or, neither good nor evil, but a mixture or conflict, a result determined by education and circumstance? None but the ignorant will undertake to answer such questions off-hand. You or I know as much about it as Calvin or as Shakespeare, which is not much. The soul is the enigma of enigmas. It is the meeting-point of heaven and hell. It is the scene of contention of good and evil spirits. The angel and the demon, the saint and the sinner, are in each heart. We look from day to day into the mirror of conscience, and see an image fainter or clearer of self. We note changes in that self, yet find that self the same. Sometimes that image frightens us, and again, under the spell of music or of prayer, a celestial glory falls upon that image. II. WHAT IS THE TEMPER OF MIND THAT BEFITS US

IN PRESENCE OF THIS ENIGMA? 1. Evidently a lowly habit, the very opposite of all conceit and dogmatism about the great problems of existence. Things mean much more than they seem to any one of us. Humility, the sense that our opinions are very partial, begets slowly a truer judgment of the relative value of things. We learn to appraise the contents of the world, and gradually to give them their right place in the scale of spiritual value. And we may learn, above all, better to know our own place and value, somewhere between the highest and the lowest point. 2. And thus, through lowliness, we may reach patience and leisure of mind; for we must not be hasty or impatient if we would live with God. Our eagerness to come to conclusions and to set the world to rights may imply a forgetfulness that the world is in God's charge, not ours. Our anxiety to get to a terminus seems to ignore that we have all eternity before us. Every great subject requires to be re-examined, every great book to be re-studied and revised. The forms of our religion must undergo incessant change; its essence abides, for the spirit of Jesus is the essence of Christianity. This is rooted not in any particular sort of intellectual acquirement, but simply in love. Love alone abideth. III. LOVE IS THE LAST SOLUTION OF THE ENIGMA OF LIFE. As a principle in our own minds, love, says St. Paul, is greater than either faith or hope. The moment the spring of love dries in the heart, that moment we cease to believe and to hope. If we are true to love in the little world we govern, it cannot well be doubtful that He is true to love in the vast world He governs. The cause of any serious infidelity that exists lies here; men doubt whether God is as loving as themselves. But whence came your own love? You did not create it, and will you deny the Giver in the very strength of His gift? We cannot explain the problem of existence, but we can feel that that is already explained in the mind of God. In proportion as we live in God's love, shall we find the faith, and the hope, and the courage to face the facts of life, so long as those qualities are needed. (*Prof. E. Johnson.*) *Christian mysteries*:—Why God has mingled with the revelation of His will to man so much that is confessedly obscure. Note—I. THAT THE OBSCURITY IS NOTHING MORE THAN IS TO BE EXPECTED FROM ANALOGY. It is remarkable that mysteries sensibly multiply as knowledge increases. In every direction we soon reach the limits of human knowledge. How little does the educated man know of the mysteries connected with our bodily frame; but let the physiologist speak, and he will tell you that every separate member and vessel and nerve of the human frame is full of mystery. The peasant that turns up the ground, and casts in the seed, perceives no mystery in its growth; but the philosopher, who understands the wonderful process of vegetation, is conscious of difficulties which he cannot solve in its several stages towards maturity. Since, then, there is so much that is mysterious in the natural world, revelation is the production of the same Being, and bears the same characteristic feature of its great Original. II. THE MYSTERIOUS PART OF CHRISTIANITY ARISES FROM THE VERY NATURE OF THE CHRISTIAN REVELATION. The truths which it announces transcend the comprehension of the human mind. "Who can by searching find out God, who can find out the Almighty to perfection?" 1. The doctrine of three persons in one God is an instance of this. The mystery does not consist in any ambiguity of language, but in the nature of the subject; not in the teacher, but in the small ability of the scholar. 2. The facts of revelation are accompanied with a similar difficulty. They do not come under human observation. Redemption through Christ is a series of operations which stands alone, belongs to a class of its own, and is not to be judged of by the measuring line of human policy. As well might a man, ignorant of the rules of art, pass his judgment on its most finished production. As well might the babe of yesterday exercise his faculties on the higher problems of nature, as men attempt to estimate the wisdom, love, and mercy that shine in the gospel of Jesus Christ. "His ways are not as our ways, nor His thoughts as our thoughts," &c. 3. The regeneration of the soul transcends the common observation. It is a fact taught us by revelation, and experienced by the subject of it; but is only to be studied and known by others through the medium of its results. 4. The resurrection from the dead is not in accordance with our experience. We have no means of ascertaining the account of thist ruth. There is clearly no impossibility in it. The same power that formed our bodies may obviously reconstruct them. It is a field of Divine operation into which we cannot enter, and the mode in which the work will be accomplished is among the secrets of the Deity. III. THE MYSTERY THAT ACCOMPANIES REVELATION TENDS TO INCREASE THE EFFICACY OF THE GOSPEL. 1. It tends to humble us before God, which is the great end of the gospel. God is worthy of universal adora-

tion, and the elements of this exercise of the mind are awe and reverential feeling. But this state of mind can never be produced by anything that we fully understand. Familiarity breeds contempt. The more distinctly we realise the limits of our knowledge the deeper will be our impression of the grandeur of the Divine mind. The wisdom of God, in His restorative system of mercy, abases man in the very faculty which caused our fall. He humbles us at the very root of the tree of knowledge, teaching us to submit our understandings to the guidance of His Word. 2. It tends to excite our diligence in examining Divine truth. The obscurity that conceals it is a reason for continuing our researches. God has made His revelation of a kind to try our best faculties. Were all that is to be known easy of apprehension it would be a departure from the usual mode of Divine procedure. In nature the most valuable is not found upon the surface. Gold is dug from the bowels of the earth, and pearls are gathered from the depths of the ocean. 3. It is necessary to make us more desirous of heaven, where we shall enjoy perfect knowledge. The attainment of the loftiest intellect on earth is but the alphabet of knowledge, compared with what we shall know hereafter. 4. It lies at the foundation of the Christian's hope. It must be mysterious that God should so love a ruined world. (*S. Summers.*) *Now and then:*—Paul had just been speaking of the "child" and the "man," and no doubt that but dimly represents the difference between the "Now" in this world and the "Then" in the world to come. I. Now. 1. Our present organs of vision implied in "we see." These are our mental and spiritual powers of apprehension and knowledge. Through these we learn all we know of God. But these organs are weak and defective by reason—(1) Of sin. (2) Want of proper activity and culture. 2. Our present medium of seeing—"through a glass darkly." Spiritual and Divine things are seen only by reflection, and that which reflects is incapable of giving a full representation, because of—(1) Its own defectiveness. (2) Our defective vision. (3) The magnitude of that which is to be revealed. The "glass" through which we see consists of three things—(*a*) Nature. (*b*) Revelation. (*c*) Providence. These three represent God in His works, His words, and His ways. But that there is mystery and darkness about them who is vain enough to deny? That God is seen in these we all admit; but when, with our weak vision, we peer into these reflectors, what more can we say than that "we see through a glass darkly." II. THEN. 1. Our future organs of vision will be very much the same as "now"; but how greatly developed and improved no mortal may know. The comprehensive knowledge, the strength and sweep of vision enjoyed by the redeemed may defy the powers of the most daring imagination to conceive. 2. Our future medium of seeing—"face to face." No glass any more, but blessed contact—actual presence. (1) The enormity of sin. (2) The love of God in the gift of His Son. (3) The righteousness of God's moral government. (*T. Kelly.*) *Now and then:*—There is all the difference between viewing an object through an obscure medium and closely inspecting it with the naked eye. "Now we see through a glass darkly" in a riddle! So weak are our perceptions that plain truths often puzzle us. It is a matter of congratulation that we do see, though we have much cause for diffidence, because we do but "see through a glass darkly." Thank God we do know; but let it check our conceit, we know only in part. Note—I. SOME THINGS THAT WE DO SEE NOW, WHICH WE ARE TO SEE MORE FULLY AND DISTINCTLY HEREAFTER. 1. Ourselves. To see ourselves is one of the first steps in true religion. The mass of men have never seen themselves. They have only seen the flattering image of themselves. (1) We have been taught to see our ruin in the fall and our actual sinfulness. But in heaven we shall see, as we have not yet seen, how desperate a mischief was the fall, and the blackness of sin as we have never seen it here. (2) We know to-day that we are saved; but that robe of righteousness which covers us now, as it shall cover us then, will be better seen by us. (3) Here we know that we are adopted; but there we shall know better what it is to be the sons of God, for here it doth not yet appear what we shall be, there shall we not only see the estates that belong to us, but actually enjoy them. 2. The Church. (1) We know there is a Church of God, but there we shall know something more of the numbers of the chosen than we do now, it may be to our intense surprise. There we shall find some amongst the company of God's elect whom we in our bitterness of spirit had condemned, and there we shall miss some who, in our charity, we have conceived to be perfectly secure. (2) We shall understand then what the history of the Church has been in all the past, and why it has been so strange a history of conflict and conquest. 3. The providence of God. (1) We believe all things work together for good to them that love God; but still it is rather a matter of faith than a matter of sight with

us. Then some of us will say, "I have fretted and troubled myself over what was, after all, the richest mercy the Lord ever sent." (2) We shall there, perhaps, discover that wars, pestilences, and earthquakes are, after all, necessary cogs in the great wheel of the Divine machinery; and He who sits upon the throne at this moment will then make it manifest to us that His government was right. 4. The doctrines of the gospel and the mysteries of the faith. How much more of authentic truth shall we discern when the mists and shadows have dissolved; and how much more shall we understand when raised to that higher sphere and endowed with brighter faculties none of us can tell. 5. Jesus. We have seen enough of Him to know that "He is altogether lovely"; we can say of Him, He "is all my salvation and all my desire." Yet when we once get to the court of the Great King we shall declare that the half has not been told us. The streets of gold will have small attraction to us, and the harps of angels will but slightly enchant us, compared with the King in the midst of the throne. We shall see Jesus. 6. The pure in heart shall see God. God is seen now in His works and in His Word. Little indeed could these eyes bear of the beatific vision, yet we have reason to expect that, as far as creatures can bear the sight of the infinite Creator, we shall be permitted to see God. II. HOW THIS VERY REMARKABLE CHANGE SHALL BE EFFECTED. 1. No doubt many of these things will be more clearly revealed. Here we are in the dim twilight; there we shall be in the blaze of noon. God has declared something of Himself by His prophets and apostles. He has, through His Son, spoken more plainly. These are the first steps to knowledge. But there the only-wise God shall unveil to us the mysteries, and exhibit to us the glories of His everlasting kingdom. The revelation we now have suits us as men clad in our poor mortal bodies; the revelation then will suit us as immortal spirits. 2. Here we are at a distance from many of the things we long to know something of, but there we shall be nearer to them. 3. We shall be better qualified to see them than we are now. It would be an inconvenience for us to know here as much as we shall know in heaven. But up there we shall have our minds and our systems strengthened to receive more, without the damage that would come to us here from overleaping the boundaries of order, Divinely appointed. 4. Besides, the atmosphere of heaven is so much clearer than this. Here there is the smoke of daily care, the constant dust of toil, the mist of trouble perpetually rising. III. THE PRACTICAL LESSONS. 1. Gratitude. Let us be very thankful for all we do see. Those who do not see now even "through a glass darkly," shall never see face to face. 2. Hopefulness. You shall see better by and by. 3. Forbearance. Our disputes are often childish. Two persons in the dark have differed about a colour. If we brought candles in they would not show what it was; but if we look at it to-morrow morning we shall be able to tell. How many difficulties in the Word of God are like this! Not yet can they be justly discriminated; till the day dawn the apocalyptic symbols will not be all transparent to our own understanding. Besides, we have no time to waste while there is so much work to do. 4. Aspiration. It is natural for us to want to know, but we shall not know as we are known till we are present with the Lord. We are at school now; we shall go soon to the great university of heaven, and take our degree there. (*C. H. Spurgeon.*) *Now and then*:—I. NOW WE SEE ALL THINGS IN THE "MIRROR" OF OUR OWN EXPERIENCE. It is impossible for either child or man to travel beyond the stage of knowledge, or experience, to which he has reached in his ideas and judgment of things. The uncivilised barbarian of the wilds cannot be made to realise, by description, the wonders of a great modern city. Thus through an imperfect mirror of knowledge and feeling we now see—1. God. 2. The Saviour. 3. Heaven. II. THEN WE SEE ALL THINGS BY ACTUAL PRESENCE AND CONTACT. "Face to face." 1. The glory of God. 2. The love of the Saviour. 3. The wonders of heaven. So shall "we know even as we are known." The child becomes a man. Imperfection of knowledge and experience give way to the perfection of both. Then, like the queen of Sheba, we shall find that "not the half has been told us." (*Clerical World.*) *The now and then of life*:—The present life, in and by itself, is imperfect. Its completeness consists alone in viewing it as a part of a more complete whole. The present life is but a side, necessitating, to its completeness, another side. Viewed as a part of an entire whole, its discrepancies are corrected, its mysteries partially solved, and its significance and importance immeasurably enhanced. Note—I. THE EXTREMES OF LIFE, AS VIEWED RELATIVE TO TIME—"now" and "then." These extremes are parts of the same piece, only different in place, and perhaps also in circumstances and relations. The "now" and "then" of life—1. Are dependent upon each other. The "then" of life is

dependent upon the "now" of it as to its fact and character. There must be some antecedent "now" before there can be an anticipative "then." The "now" would be worth but little without the "then," any more than to-day could be highly prized without a hope of to-morrow. The "then" inspires us in our present discouragements, or depresses us in its anticipation. The "then" of life influences our minds as we view it applicable to our state and character. The guilty receives it with fear, the innocent with joy. 2. Are extremes only possible in conscious reality to superior beings. "Now" belongs to all existences alike; but only a rational being can conceive in thought of the future, and he, as a moral being, can anticipate it through his hope or fear. 3. Have in them all provided and possible for us. All the past crowds the present, and will follow us, in some form or other, to the future. All that is needed to fill the present hour and fit us for the future is given us in the "now," and all the blessings and privileges of the heaven of the future will be included in the "then." Whatever you need is within the compass of the "now": whatever you hope and wish is comprehended in the "then." 4. Present themselves very differently to our conviction and faith. The present is a matter of direct consciousness, the future is a matter of inference. Our experience is all in the "now." We look at the "then" through promises and hope. The religion of the present would not only be absurd without the future, but groundless and impossible. 5. Are comprehensive only of one order. The moral order of truth and rectitude which obtains "now" will be the same "then." The authority which demands certain things "now" will be in force and unchanged "then"; nor will the essential powers of man be different "then" to what they are "now." 6. May be extremely different, and in no case will they be identical. "Now" we may be happy and successful, but there may a "then" when these will not be our portion any more. Let the "now" be true and right, and the "then" will have its hope and brightness. II. THE SUPERIORITY OF THE "THEN" OVER THE "NOW." As regards—1. The mode of perception. In this state we behold spiritual objects through a glass. All the means and things in our earthly state are but glasses to show something unseen and spiritual above sense and our present imperfect perceptions. What is the universe but one glorious glass to show us the more glorious Maker? And what is the Bible but a glass of the Divine and spiritual in man and the universe? Christianity, in all its means and ordinances, is a glass to us of the real and spiritual above and beyond themselves. But with all the assistance of our glass media our perception is feeble of things invisible and eternal. And why? Is it in our glasses or our way of using them, or in a deficiency in our spiritual perception? Partly in all these. But in our future state it will be face to face. There will be no veil over the face of things, and many things we use are things for rude childish condition; the condition of manhood will dispense with them as unfit and useless. In the "then" condition of our being, the distance will be reduced into nearness, the attitude will be advantageous, the expression will be clear and in sight, and the powers of the soul will be strengthened and matured. 2. Clearness. In this state of things we see nothing perfectly clear. But in our future state not only will our perceptions be more acute and perfect, we shall not be subject to delusions and illusions, which so much confuse and mar our perceptions in this world. 3. The degree of knowledge. We in part know something about most things, but in the light of another day we shall probably learn that our profoundest knowledge is but a small part. The present condition of things does not allow us to know except in part. The imperfections of our senses, the weakness and afflictions of our minds and bodies, the cares and anxieties of life, the want of means, the shortness of life, and other obstructions, are things which prevent our knowledge being anything but very partial. But such imperfection is not to be always our lot. "Then we shall know as now we are known." We shall know holy intelligences as they shall know us. As they and we are but part of the same family, and they the most perfect, their knowledge of us appears to be a natural conclusion. As they know us in our lower home, so shall we know them in their higher one. As they know us in our trials, so shall we know them in their joys. Though our knowledge of God will be infinitely less perfect of Him than His is of us, yet He will be known to us as real, as a fact, as we are to Him. III. THE ADVANCEMENT OF LIFE AS VIEWED BETWEEN THE PRESENT AND THE FUTURE. Advancement, in some form or other, is seen everywhere. Life is a school for it, and everywhere there are suitable means and agents. This law runs through Christian life, and never is suspended, either in time or eternity. 1. It is a personal advancement. The few cannot procure it for the many, or the many for the few. 2. It is the advancement of the good and true in life—from the childhood of weakness to the

manhood of strength. 3. It is a thing of consciousness to its subjects. The advancement which is outside our conscious knowledge must be outside our will, faith, and activity, for the thing that is written there we have in common with them. Such an advancement is the one of a plant or a brute, and not of a rational man. 4. It is an advancement which is comprehensive of all requisite life. It is complete both in quality and degree. 5. It is an advancement above the power of common and natural means to produce. (*T. Hughes.*) *Present knowledge and future:*—I. THE IMPERFECTION OF OUR PRESENT KNOWLEDGE OF DIVINE THINGS. It is said to be twofold, an imperfection of kind and an imperfection of degree. 1. The first is illustrated by two comparisons. (1) We see by means of a mirror; that is to say, it is a reflection of truth we have at present, not the very truth itself. The copy is both defective and misleading. How often is the face of the mirror occupied with other images! How often is the vision distorted by passion or guilty remembrance! (2) We see darkly, in a riddle, enigma, or dark saying. Our knowledge comes to us through words, the source of so much misunderstanding and confusion. We apply a human language to measure Divine things. What is infinity, eternity? Each a riddle. 2. But our present knowledge is also imperfect in degree. "I know in part." Our great difficulty in religion is to know how to combine. We have several portions of Divine truth communicated to us, but in many cases without the connecting link—God's justice and mercy: His hatred of sin, and permission of the existence of evil; man's free will and God's free grace. But we know that God sees them in one. And "what I do thou knowest not now, but thou shalt know hereafter." II. THE FUTURE PERFECTION OF OUR KNOWLEDGE. 1. "But then face to face." Our knowledge of truth will be direct; not by reflection, but by intuition. And it will be personal. Face to face implies a person: "The glory of God in the face of Jesus Christ." 2. "Even as I was known." Therefore our knowledge will be thorough; through and through. God is a heart-searching God. And it will be comprehensive. God's insight is large as well as minute. Notwithstanding a fault, He sees a servant; notwithstanding a good quality, He sees an enemy. Seeing minutest qualities, He judges of the character as a whole. We also shall see God's truth in its reconciling harmony and perfect unity. The imperfection of our present knowledge of Divine things must make no one idle in the pursuit of it. In this also, "Whosoever hath, to him shall be given." Finally, though many of our theologies may be contradicted, nothing that we have known of the living Saviour Himself will be contradicted, nothing that we have learned of Him by experience, or seen of Him in prayer. (*Dean Vaughan.*) *The knowledge of God:*—What Paul prophesies for man, Christ already possesses. Paul says, "Some day I shall know God as God knows me." Jesus says, "As God knows me, even so I do now know God." This is man's highest hope. It has been realised already in the man Christ Jesus. Thus we know that our hope is not a vain hope. 1. "God knows me," says St. Paul. That was his fundamental conviction. But that conviction involved another. If the Father knew the child, it must be in the child's power to know the Father. Paul was no agnostic. Known perfectly, he knew but in part; but the time would come when he should know as he was known. And this certainty of a future knowledge was itself a present knowledge. 2. This future knowledge means perfect obedience in the future; perfect harmony between the child's action and the Father's will. When Jesus said, "The Father knoweth Me," He meant, "God has a will for every act of Mine." And when He said, "I know the Father," He meant, "In every act of Mine I do the Father's will." So with us. With perfect freedom answering to every will of God. There alone is peace and power. (*Bp. Phillips Brooks.*) *Imperfect knowledge:*—Perhaps you are inclined to ask, Why are there mysteries at all in the revelations vouchsafed by God to man? Why should not the truths which it is of importance for us to know, be declared in language level to our capacities, and involving in them nothing to stagger our belief, or perplex our reason? I would meet this question with another, Why are there mysteries in the works of God? Why is this material universe filled with wonders which we cannot explain? and why are the design and objects for which an immeasurable portion of it was created, altogether concealed from us? There are persons of such sluggish and unthinking habits that they live constantly in the midst of marvels without ever bestowing a thought upon them; and yet these very men who take all for granted, and never even appear to be aware of these everyday miracles, are apt, all at once, to grow scrupulous and over-cautious, and to demand proofs such as cannot be supplied, when they are called to give their

assent to the mysteries of inspiration. Others there are who make the human mind their study; and surely there cannot be a subject more open to constant observation and intimate search than this. And yet, to teach us, as it would almost seem, how very limited our knowledge is, and how much there is to be believed which cannot be understood, these very inquiries into our own mental actions and endowments, appear to be, of all others, the least attended with any conclusive or satisfactory results. Others, again, there are who, building upon the unchangeable foundation of abstract truths, have investigated the laws which govern the heavenly bodies, and traced the handiwork of God in the glories of the firmament. But this very pursuit, which of all others most magnifies the capacities of the human mind, and seems to elevate our race to rank but a little lower than the angels, what does it open to us but fresh mysteries, and fresh demands upon our faith and humility? That there are mysteries both in nature and revelation, affords therefore some presumption that, since in this respect at least the systems are not opposed to each other, both may have the same author. But this presumption is strengthened when we trace the analogy further, and consider the rules which seem to hold alike in the mysteries of nature and in those of revelation. In the first place, they are matters which we are not qualified to understand; and in the second, they would not profit us at all, in our present state of existence, even if we could understand them. The mode of our present existence and the arrangements needful for its support, are familiar, and to a certain extent intelligible to us; but what conception could by any means be conveyed to us of existences and qualities unlike our own? The utmost stretch of human language could only express to us what they were not; and so far therefore from having any information communicated to us, we certainly might be more perplexed, but not wiser, than we were before. If this be true respecting the inhabitant of some other planet, must it not be equally true respecting the nature of the unseen world of spirits, and of the supreme and eternal God who reigns there? And, again, if we could understand them, what advantage would it be to us? Should we be better able to control our passions, by being informed about those who had no such passions to control? Should we be directed to a better use of our own faculties, by hearing of a race who had no pursuits or qualities in common with ourselves? God permits, and science enables us to learn, just so much with regard to the heavenly bodies, their orbits, and variations, as may in any way conduce to the enlargement of our understanding, or our general well-being. To allow more than this, to pamper an unseemly and useless curiosity, would not be in agreement with the unfathomable wisdom of Him who does nothing in vain. The application of the same limit to the revelations contained in His Word is sufficiently obvious. But there is a still further analogy in the practical results which follow from the existence of these mysteries, and which they were doubtless intended to effect. What can so forcibly inculcate humility as the experimental proof of our own ignorance and infirmity? And if such be the salutary lesson which nature's mysteries impress upon a thinking and a well-ordered mind, do not the mysteries of revelation enforce the same upon the student of God's will and Word? But further than this, they also indirectly serve to promote the acquirement of most important truths. The philosopher, in his attempts to investigate that which is inexplicable by human powers, has often been led incidentally to the discovery of much real knowledge; and he, whose curiosity may have led him to open the Bible with the view of displaying his own sagacity in unravelling its marvels, may, in the end, have not only had his vanity chastened and corrected, but his soul enriched with some treasure of Divine wisdom, revealing juster views of himself, and better hopes and desires than he had entertained before. Surely, then, the analogy between the mysteries of the material universe and the revealed Word of God; the rules which appear to hold respecting both; and the practical results to which both are calculated to lead, would teach us to ascribe them to one gracious and incomprehensible Author, and to acquiesce in them, without one shadow of misgiving or inquisitive discontent. But besides this, there is another reason why mysteries must form a necessary part of a revelation proceeding from heaven, and another practical consequence of their existence to be deduced from the text. If the Word of God contained only just what we could understand, might we not with some show of reason doubt whether it could be God's Word at all? Might we not say, "The Supreme Being would surely never have interfered to instruct His people, where their own natural powers might have proved a sufficient guide. That which

man can understand so clearly in all its bearings, it is hardly too much to say that man might have discovered; and the absence of everything which calls for submissive faith is no weak argument against its Divine original"? Mysteries then may, in some sort, be called the very credentials of a revelation. But again; I said that there is a practical consequence of the existence of mysteries in the gospel of our salvation, to be deduced from the expressions of St. Paul in the text. We are anxious to understand all mysteries and all knowledge. He tells us where this yearning shall be satisfied to the uttermost. It shall be in that kingdom of glory where we shall no longer see through a glass darkly, but face to face; where we shall not know in part, but know even as we are known. He that would reach to such intellectual sublimities must have had his soul purified to a meetness for the society of angels, and for approaching the more immediate presence of the Eternal. And further yet, the illustration taken by the apostle may aptly represent the posture of mind which befits the aspirant after heavenly wisdom. "When I was a child, I spake as a child, I understood as a child, I thought as a child." What are the characteristics of a good and intelligent child? His curiosity; his simplicity; his ready acquiescence in such explanations as he may receive upon the subjects of his inquiries: his cheerful confidence in his instructors, and his willing obedience to their injunctions. (*T. Ainger, M.A.*) *The imperfection of our present knowledge*:—I. THE PROPERTIES OF OUR PRESENT KNOWLEDGE WHICH THE APOSTLE HERE MENTIONS. 1. This may refer to the extent or objects of our knowledge. (1) It is partial. Compare the views of a worm or any minuter insect with those of a man who has the largest and most comprehensive sight of the works of nature, and you have a faint image of the unknown difference there is between our present and future sphere of knowledge. (2) We know but in part even those few things that do fall within the compass of our present knowledge. There is not the least particle of matter we see, or the least dust of earth we tread on, but what puzzles the most penetrating and philosophic minds. We see only the outside of things, their external properties, their dimensions, form, figure, and colour; but as to their essence or internal substance, the cohesion of their constituent parts, and the laws of that cohesion, we can give no account at all of them. And if we know so little of material, how much less do we know of spiritual substances, which we have much fewer helps and opportunities of being acquainted with! And if we examine our knowledge of abstracted truths, or points of speculation and reason, how very defective does it appear! 2. Our knowledge is not only partial, but very indistinct. We see through a glass. This glass is two-fold—reason and faith; by which we realise and represent to the mind future, distant, and invisible things. And happy is it for us that we have these excellent glasses to assist the eye of the mind, whose sight without the help of both would be very short and very defective. But the unhappiness of it is that these glasses, though very excellent in themselves, are often obscured and spoiled by the mists of errors, passions, and prejudices which hang upon them, and make them unable to penetrate through the darkness which lies between them and the distant objects they are intended to descry, which render our sight of those objects very obscure and indistinct. Not to say that imagination, as a false medium, often comes between, which enormously magnifies some objects and diminishes others as much. 3. Our present knowledge is not only very confined and indistinct, but very uncertain also. Our best knowledge is often but mere conjecture, and that conjecture may depend only on mere fancy, arising from a particular state or motion of the animal spirits, and resting more on mechanical than rational supports. For we not only see through a glass, but darkly. Future things are as yet concealed from us, wrapped up in allegory, riddle, or dark enigma, which gives us only a few indirect hints or a mystical representation of the thing intended, by which we are left to guess it out. And hence it is that multitudes form no notion at all concerning the objects of abstract science, whilst some are very dubious in the right, and others very confident in the wrong. And not only matters of abstruse speculation, but the plainest things in religion are by many but uncertainly understood. Not that the things themselves are uncertain, but it is uncertain whether the persons that boast the greater knowledge of them do form a conception of them that is certainly right, especially considering the medium they look through—that is, the lusts, passions, and prejudices with which they are beset. 4. The last view which the apostle gives us of the deficiency of human knowledge in the present state is by comparing it with that of children or infants. We are as yet in our non-age, and but children in understanding. Children, you know, through the immaturity

of their faculties, the liveliness of their fancy, the strength of their passions, and inexperience of their age, are very liable to be mistaken; to take up with the first notions that are instilled without examination, to retain the first impressions that are made, whether right or wrong, to be fond of the little knowledge they have, to be confident in it, and to despise others for the want of it; whilst persons of greater sense, experience, and understanding, see that all their confidence is owing to their ignorance, and look upon them with pity. But not with half so much pity as we shall look upon ourselves hereafter when, emerged out of this obscurity in which we dwell, we look back from that region of light upon this land of darkness, and consider all our former ignorance, errors, false judgment, confidence, and prejudices, when we were but children in knowledge; when we saw through a glass darkly, and knew but in part, and spake and reasoned and thought as mere infants in understanding. II. WHAT KIND OF KNOWLEDGE THE APOSTLE IS HERE SPEAKING OF. 1. How partial, indistinct, uncertain, and low is our knowledge of the ever-blessed God! We diminish His Divine dignities in all our thoughts; we depreciate His excellencies in our most elevated conceptions: when we put our mind to the utmost stretch to form the sublimest ideas of His eternal glories, how soon do we find it overwhelmed with the weight of so astonishing a subject! For ah! how can immensity be confined in a hand's breadth? Here all finite faculties are entirely swallowed up, like a drop in the ocean, and we are lost in astonishment at the poverty of our powers. 2. It is but very little we know of ourselves. We know not the wonders either of our external or internal frame; the faculties of our nature; our capacities for service and happiness; the motives and springs of our conduct; the passions that govern us; the conduct and improvement of our superior powers; the influences to which they are liable; the purposes to which they are to be directed, and the manner in which they are to be employed in order to our happiness and usefulness, for which ends we received them. And which is worse, we do not so much as know either our ignorance or knowledge; we shut our eyes upon the former and wonderfully admire the latter, though it be, perhaps, but little better. 3. Our knowledge of Divine and religious things in general is exceedingly defective. It is sad to see what amazing ignorance there is amongst a multitude even of Christians about the great things of religion; and that not only in the deep and disputable mysteries of it, but in some of its most plain and important principles; nay, about the essential nature and most substantial truths of it, and even the plainest parts of practical religion; and this not only amongst the lowest order of men who have had no advantages of education, but among persons of a more elevated rank, who have had sufficient opportunities of being better instructed; but having no heart to improve the prize put into their hands, are apt to despise it as a very unnecessary part of learning, and neither value others the more for having it, nor themselves the less for wanting it. 4. How inscrutable are the ways of Providence! If we turn but our eyes to the government of this lower world, we are soon lost in the mazes of infinite wisdom, and can never in the least conceive how good can arise from so much visible evil, order out of so much confusion, and beauty out of so much deformity. And yet that all things under the government of God are well and wisely managed we cannot doubt. But if we turn our thoughts to other worlds and other species of created beings (of which, without doubt, there are innumerable), all under the wise care and government of the same Almighty and Universal Monarch who is the daily object of our adoration, how do we blush and mourn under our present ignorance, and look upon ourselves and all our knowledge comparatively as nothing, and less than nothing, and vanity! III. WHENCE IT IS THAT ALL OUR BEST ATTAINMENTS IN KNOWLEDGE ARE AT PRESENT SO VERY POOR AND DEFECTIVE. 1. Our mental powers themselves are at present but very feeble and defective. 2. The powers of the human mind at present are not only weak, but miserably confined and cramped in their operations by the union of the soul with a crazy and corruptible body. 3. Our sphere of knowledge is here very much contracted. Alas! what knowledge of the world or men can be expected from one who hath lived all his life in a dungeon? 4. Under all these disadvantages, the time that is here allowed us for attaining knowledge is very short. 5. How often are we diverted from this pursuit! How many avocations do we meet with from the world and the affairs of it, which necessarily claim a good part of our attention and care, and rob us of that time which might have been more usefully employed in augmenting the furniture of the mind! 6. How often are we perplexed, entangled, and bewildered by our own prejudices and those of others, whereby we are often turned aside from the right path of wisdom, and

put upon a wrong scent. So that instead of making a progress in the right way of knowledge, we have enough to do to recover our wanderings from it. And it is sometimes the main business of the latter part of life to retract the errors of the former. "To what end, now," perhaps you will be apt to say, "have you given us this very diminutive view of human knowledge?" I answer—1. To excite our most ardent desires after that world of light and liberty where, disencumbered from our present embarrassments, we shall enjoy the pleasures of pure and perfect science. 2. To show how very little reason the most understanding man on earth has to be vain of his knowledge. 3. That holy, humble, upright souls, who have had but few means and opportunities of attaining knowledge, may not be too much discouraged under a consciousness of their present ignorance. *(J. Mason, A.M.)*

The perfection of our future knowledge:—I. THE PROPERTIES OF OUR FUTURE KNOWLEDGE. 1. It will be distinct and clear; no longer confused and obscure as it now is while we look through a glass. 2. It will be certain and satisfying; no longer conjectural and enigmatical as it now is while we look through a glass darkly. 3. It will be perfect and complete in its kind; and no longer defective as it now is whilst we know but in part, for we shall then know even as we are known. II. SOME OF THE VARIOUS OBJECTS OF IT. 1. The most glorious and felicitating object of our thus improved and enlightened understanding will be the ever-blessed God Himself. It is true the great and blessed God, as a pure and perfect Spirit, can never be seen with bodily eyes. But we must not think that the soul is capable of no distinct and clear perceptions but what it receives by means of bodily organs. It has even now a power of realising and ascertaining, of contemplating and enjoying things that are not seen. And when our mental powers shall be unconfined, enlarged, and improved, as we are sure they will be in heaven (and we know not but there may be new faculties superadded, suitable to the new objects of contemplation), we shall then as distinctly and clearly discern and contemplate spiritual and invisible objects, as we now do material ones by an eye of sense. 2. Then shall we begin to know ourselves. For whatever it may be thought, man is as yet one of the greatest mysteries to himself; that is a subject about which he knows as little as almost anything which falls within the compass of his understanding. Then he will begin to think as an immortal creature ought to do, which he very rarely does now, whilst his mind is sensualised, his understanding cramped, his sentiments debased, and his heart captivated by low and earthly things. Then will he look up to his original with perpetual adoration and joy, and live up to the dignity of an intelligent and immortal being, made for the honour of his great Creator, in whose praise and service all his powers will be for ever delightfully employed. 3. Our sense of religious and Divine things will then be strong, comprehensive, and clear. Then only shall we begin to be infallible, and perhaps be ashamed of our former ignorance when we thought ourselves most so. Then shall we discern the wrong paths in which we trod, as plainly as a benighted traveller at the rising of the morning sun, and be able, it may be, to trace our errors up to their original, the first wrong impression we received which insensibly turned us aside from the path of truth, which we were never able afterwards to recover, whilst at the same time we shall adore the guard and guidance of Divine grace which preserved our feeble and fickle minds from imbibing errors of a more dangerous and pernicious tendency. 4. Glorious and surprising then will be the new discoveries we shall make in the works of God. The hidden mysteries of nature which now lie too deep for our ken, and baffle all our most exquisite and laborious research, will then lie open to our view, and we shall have an intuitive knowledge of what it now costs us the study of an age to attain an imperfect notice of. 5. What a sweet and sublime entertainment will the enlarged mind enjoy in contemplating the wise and wondrous ways of Providence! III. WHAT JUST AND SOLID REASONS WE HAVE TO BELIEVE THAT OUR KNOWLEDGE HEREAFTER WILL BE SO COMPLETE AND SATISFYING. 1. Because we are sure that in heaven there will be nothing wanting to perfect the happiness of a glorified spirit. 2. Its powers, capacities, and desires will be then inconceivably enlarged and opened, and consequently the objects and extent of its knowledge must be proportionably increased. Conclusion: 1. Let us remember that all the natural powers and faculties of the mind will then be in their full strength and maturity. 2. Our sphere of knowledge will then be vastly enlarged. 3. The enlarged powers of our mind will then be free from all their present encumbrances. 4. We shall have no wrong prejudices and prepossessions to overcome or guard against, by which our free progress in true knowledge is now so much obstructed. 5. We shall then

meet with no more avocations to divert us from the pursuit of knowledge. 6. This speedy progress in knowledge we shall make, not only a few years, but to all eternity. (*J. Mason, M.A.*) *The joy of revelation*:—Now we see in a mirror darkly, but then face to face. Now I know in part, but then shall I know fully, even as also I am known fully. What joy, what exultation, what ardour, what longing there is in these words! They carry us far on and far away—far on beyond this present time of this passing world, far away from the scenes of this present life. "Then"—when time and change and varying seasons are past—then, when the alternations of cloud and sunshine are over—when doubt, and difficulty, and perplexity have been left behind—then I shall know fully. Then, in a sense more complete than the words have ever yet borne, I shall be able to say, "The darkness is past, and the true light now shineth." His vision has reached the innermost shrine. Like another St. John, a "door has been opened to him in heaven." A voice has said to him, "Come up hither and I will show thee things which must be hereafter." But for what was the apostle's heart yearning? He was yearning for the full knowledge of God (ἐπιγνῶσις). Yes, but what made him yearn for that knowledge? Because he had known the joy of knowledge. "Now I know in part, but then shall I know fully." But is, then, knowledge a joy? All things round us witness to the fact that knowledge is believed to be a source of happiness. And does not every advance in knowledge make us eager for a further advance still, as mountain climbers find fresh peaks still luring them on to the delight of further efforts? Are we not ready to cry out again and again with the apostle, "We know only in part"? And if this be so with all forms of mere earthly knowledge, must it not be far more so with heavenly knowledge? These strange powers which we possess of thought, of reflection, of consideration, of meditation, of insight, of memory, of intuition, of investigation, were not given us that they might be spent only on what one of our poets calls so well "these earth-born idols of this lower air." Man was not made only that he might know the records of history, the nicetics of language, the wonders of physical science, the conclusions of mathematics. We were created with all our powers of mind that we might know God. Not in vain has theology been called "Scientiarum Scientia." The science of all sciences is the knowledge of God. Aye, and it was the joy of this knowledge which was filling the apostle's heart when he wrote these words, "Then shall I know fully, even as also I am known fully." Already he knows God in the tenderness of His Fatherhood, in the fulness of His pardoning love, in the atonement wrought out by the Son of God, in the might of the indwelling Spirit, in the richness of the gifts poured out on, poured into the Church. That knowledge has grown upon him more and more since the day when the pleading voice of his Lord broke in upon him with the question, "Saul, Saul, why persecutest thou Me?" Every past revelation has brought to him an increase of faith, of hope, of love, of peace, of happiness, and joy, and has taught him to realise more fully what will be the exceeding bliss of the complete revelation of God to those who are brought to see Him face to face. So rejoicing, so hoping, so expecting, so yearning, he cries out, "Then shall I know fully, even as also I am fully known." All bars, all hindrances, all veils will be withdrawn. And now let us see how the joy of this knowledge came so to grow in the mind of St. Paul. First, clearly, because he set himself with intense earnestness to receive in all its vividness and distinctness the revelation that came from God. He felt deeply the tenderness of God in making known the truth. He felt as strongly the responsibility of man for receiving into his mind the fulness of truth in all its purity, in preserving it from all error that might dim or disturb it. No doubt ever crossed his mind that God could be known. Still less did he question the power of God to reveal Himself. How should not the best of all Fathers teach His children? Then quick upon the thought of this love of God came the feeling that if God is so loving as to tell to His children the secrets of their own nature—their sin, their fall, the way of their recovery, and of their union with Himself, nay, if God goes further still and tells them even the secrets of the mystery of His own being, then the children in very gratitude must be ready to learn in its fulness the lessons that the Heavenly Father has given them. So see how jealously St. Paul ever guards the truth. Not an angel from heaven is to persuade us to receive any other gospel than that which we have received. Yes, indeed, the knowledge of God grew upon his soul because he set himself to use in their fulness and exactness all the Divine utterances of truth. He was the unswerving disciple of a Master that spoke with authority, and he taught men to observe all things which that Master had commanded. Is not

this the secret of the growth of knowledge of God—the getting clearly before the soul the things that He has taught? To us, as to him, it will bring a higher joy than any other kind of knowledge can bring. In us, as in him, it will waken up a thirst for a fuller, a more complete knowledge. To us, as to him, the knowledge which we have already as a gift from God, will be a pledge that it is the will of God to carry to their highest perfection the revelations which even here have been so full of joy. "Now I know in part, but then shall I know fully, even as also I am fully known." "Even as also I am fully known." As we hear these words a new thought comes breathing out through them. It was not only because he had been so careful to receive the revelation that comes from God that the knowledge of God had grown in the soul of the apostle. No, he had known God personally, something as one friend knows another; nay, in a manner more intimate. There had been between him and God the close communion of the creature with the Creator, of the redeemed with the Redeemer, of the spirit of man with the indwelling and sanctifying Spirit. There is no knowledge which so grows, which so blesses, as the knowledge which the soul gains by living in close communion with God. Oh! live, move, act, speak, think as in His sacred, loving, penetrating presence. "Sanctify the Lord God in your hearts." Live with souls kept consciously ever open to His influences. In the power of the Holy Ghost press into an ever closer union with the living Christ till He lives more wholly in you and you more wholly in Him. Then, then indeed, the joy of knowing God will grow more and more upon you. The sacred doctrine of the Trinity, the name of the Father, and of the Son, and of the Holy Ghost will be no mere abstract truth to you. It will be a revelation of a love personal to yourself in the light of which you will live. (*R. W. Randall, M.A.*) *The future state a self-conscious state:*—A moment's reflection will convince any one that the article and fact of death must of itself make a vast accession to the amount of a man's knowledge, because death introduces him into an entirely new state of existence. Foreign travel adds much to our stock of ideas, because we go into regions of the earth of which we had known only by the hearing of the ear. But the great and last journey that man takes carries him over into a province of which no book, not even the Bible itself, gives him any distinct cognition, as to the style of its scenery or the texture of its objects. But death carries man over into the new and entirely different mode of existence, so that he knows by direct observation and immediate intuition. A flood of new information pours in upon the disembodied spirit, such as he cannot by any possibility acquire upon earth, and yet such as he cannot by any possibility escape from in his new residence. But not only does the exchange of worlds make a vast addition to our stores of information respecting the nature of the invisible realm, and the mode of existence there, it also makes a vast addition to the kind and degree of our knowledge respecting ourselves, and our personal relationships to God. This is by far the most important part of the new acquisition which we gain by the passage from time to eternity, and it is to this that the apostle directs attention in the text. The latter clause of the text specifies the general characteristic of existence in the future world. It is a mode of existence in which the rational mind "knows even as it is known." It is a world of knowledge—of conscious knowledge. In thus unequivocally asserting that our existence beyond the tomb is one of distinct consciousness, revelation has taught us what we most desire and need to know. The future, then, is a mode of existence in which the soul "knows even as it is known." But this involves a perception in which there is no error, and no intermission. For the human spirit in eternity "is known" by the omniscient God. If, then, it knows in the style and manner that God knows, there can be no misconception or cessation in its cognition. Here, then, we have a glimpse into the nature of our eternal existence. It is a state of distinct and unceasing knowledge of moral truth and moral objects. The cognition is a fixed quantity. Given the soul, and the knowledge is given. If it be holy, it is always conscious of the fact. If it be sinful, it cannot for an instant lose the distressing consciousness of sin. In neither instance will it be necessary, as it generally is in this life, to make a special effort and a particular examination, in order to know the personal character. Knowledge of God and His law, in the future life, is spontaneous and inevitable; no creature can escape it. If the most thoughtless person that now walks the globe could only have a clear perception of that kind of knowledge which is awaiting him upon the other side of the tomb, he would become the most thoughtful and the most anxious of men. It would sober him like death itself. It is only because a man is unthinking, or because he

imagines that the future world will be like the present one, only longer in duration, that he is so indifferent regarding it. (*T. W. Shedd, D.D.*) *Of a future state:*— Was such an obscure and imperfect discovery of another life worthy to proceed from God? Does it not afford some ground, either to tax His goodness or to suspect the evidence of its coming from Him? It plainly appears to be the plan of the Deity, in all His dispensations, to mix light with darkness, evidence with uncertainty. Whatever the reasons of this procedure be, the fact is undeniable. If, then, the future state of man be not placed in so full and clear a light as we desire, this is no more than what the analogy of all religion, both natural and revealed, gave us reason to expect. But such a solution of the difficulty will be thought imperfect. It may, perhaps, not give much satisfaction to show that all religion abounds with difficulties of a like nature. Let us call upon the sceptic, and desire him to say what measure of information would afford him entire satisfaction. This, he will tell us, requires not any long or deep deliberation. He desires only to have his view enlarged beyond the limits of this corporeal state. Instead of resting upon evidence which requires discussion, he demands the everlasting mansions to be so displayed, if in truth such mansions there be, as to place faith on a level with the evidence of sense. What noble and happy effects, he exclaims, would instantly follow, if man thus beheld his present and his future existence at once before him! But let us pause and suspend our admiration, till we coolly examine the consequences that would follow from this supposed reformation of the universe. Consider the nature and circumstances of man. Introduced into the world in an indigent condition, he is supported at first by the care of others: and, as soon as he begins to act for himself, finds labour and industry to be necessary for sustaining his life and supplying his wants. Mutual defence and interest give rise to society; and society, when formed, requires distinctions of property, diversity of conditions, subordinations of ranks, and a multiplicity of occupations, in order to advance the general good. In a word, by the destination of his Creator and the necessities of his nature, man commences at once an active, not merely a contemplative being. Religion assumes him as such. Suppose, now, that veil to be withdrawn which conceals another world from our view. Let all obscurity vanish; let us no longer "see darkly, as through a glass"; but let every man enjoy that intuitive perception of Divine and eternal objects which the sceptic was supposed to desire. The immediate effect of such a discovery would be to annihilate in our eye all human objects, and to produce a total stagnation in the affairs of the world. All the studies and pursuits, the arts and labours, which now employ the activity of man, which support the order, or promote the happiness of society, would lie neglected and abandoned. Those desires and fears, those hopes and interests, by which we are at present stimulated, would cease to operate. Human life would present no objects sufficient to rouse the mind, to kindle the spirit of enterprise, or to urge the hand of industry. Whatever is now attractive in society would appear insipid. In a word, he would be no longer a fit inhabitant of this world, nor be qualified for those exertions which are allotted to him in his present sphere of being. But all his faculties being sublimated above the measure of humanity, he would be in the condition of a being of superior order, who, obliged to reside among men, would regard their pursuits with scorn, as dreams, trifles, and puerile amusements of a day. But to this reasoning it may perhaps be replied, that such consequences as I have now stated, supposing them to follow, deserve not much regard. Would not such a change prove the highest blessing to man? Is not his attachment to worldly objects the great source both of his misery and his guilt? How far the change would contribute to his welfare comes to be considered. If there be any principle fully ascertained by religion, it is that this life was intended for a state of trial and improvement to man. His preparation for a better world required a gradual purification carried on by steps of progressive discipline. The situation, therefore, here assigned him was such as to answer this design by calling forth all his active powers, by giving full scope to his moral dispositions, and bringing to light his whole character. Hence it became proper that difficulty and temptation should arise in the course of his duty. Such is the plan of Divine wisdom for man's improvement. But put the case that the plans devised by human wisdom were to take place, and that the rewards of the just were to be more fully displayed to view, the exercise of all those graces which I have mentioned would be entirely superseded. Their very names would be unknown. The obscurity which at present hangs over eternal objects preserves

the competition. Remove that obscurity, and you remove human virtue from its place. You overthrow that whole system of discipline by which imperfect creatures are, in this life, gradually trained up for a more perfect state. From what has been said, it now appears that no reasonable objection to the belief of a future state arises from the imperfect discoveries of it which we enjoy; from the difficulties that are mingled with its evidence; from our seeing as through a glass, darkly; and being left to walk by faith, and not by sight. It cannot be otherwise, it ought not to be otherwise in our present state. The evidence which is afforded is sufficient for the conviction of a candid mind, though not so striking as to withdraw our attention from the present world, or altogether to overcome the impression of sensible objects. In such evidence it becomes us to acquiesce, without indulging either doubts or complaints. For, upon the supposition of immortality, this life is no other than the childhood of existence; and the measures of our knowledge must be proportioned to such a state. In a word, the whole course of things is so ordered that we neither, by an irregular and precipitate education, become men too soon, nor, by a fond and trifling indulgence, be suffered to continue children for ever. Let these reflections not only remove the doubts which may arise from our obscure knowledge of immortality, but likewise produce the highest admiration of the wisdom of our Creator. The structure of the natural world affords innumerable instances of profound design, which no attentive spectator can survey without wonder. In the moral world, where the workmanship is of much finer and more delicate contexture, subjects of still greater admiration open to view. We have now seen that the darkness of man's condition is no less essential to his well-being than the light which he enjoys. His internal powers and his external situation appear to be exactly fitted to each other. In order to do justice to the subject, I must observe that the same reasoning which has been now employed with respect to our knowledge of immortality is equally applicable to many other branches of intellectual knowledge. Thus, why we are permitted to know so little of the nature of that Eternal Being who rules the universe; why the manner in which He operates on the natural and moral world is wholly concealed. To all these, and several other inquiries of the same kind which often employ the solicitous researches of speculative men, the answer is the degree of knowledge desired would prove incompatible with the design and with the proper business of this life. It is therefore reserved for a more advanced period of our nature. One instance, in particular, of Divine wisdom is so illustrious, and corresponds so remarkably with our present subject, that I cannot pass it over without notice; that is the concealment under which Providence has placed the future events of our life on earth. "How cruel is Providence!" we are apt to exclaim, "in denying to man the power of foresight, and in limiting him to the knowledge of the present moment!" But while fancy indulges such vain desires and criminal complaints, this coveted foreknowledge must clearly appear to the eye of reason to be the most fatal gift which the Almighty could bestow. If, in this present mixed state, all the successive scenes of distress through which we are to pass, were laid before us in one view, perpetual sadness would overcast our life. Hardly would any transient gleams of intervening joy be able to force their way through the cloud. Precisely in the same manner, as by the mixture of evidence and obscurity which remains on the prospect of a future state, a proper balance is preserved betwixt our love of this life and our desire of a better. The longer that our thoughts dwell on this subject the more we must be convinced that in nothing the Divine wisdom is more admirable than in proportioning knowledge to the necessities of man. Instead of lamenting our condition, that we are permitted only to see as through a glass, darkly, we have reason to bless our Creator, no less for what He hath concealed than for what He hath allowed us to know. From the whole view which we have taken of the subject, this important instruction arises, that the great design of all the knowledge, and in particular of the religious knowledge which God hath afforded us, is to fit us for discharging the duties of life. No useless discoveries are made to us in religion. Let us, then, second the kind intentions of Providence, and act upon the plan which it hath pointed out. Checking our inquisitive solicitude about what the Almighty hath concealed, let us diligently improve what He hath made known. Before I conclude, it may be proper to observe that the reasonings in this discourse give no ground to apprehend any danger of our being too much influenced by the belief of a future state. The bias of our nature leans so much towards sense that from this side the peril is to be dreaded, and on this side the defence is to be provided. Let us, then, walk by faith. Let us

strengthen this principle of action to the utmost of our power. (*H. Blair, D.D.*)
Present knowledge imperfect but sufficient:—I. WE SEE DARKLY—very darkly. 1. We are in a world full of mystery. Every step we take, the great, deep problems strike us which we are unable to solve. (1) Day fades away into night, the night blossoms out into day; the stars walk up and down the vault of night. We cannot but wonder why. Say that it is because the earth revolves on its axis, and moves round in its orbit, but where is the force that drives it along its path? Astronomy only magnifies the mystery. I see other worlds flying in every conceivable direction and at all possible velocities; and yet the power, the thing I want, does not come out to me. I push the mystery perhaps one step, and taking that step, I plunge again into the darkness, to ride on as my fathers have been riding through all the past, unsoothed by definitions, and formulas. (2) But somebody says, "Why, it is gravity that holds the world in its path." And so I dig down to the earth for this giant whose arms are so long and whose grip is so almighty, but I do not find him; and after my weary search I sit back in despair, muttering "Gravity!" and I know no more than I did before. Nature, like the man who gave the empty casket to the highwayman and kept the jewels, has given us names and kept the secret—the power. (3) Oh! but you say, chemistry settles that. She has gone into the world and parcelled it out, saying, "This is oxygen, that is nitrogen, and that is carbon," &c. So I walk along quietly after her, and say, What is oxygen, what is carbon? I'll call this carbon every time I see it in the future. I used to call it coal: and yet my soul is fed no more by carbon than it was by coal. The term does not change the fact. My poor heart cries out for the power behind this. Where did it come from? Who stored the fires in its dark bosom? Who gathered the sunbeams of so many centuries and stored them into coal? That is the power I want, and not the name. (4) But chemistry has taken up the microscope, and says, "Now we have it; we have got things in the very act of beginning to be; we have seen them actually wriggling up into life." Yes, wriggle before they existed. I am sure I see very darkly here. (5) Suppose we go into the domain of my thoughts. This is something that you may call psychology—what can that do after all? Why, it takes up what I call my thought—gives its outer history, tells somewhat of its worth; but that is all it does. There is something behind the thought; here is the mystery it cannot touch at all. 2. Now, we are in this one universe, and should it be strange if, when we come to the things concerning eternal verities, there should be some darkness; if nature has cast a shadow over all things here, need we stumble, or be alarmed, if concerning spiritual and eternal things we see through a glass darkly? What if I cannot understand the mysteries of the incarnation, the Trinity, regeneration and resurrection—what of all that? Is it not rather the demonstration that we are under the administration of one God. May I not bring as many difficulties and arguments against the facts of your personal experience in every-day life as you can bring against the experience and facts of this spiritual and eternal life? II. BUT WE DO SEE SOMETHING. Though we cannot define it. Look at two or three mountain-peaks that indicate to us the inner line that possibly we cannot pass, and even surveying may not definitely define. 1. One mountain-peak is the fact of revelation itself. I do not mean the arguments by which we sustain that this book is from God, but rather the fact of the communication of God to us. There it stands. Here we are in the universe; somebody brought us here; we did not make ourselves; we cannot trace our pedigree back through the ages. Yet we are here, and so circumstanced that we must do somebody's will in order to have peace; and to do it, we must know it. We cannot reach it with our reason. We have not instinct. The animals monopolise that. Will He not come out to me? Will he take such wonderful care of His meanest creatures, and leave His best to die in the darkness? I do not see very clearly, but I see something. 2. Here is another peak—the Book itself, said to be from God. A wonderful document!—too much in it for us to comprehend; full of mysteries, yet so simple and plain in most of its parts, that it has been the food of the common people for all the centuries. It is so compact and self-sustaining, that it has defied the sharpest criticism of eighteen centuries. There it is; fifteen hundred years in the shop being made, written by forty different men, separated, as far as possible, both in station and in culture. Yet somehow these forty men tell one story, and so telling it, that as we read it we feel that it is true, because they got one inspiration. They tell the history of the

race into sin, and through sin up into redemption; and where one lets go, another takes hold, so that it is one story. I do not know how it was inspired; but there is the fact. It may be dark about the depths of the book, but it is infinitely darker outside of it. Outside we have nothing; here we do have something. I do see One said to be the Son of God, the Lamb of God who taketh away the sin of the world, giving to me the fact of peace. I cannot fathom it. Indeed, I do not know why I am cold or why I am warm; but I know when I am cold and when I am warm. I am not able to understand exactly how it is that this that I see lifted on Calvary lifts me up into a better life, but it does. 3. Here is the Church opposed by every possible power, with no human instrumentality to commend it, and yet here it is. Yesterday it was a weakling, with only a dozen followers; to-day it masters all the peoples of the earth and brings them toward itself. (*Bp. Fowler.*) *Partial knowledge.*—I. A CALAMITY, when it is traceable to—1. Early training in prejudice. 2. False teaching. 3. Inability to learn. II. A CRIME, when owing to—1. Prayerlessness. 2. Wilfulness. 3. Lethargy. 4. Inattention. 5. Forgetfulness. III. A BLESSING, when it causes—1. Faith to be exercised. 2. Inquiry to be evoked. 3. Filial fear to be displayed. IV. AN ARGUMENT for—1. Humility. 2. Praise. 3. Hope. 4. Alarm. (*Stems and Twigs.*) *Present knowledge partial but sufficient:*—In this imperfect and preparatory stage of our existence we have just light sufficient to command our belief in matters essential to our salvation, to direct us in the discharge of our duties to God and to one another, and conduct us to a home where we shall see clearly and know perfectly the sublime truths which have so often baffled and perplexed our reason. This is all we need, and all that God hath given. He would have us walk by faith, which is opposed alike to open vision and to perfect knowledge. The Bible stands like a waymark, pointing the pilgrim to the celestial city, but furnishing him no needless information concerning either the country of his sojourn or the scenery of his destination. The full disclosure of that which is unseen and eternal, at present, we could bear no better than the infant of an hour could bear the unsoftened splendours of the noontide sun; nor could we possibly grasp the ample sphere of truth any more than the arms of a child could embrace the moon it so much admires, or than the ken of a cricket could sweep the solar system and comprehend the stellar universe. Truth is infinite, and its study is to occupy the redeemed intellect for ever, and its discovery or development is to constitute one of the chief elements of our endless felicity; but what must be the vastness and variety of that knowledge which is constantly to afford fresh interest to the employments of eternity! and how can we hope to attain unto it in this brief infancy of our being? (*J. Cross, D.D.*) *Heaven a state of perfection in knowledge:*—I. THERE ARE MANY CONSIDERATIONS WHICH SHOW HOW VAST WILL BE THE ATTAINMENTS OF THE GLORIFIED SPIRIT. 1. All causes of ignorance and error will then be entirely removed. Here below, not only the body of flesh, but still more the body of sin, darkens our understandings. But in heaven, sin will no longer becloud our minds; prejudices will be eradicated, the passions, refined, purified, and directed to their proper object, will only aid us in the pursuit of truth; and the cares and pleasures of the world can no longer affect us. 2. Our intellectual faculties will be greatly strengthened. Our faculties shall ever be in vigorous exercise, never requiring to be relaxed, always penetrating and active; our imaginations ever unclouded; our memories never losing the knowledge we have acquired. 3. Much of our improvement depends upon the society with which we associate. "He that walketh with wise men shall be wise." We shall be companions of the redeemed in the world of felicity. 4. There the redeemed shall be instructed by the all-wise God (Rev. xxi. 22). 5. The knowledge of the saved will be increasing throughout eternity. II. WHAT SHALL BE THE OBJECTS OF OUR KNOWLEDGE? The glorified saints shall know God—1. In His nature. 2. His attributes. 3. His works of creation. 4. His works of Providence. 5. Redemption through the blood of Jesus. 6. The Word of God. III. WHAT WILL BE ITS CHIEF PROPERTIES. Our knowledge shall be—1. Immediate and intuitive. Instead of the labour, cares, processes of reasoning, that are here necessary, we shall have only to open our souls for the reception of that celestial light which will flow into them from God, the source of light. 2. Full and adequate, both in variety and degree, and certain and infallible. 3. Transforming. 4. Beatifying. 5. Unfading and eternal. Conclusion: This subject—1. Is calculated to animate Christians and comfort them. You now lament that you know so little of God and the Redeemer; wait till the light of eternity shall burst

upon your view, and then you "shall know even as you are known." 2. Leads us to lament the doom of men of unsanctified genius and learning. 3. Should give us consolation on the death of pious friends. You may again meet them, advanced in knowledge and perfect in bliss. (*H. Kollock, D.D.*) *Recognition in heaven:*— 1. There is something very solemn in this anticipation of my future being; "Then shall I know even as also I am known"; that there will be a clearness and certainty around me, no prejudice, no distorting medium, no unsettling estimate, no tremulous light; and that this same clearness and certainty will not only shine around, but through me, so that as little possible as it is for me to mistake anything will it be for others to mistake me; I can no longer wear a mask; I can no longer practise an imposition; I intuitively know, and as intuitively am known. 2. It is a relief, in considering that universal perception which we shall take of others, and others shall take of us, to institute the inquiry, Will Christian friends then meet—will they recognise each other? We cannot withstand a thought of the past. Our fathers worshipped in this mountain. In casting my eye over the present assembly, I am only struck with bereavement and loss; I know not whither to turn to find some friend of my youth. But is there an absolute privation? We must think of heaven as an existing reality. We speak of it as if forgetting that it is only future to us. But our brethren, sainted and glorified in heaven, have their present beatitudes, splendours, and songs. Let us think of them, therefore, as only separated from us by a veil, which will soon be torn aside. Will there be those who shall be ready to welcome us? Shall there be those whom we ourselves remember? This is not a barren speculation; it is that which surely has engaged every thinking mind and every susceptible heart. "Oh, renowned day," exclaimed the Roman orator, "when I shall have reached the Divine assemblage of those minds with which I have congenial predilections, and shall escape this untoward and uncongenial throng!" "We but depart," said the lyrist of the same nation, "to meet our Æneas, and our Tully, and our Ancus." I. THE CONTRARY CONCLUSION IMPLIES A DESTRUCTION WHICH IS QUITE OPPOSITE TO THE DEALINGS OF GOD WITH OUR NATURE. If I do not know in heaven those whom I have known here, there must have taken place an imperfection in my mind. We must suppose that God blots out some of the exercises of the recollection. But this seems quite opposite to His ordinary dealings with us; and therefore, unless there was the strongest proof that we should not know each other, we should argue that it was contrary to all that we might infer. Now, heaven is the consummation of our present happiness. And what makes us happier upon earth than mutual acquaintance? "I have no greater joy," said the beloved disciple, "than to hear that my children walk in truth": and was that joy entirely torn from his spirit when he passed from this world of distraction and discord to that region where all was love? Besides, it is impossible to think that all will be without a history and without a name; some, we know, will be pre-eminent; we shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of God. And will all other spirits flit before us unstoried and nameless? II. BUT LET SCRIPTURE DECIDE. 1. When David thought of his dying child, he agonised in fasting and in prayer; when that child was taken away he found encouragement. "I shall go to him, but he shall not return to me." That his head should recline on the same clod? Nay; here is an intimation of immortality and of the communings of two spirits in that immortality. And the same remark may be made when the pious are said to be "buried with their fathers." It is chilling and repulsive to think that the cemetery only is referred to, and that there is no mingling of the departed except in the dust of the sepulchre. 2. There are other phrases in the latter portion of the Christian Scriptures which we think are absolutely decisive. "Knowing," says the apostle, "that He who raised up the Lord Jesus Christ, shall also raise up us also by Jesus, and shall present us with you." And again, he adjures those to whom he writes, "by our gathering together unto Jesus Christ." Now there seems to be a banishment of all point and of all spirit, unless you suppose that they will know each other. To prove how disinterested was the spirit and purpose of the first Christian teachers, they always rested their labours upon a reward, which consisted in the glory of those spirits whom they had saved. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and our joy." "That I may rejoice in the day of the Lord that I have not run in vain, neither laboured in vain." "Look to yourselves, that ye receive a full reward." "That we may present every man

perfect in Christ Jesus." Now this cannot, for a moment, be separated from the recognition of those who were the fruits of their ministry (see particularly 1 Thess. iv. 13–17). 3. When standing near the grave of Bethany, our Lord says, "Thy brother shall rise again"; was it that that brother was to be absorbed and lost in the myriads of spirits; so that the sisters who had lately laid him in the grave should see him and know him no more? 4. The process of judgment seems to include this recognition of each other. A cup of cold water given to a disciple in the name of Jesus shall not be without its reward. The Saviour, specifying those who are before Him, shall say, "I was an hungered, and ye gave Me meat," &c. Now, this is reflected in the persons of those who are in the crowd: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." 5. Then, when we go further, and consider the Christian doctrine upon the destruction and overthrow of death. "O grave, where is thy victory?" Now, this implies that all that death has done of evil and of pain shall be compensated. But what has been a more bitter consequence of death than bereavement? How, if that is never repaired, can it be said that death has no sting, that the grave has no victory? 6. But think of the happiness of the heavenly world. Will all remembrance of that world which we have left be suspended? Shall we not think of the means of our conversion—what we have done for others—what others have done for us? Hear the new language: "Thou hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation." Is not this a rush of the past upon the soul? Is not this like living again? Conclusion: We are not at all, however, unconscious that objections may be raised against this doctrine. If we recognise our beloved friends, must we not deplore the absence of those who, whatever was their guilt, were dear to our bosoms, and were twined around our hearts? But remember that you are perfect in heaven. You cannot conceive of that which is perfect in heaven without the most entire acquiescence, in what God has arranged, or what God has suffered. (*R. W. Hamilton, D.D.*) *Individual recognition in eternity*:— I. SUBORDINATE ARGUMENTS. Testimony in its favour might be drawn—1. From the constitutional sociality of our nature, that renders such an expectation as our mutual recognition hereafter conducive to our happiness, heaven being the scene where all the innocent sources that contribute to felicity would be probably accumulated. 2. From our enlarged capacities of knowledge and enjoyment in a future state. 3. From the common assent of mankind in all ages. 4. From the incidental inference drawn from the like general belief of mankind in the appearances of the dead, and their being recognised by the parties to whom they appeared, as was undoubtedly the case in the instances of Moses and Elias on the Mount of Transfiguration, and of "the bodies of the saints" that arose after our Lord's resurrection. 5. From the analogy of sleep, the Scriptural type of death, the persons of individuals, both dead and living, being clearly identified in the dreams of the night, and therefore leading to the inference that such persons would be equally identified after they and we shall have "fallen asleep in Jesus." II. THE SCRIPTURAL ARGUMENT. 1. Old Testament (1. Sam. xxviii. 11, &c.). If a parted spirit and a living man could be mutually recognised, then it is even more probable if both individuals had departed they could equally recognise each other. David, indeed, proposes an express comfort to himself from such an expectation, when bereaved of his child (2 Sam. xii. 29, &c.). Where would be the special consolation in the father's being lost to the child, as the child had been lost to the father, if death were the final extinction of the power of recognition and recovery each of the other? 2. New Testament. In the parable of Dives and Lazarus not only does the rich man recognise Lazarus, but converses with him, and Lazarus is represented "in Abraham's bosom," *i.e.*, in terms of close intimacy with Abraham. The reply of our Lord to the Sadducees, in Matt. xxii., implies that if men in the resurrection are to resemble the angels, men will enjoy the like privilege of "knowing each other, even as they are known." This view may be further confirmed from 1 Cor. xv. 54. The angels sing this: the angels, then, must recognise in the redeemed spirits who had died, or how could they triumph over their escape from and defeat of death? But not only angels triumph in the victory of their brethren from the flesh; St. John (Rev. vii. 13) tells us of "one of the elders," *i.e.*, an Old Testament saint, who was perfectly acquainted with the persons and the antecedent trials of some triumphant souls. Moreover, death was the effect and penalty of sin. If man had not sinned, the union of earthly attachments and relationships, for aught we now, had been

immortal. If in Christ all the effects of sin shall be abolished, man will be reinstated, though with much superadded glory, in all the privileges which he originally enjoyed, and therefore with a capacity of renewing and perpetuating his communion with them, over whom "death shall have no more dominion." Again, in Luke xiii. 28, it is stated as one of the peculiar aggravations of the anguish of lost souls that they should recognise in the realms of glory those who had not been so highly favoured as themselves. 3. Again, there is a moral necessity for individual remembrance at least in the scene of judgment. "We must all appear before the judgment-seat of Christ, to give an account of the deeds done in the body" (Matt. xxv. 34, &c.; 1 Thess. ii. 19; Heb. xiii. 17). Thus the penitent thief makes the fact of his recognition the burthen of his dying prayer, "Lord, remember me when Thou comest into Thy kingdom!" and had there been any error or mere fanaticism in the hope, Jesus would have corrected it; but, on the contrary, He sanctioned and established it in the tender answer—"To-day thou shalt be with Me in paradise." "The Lord knoweth them that are His" here; "His name shall be in their foreheads" there; and thus each shall recognise another, and all their common Lord. Conclusion: But if we shall rejoice to recognise our friends in heaven, must we not be grieved at the absence of others, in hell? The consequence is not necessary. The Lord may give His risen people large capacities for joy without a single capacity for sorrow. Angels are said to "joy over the penitent sinner," but they are never said to be grieved for the reprobate sinner. May not the enlarged views of Divine perfections into which the glorified saints will be admitted serve to swallow up every inferior impression? "Even so, Father, for so it seemed good in Thy sight!" (*J. B. Owen, M.A.*) *Recognition of friends in heaven*:—Luther, the night before he died, was reasonably well, and sat with his friends at table. The matter of their discourse was whether we shall know one another in heaven or not. Luther held it affirmatively, and this was one reason he gave: Adam, as soon as he saw Eve, knew what she was, not by discourse, but by Divine revelation; so shall we in the life to come. (*J. Trapp.*)

Ver. 13. **And now abideth faith, hope, charity.**—*Faith, hope, and charity*:—I. FAITH, the fundamental principle of Christianity. It is not mere belief, but trust. It is faith that gives to Christianity its whole name, character, and nature. And faith gives a man a new relationship to God. It makes him son of God and joint-heir with Christ. Therefore, the man who has faith in Christ will be a good living man, showing his faith by his works. II. HOPE, the consequence of faith. If a man believes in the Son of God, he shall not perish, but have everlasting life. If we firmly believe this promise it will give us hope of its fulfilment. Hope is the anchor that sustains the Christian in all the storms of time, the chain that connects him with the future amid all its difficulties. What would life be without it, even in a worldly sense? The anticipation of something better bears us up amid many of the world's trials. But even the best of our worldly hopes is of a transitory and uncertain character, but the heavenly hope is sure and steadfast. Hope is not only a privilege and a blessing; it is part of a Christian's duty. A man who sits down and desponds loses the very anchor of his ship. III. CHARITY. First, faith the root and trunk, then hope the branches, then charity the fruit, the highest development of the Christian character, the practical part of Christianity. Faith is the inward union of the soul with Christ; hope is the support which gives us strength to battle with the present; charity the outward manifestation of what we feel within. Only realise that the gospel is love, and then you realise its beauty and realise its glory. (*J. J. S. Bird, B.A.*) *Faith, hope, and charity*:—I. THE NATURE OF EACH OF THESE GRACES. 1. Faith. Now faith means belief; and evangelical and saving faith is believing the gospel. The gospel contains an account of man's ruin by sin, and of his redemption by Christ, and these things, when believed, produce an important effect upon our state and character. 2. Hope is the desire, combined with the expectation, of some future good; and Christian hope is the desire and the expectation of all the good which is promised to believers in the Word of God. (1) Its objects include all the blessings belonging to the kingdom of grace and of glory. As Christians we have much in possession, but more in prospect. (2) Its foundation is the gospel of Christ. The reason which we have for the hope that is in us is derived from the exceeding great and precious promises which God has given to us in His Word, the fulfilment of which is secured to us by the blood of Christ, by

the oath of God, and by the faithfulness of the Divine character. We hope therefore because we believe. (3) Its influence. It encourages our prayers; for the hope of receiving inspires confidence in asking. It promotes our holiness; "for every man that hath this hope in Him, purifieth himself, even as He is pure." And it is a source of peace and consolation and joy. 3. Charity or love. (1) Love to God includes in it gratitude to Him for His goodness; approbation of His character; cheerful obedience to His commands; desire for the enjoyment of His favour, and for increasing conformity to His image. (2) Love to our fellow-creatures in general is "goodwill to men." (3) Love to the brethren is love to Christians as such. It includes approbation of their characters as well as benevolence to their persons. II. THE UNION WHICH SUBSISTS AMONG THE THREE. They are united. 1. In their source. Diversified as they are in their nature and operations, they have each their source in God. The heart of man, which is naturally "deceitful above all things," &c., cannot be the fountain of streams, so pure and hallowed as these three. Faith, we are told, is "the fruit of the Spirit" and "the gift of God." Hope has the same Divine origin, for it is "the God of hope, who fills you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." And love is equally of God, for "God is love," and it is His love which is shed abroad in our hearts. And as "these three" are thus united in God, their source and giver, it is from God alone that you are to seek them, by earnest and by persevering prayer. 2. In their residence—the heart. The body, the soul, and the spirit are not more necessary to compose a living and a perfect man than are faith and hope and love to constitute a living and a perfect Christian; for were any one of these three wanting, there would be a fatal deficiency in the character. He therefore, by whom that character is formed, begins it by the gift of faith, but completes and perfects it by the addition of hope and love. There is not one of them with which a Christian can part. You cannot, *e.g.*, part with faith; for we are saved by faith, and without faith it would be impossible to please God. You cannot part with hope; for without hope we should be of all men the most miserable. And you cannot part with love; for that would be to lose the very image of God; for "he that loveth not knoweth not God." As therefore in an arch you cannot part either with the foundation-stones or with the key-stone in the centre, without ruin to the whole fabric, so you cannot part with any one of these three graces without becoming absolutely "nothing." 3. In their influence. (1) To purify the heart, for our hearts are "purified by faith"; "every man that hath this hope in Him, purifieth himself, even as He is pure"; no man can love God without becoming "a partaker of His holiness." (2) In prosperity, in supplying the Christian with sweeter pleasures than earthly things can yield, and in keeping him unspotted from the world. His faith beholds an inheritance, "incorruptible, undefiled, and that fadeth not away"; his hope seeks fruition in "joy unspeakable and full of glory"; and his love leads him to choose God as his invaluable portion, and to declare, "whom have I in heaven but Thee?" &c. (3) In adversity, in bringing strength and consolation to the soul. III. THE SUPERIORITY OF CHARITY TO BOTH FAITH AND HOPE. "The greatest of these is charity." The epithet of "great" belongs to each, and they are far superior to natural talents and even to miraculous endowments. Love is the greatest of the three, because—1. It is the only grace which is exercised by God Himself. 2. It is the grace for the sake of which faith and hope are produced and exercised. Love is the sacred temple which faith and hope are employed in building, and needful as their presence and exertions are now, whilst the temple is rising, yet when the topstone is brought forth, and when the cloud of glory has filled the holy place, their assistance will no longer be required, and they may rest from their labours. 3. It is capable of putting forth greater energies, and of performing greater achievements. 4. It is eminently and almost entirely a social grace. Faith and hope are in a great measure personal graces. 5. It alone is eternal in its duration. Faith, like the venerable lawgiver, ascends Mount Pisgah, views the promised land, and dies. Hope, bright and cheering as the morning star, grows dim, and fades, amidst the splendours of the rising and meridian sun. But Charity, immortal in her existence as the soul she inspires, and as the God from whom she came, ascends, like Elijah, in a chariot of fire, and is translated to the realms of life and joy. (*T. Alexander.*) *Faith, hope, and charity*:—Let us then inquire—1. WHAT FAITH, HOPE, AND CHARITY ARE. 1. Faith has respect to things either unseen or future.

2. Hope is desire and expectation of good. 3. Charity is love to God and love to man. There may be in our text a special reference to love to man, including the love of complacency towards the good, and a love of compassion towards even the vilest of the vile. II. THE EXCELLENCE OF FAITH AND HOPE. 1. Faith is excellent contemplated—(1) Intellectually. The power of realising existing objects and past and future events is a power of incalculable value, without which man would not be man. Most of our knowledge is obtained through the medium of books and oral instruction, which we have read and heard and have believed. Even common conversation owes much of its interest to the faith which we have in one another. In commerce the importance of a promise to pay and of believing that promise is most apparent. Trial by jury, on which the question of life or death often depends, would be useless were faith in civil society impossible. (2) Morally. (*a*) A man "whose word is as good as his bond" is universally and deservedly esteemed. He is a man who can be believed. (*b*) But the moral excellence of faith is most of all apparent in its reference to God. Faithfulness as clearly belongs to God as either justice or mercy; and when we trust in Him without fear, we "give to Him the glory due to His name." (*c*) Faith exerts a beneficial interest on the entire character of man as exposed to temptation. For his conflict the moral soldier is furnished with "the shield of faith." "This is the victory that overcometh the world," &c. (*d*) It is essential to our salvation. It is to a Christian what grasping the hand of a friend would be to a drowning man. 2. Hope is excellent, because—(1) It is the next best thing to actual possession (Rom. viii. 24). It is the earnest of heaven. (2) It neutralises if not annihilates the misery which great affliction might otherwise create; "these light afflictions, which are but for a moment," &c. III. THE SURPASSING EXCELLENCE OF CHARITY. 1. It is more disinterested than either faith or hope. 2. It is the perfection of man. 3. It is eternal. 4. Although charity is before faith and hope in point of excellence, faith is first in order of time. (*J. Burder, M.A.*). *Faith, hope, charity*:—1. It is a proof of the importance of this Divine trio that they are universally necessary. Excellent and wonderful are the gifts of healing, &c.; precious and indispensable are those more ordinary gifts through which the edification of Christ's body is provided for; but they are not gifts of which it can be said that a man must possess them in order to be saved. 2. The practical value of these three gifts is enhanced by the fact that they are universally attainable. Miraculous gifts might, even in the age of miracles, be sought without success; and they were withdrawn long ago. But of the gifts of faith, hope, and love, we can say that "every one that seeketh findeth," and it is a man's own fault if he has them not. 3. There is a remarkable pairing and grouping of these graces in the Scripture (1 Tim. i. 14; Eph. vi. 23; Gal. v. 6). Observe also the coupling of faith and hope (1 Pet. i. 21; Col. i. 23). We also find them grouped all together (Col. i. 3–5; 1. Thess. i. 3). 4. The admirable nature of these graces is proclaimed by the functions assigned to them as part of the Christian's heavenly armour (Eph. vi. 16). Consider them—I. IN A GENERAL WAY. 1. Love has the first place in point of time. There was a time when there was, and could be, no faith and no hope; but the gospel tells us of an everlasting love. What is declared of the Word is true of love (John i. 1). 2. While love can, and does, dwell wherever faith and hope find a home, it makes its chief abode in a quarter to which they have no access. But love takes a higher flight. God neither believes nor hopes; but God loves. 3. All three are springs of human action. But love is more; it is a spring of action on the part of God. Faith and hope beget great deeds; but they are only the deeds of men after all. Love awakens to action the powers of omnipotence, and God arises at its summons. II. AS GRACES WHICH ARE FOUND IN EVERY REAL CHRISTIAN'S HEART. When thus considered, love is the greatest of them all. 1. It excels in respect of its success and range. The Christian's love is the companion of his faith and hope in all their exercises, and goes forth upon the object on which they lay hold; but it is also the companion and follower of God's love, and makes for the objects of Divine regard. 2. It carries off the palm among the graces, because it imparts a likeness to God. God is love. "In this the children of God are manifest, and the children of the devil." 3. The disinterestedness of love gives it pre-eminence. Love's office is to give. Faith and hope are exercised in the reception and anticipation of benefits. Love "seeketh not her own." 4. The greatness of love may be estimated by its relation to holiness. Faith, indeed, is a holy principle, and holiness is the result of its influence and operation. So hope also is a holy principle, purging away the defilement of sin. Every man

that hath it in him, purifieth himself, as Christ is pure. But love is holiness itself—the end for which these means and instruments are employed. 5. Love is greatest in respect of the ultimate importance of the part it has to act. (1) There are various respects in which faith and hope are greater than love. Take the case of a man convinced of his guilt, and longing for pardon and acceptance with God. Love can do nothing there. When the jailer cried, "What must I do to be saved?" it was faith that was summoned to the rescue. Take the ordinary case of God's people on earth, exposed to danger from the world. Love would be borne down and put to death, did not faith cover love with the buckler of its protection. Or take the case of one who is visited with protracted trials and afflictions. Is it love that will keep him from despair? No. That is the office of hope. 2. But then the offices of faith and hope now glanced at do not last for ever. The time is coming when there will be no such work as we have spoken of for faith and hope to do. We do not say that faith and hope will then disappear. For the redeemed will always trust in God, and look to Jesus; and in viewing the eternity that stretches out before them, they shall be animated by a hope on which there will never be a cloud. But faith and hope will not continue in the front of the scene. They will then confess themselves to be but the handmaids of love, and will make way for love by withdrawing into the shade. Having nursed and defended love in her infancy, and watched over her ripening years, and having, at last, conducted her to the steps of her destined throne, their work is comparatively finished. Then will be the glorious reign of love. (*A. Gray.*) *Faith, hope, love:*—I. THE SPECIFIC NATURE OF EACH. 1. Faith. As to its origin, it is the gift of God; as to its operation, it is the work of the Spirit; as to its object, it fastens on Christ; as to its exercise, it is the disciple's own act. The Scriptures make much of faith—"Precious faith"; "Thy faith hath saved thee"; "Without faith it is impossible to please God." Faith is the first stone of the building, but it is not the foundation. Our help is laid on One that is mighty. But beware how you come to Christ. Any work of yours, by way of recommending you, will be a non-conductor through which the light of life from the Saviour cannot run (Gal. v. 2). 2. Hope is adapted to a transitory, imperfect state. Its office is to diminish the sorrows of the present by drawing on the stores of future joy. It is the tenant, not of a heart that was never broken, but of a heart that has been broken and healed again. A pure, bright star fixed in heaven, it reaches with its rays the uplifted eye of the weary pilgrim. But stars shine not in the day; the darkness brings them out. So grief summons hope to the aid of the sufferer. When the ransomed rise from the sleep of the grave, this gentle star, which had often soothed them in the night of their pilgrimage, will nowhere be found in all the upper firmament; for in presence of the Sun of Righteousness hope, no longer needed, no more appears. 3. Love. Some fragments of this heavenly thing survive the fall and flourish in our nature. It is beautiful even in ruins. We shall learn more about its nature when we are called to consider its magnitude. II. THE MUTUAL RELATIONS OF ALL. Hitherto we have spoken of them as three rings lying beside each other; now we speak of them as three links within each other, so as to constitute a chain. 1. The relation between faith and hope. Faith leans on Christ, and hope hangs by faith. There is, indeed, a species of hope which has no connection with faith. If in a place of danger you saw a chain whose uppermost link was surely fixed in the living rock, and whose lowest link—a goodly iron ring—was vibrating invitingly near, you might be induced to venture your body's weight upon its seeming strength. If that lowest link were not within the one above it, but only attached externally by some brittle twig, you would exchange the slippery place of danger for the plunge into inevitable death. It is like the fall of a sinner who has risked his soul for the great day on a hope not linked to faith. 2. The relation between hope and love. Hope leans on faith, and love on hope. Love will languish unless blessed hope be underneath. Love's manifold efforts, stretching out in every direction and leaving no space unoccupied, are like the branches of a fruit-tree. A single stem supports and supplies them all, while itself in turn is supported and supplied by the root. So hope, itself sustained by faith, sustains love in its turn. Hope in the heart of the Man of Sorrows bore Him through His labours of love (Heb. xii. 2). Hope is the mainspring of labouring love—hope in the Lord, first for yourself, and then for your neighbour. III. THE SUPERIOR MAGNITUDE OF THE LAST. 1. In its work on earth. It is the only one of the three that reaches other men and directly acts upon them for their good. (1) "Thy faith hath saved thee," but what can it do for

thy brother? It operates by sustaining and stimulating other graces—"Faith worketh by love." (2) Hope in like manner begins and ends in the heart of a disciple. The less that your hope, as such, protrudes itself on the notice of mankind, the better for its own health; but the more it swells within your breast, the more of love will it send forth to bless the world. (3) On the contrary, it is the nature of love to come out. Unless it act on others it cannot be. Love teaches the ignorant, clothes the naked, feeds the hungry, and is the fulfilling of that law which came latest from the Lord's own lips: "Go ye into all the world, and preach the gospel unto every creature." 2. In its performance in heaven. (*W. Arnot, D.D.*) *Faith, hope, love*:—1. What a happy grouping, so familiar now that nothing seems more commonplace; but what an inspiration it was when it first flamed out of the soul of the great apostle! 2. We cannot forget that he had the advantage of Greek culture, so it is natural to suppose that he was led to the conception by the three graces. But what a contrast between the Greek and the Christian graces! The one represented chiefly the charms of outward beauty, winsomeness, gleefulness; the other were not mere embellishments of life, but its central forces, the deep springs of all that was true and beautiful and noble in character. Was not that a most significant change? The word "grace" retains its Greek as well as its Christian meaning in our language. We often use it in the old sense, *e.g.*, "grace in every movement of the body," or "done with a very good grace"; but just think in what a different region of thought and life we are when we speak of grace in its profound Christian sense. There are those who have real grace in the heart, whose manners do but scant justice to that which is within them; and there are those who have succeeded in cultivating outward graces of manner, but are utterly devoid of grace within. Give us both the outward and the inward, if it be possible; but if it must be only one, let it be that which is real and deep and true. 3. But we must look at the triad of Christian graces. The apostle says that they abide while other good things pass away. 4. The contrast in regard to abiding is not between the graces among themselves, but between gifts and graces (ver. 8). This contrast between knowledge, as transitory, is especially interesting now that there is a disposition to speak of faith, &c., as the shadowy things which are rapidly vanishing away, while knowledge is the substantial thing which is sure to hold its ground. Is not faith giving way to agnosticism? Is not hope fading before pessimism? And is not the old idea that love is creation's final law giving way to the new philosophy which resolves everything into matter and force? 5. Is there any way of testing which is right? If only we could project ourselves forward, say, for 2,000 years, how very satisfactorily we could settle the matter! Would a learned man of the nineteenth century pass for a learned man of the thirty-ninth? Or would he be only as a child? But will not faith, &c., be as powerful and healthful factors in life as they are now? But we must not prophesy. But what if we look 2,000 years back? Where would the wise man of the apostle's time be alongside of our mighty men of science to-day? Imagine a conversation between Pliny, the elder, and Professor Huxley on biology. The great naturalist of the first century would have to go to school for twenty years before he was ready to begin. Would the apostle Paul have to go to school for twenty years before he could begin to talk with an advanced Christian of the nineteenth century on faith and hope and love? The learning of the time was not at all to be despised. Nor did the apostle at all despise it; only he recognises the fact that it is partial—that in course of time it will be obsolete. We may be sure that this would by no means please the gnostics of the day, as they called themselves. These learned men believed they had reached the ultimate truth. The apostle did not undertake to pronounce on the truth or falsehood of what they taught; only he plainly indicated that it would by and by be out of date, whereas the heavenly faith and hope and love which it was his high calling to set before men would last. Where are the gnostics now? I don't suppose there is one left in all the world. But faith, &c., inspire as many men now as they did then, and thousands of thousands more! 6. And many other knowledges have passed away besides that of St. Paul's day in the course of these nineteen centuries. A very striking illustration of this is to be found in the "Paradiso" of Dante. The science of his time is so completely out of date that, without a special study of it, it is impossible to understand what he means at all when he is trying to expound it; and after you do find what he means it is not of the slightest use or permanent value. Ah, but when he soars on the wings of faith and hope and love, we soar with him yet. And they were the same as the apostle's, only they were not

entangled with the errors of the times. A most signal token this of an inspiration far transcending that of Dante. And here we can go back far more than eighteen centuries. Look at Genesis. There is the very oldest book in all the world. Is it obsolete? Compare it with the work of Dante in this respect, and what a contrast! People talk of the conflict between science and faith. There is no such conflict. It is only the conflict between old science and new. All our troubles with scientific opinions have come from our leaving the lofty regions of faith, &c., and descending into the troubled area of shifting scientific knowledge. The holy men of old who spake as they were moved by the Holy Ghost, kept quite clear of all these questions. You don't find them pronouncing opinions on scientific subjects. They kept themselves to their own faith and hope and love. 7. The knowledge that many of us are ambitious, and rightly ambitious, to acquire will no doubt be of great service for many years to come; but faith, hope, and love are just as needful and serviceable for these years; and then their value by no means ends with these years, but lasts on and on for ever. They are the coin current in eternity. Without them we shall be paupers for eternity, however wise and learned and well-equipped for time. (*J. Monro Gibson, D.D.*) *Faith, hope, charity*:—These three graces form the essential elements of the Christian character. They are principles implanted in the heart of every true Christian by the Holy Spirit, and always exemplified in his outward walk and conversation. I. THE NATURE AND EFFECTS OF FAITH, HOPE, AND CHARITY. 1. Faith, in its general signification, is credit given to testimony. It is a principle upon which we are continually acting in the ordinary concerns of life. Now the faith spoken of in the text is precisely the same principle, only having a different object and resting upon higher testimony. We cannot penetrate the recesses of the Divine counsels. Faith is a cordial assent to the truth of all the declarations of God's Word. "Entering into the daily habits and experience of the Christian, this principle is the spring of his most holy tempers, exertions, attainments, and consolations. He lives—he walks—he stands—he perseveres—he fights—he conquers and triumphs, by faith." 2. Hope is a lively expectation of obtaining those things which we desire; and when we are led by faith to a knowledge of our real condition, we shall obviously desire nothing so much as deliverance from that condition. The principal object of hope will, therefore, be the attainment of eternal salvation through the redemption that is in Christ Jesus. Hope differs from presumption. When thus grounded upon the everlasting covenant which has been confirmed by the oath of Jehovah, it does afford strong consolation to the true Christian. 3. Charity, like faith and hope, is a stranger to the natural heart. And oh! what a splendid character does it present to us! "How glorious is it as an emanation of Divine goodness when compared with the usual habits of men; when viewed in contrast with the habitually selfish doings of many men, who even profess and call themselves Christians!" It is, at the same time, a character so elevated, that it needs a certain measure of Christian grace to perceive and to love its excellencies. II. IN WHAT THE SUPERIORITY OF CHARITY CONSISTS. 1. It is more excellent in its nature. Perfect excellency can be found only in God Himself. It is by this grace, then, that the restoration of the Divine image takes place in our hearts. 2. It is more advanced in order. That is, it ranks higher in the scale of attainment. We must possess faith and hope before we can be actuated by the principle of love. They are the means; this is the end. It is the prize itself of which faith and hope must gradually put us in possession. A magnificent edifice cannot be erected without scaffolding; yet the building is greater than the scaffolding, being the sole end for which that is necessary: and when it is finished the scaffolding is removed as an useless encumbrance. 3. It is more expansive in its exercise. There is a degree of selfishness in faith and hope. They benefit him only who possesses them. But love, like the sun in the firmament, diffuses its blessings far and wide, and sheds a kindly influence all around. 1. Let us, in conclusion, first, use these graces as a test of our state. 2. Let us seek to abound more in them. (*R. Davies, M.A.*) *Hope*:—1. Why should hope be placed on a level with faith and charity? We can understand why faith should be so singled out; it is the foundation of religion, the bond between the creature and God. Still more can we understand it of charity, for charity is the likeness of God. But hope is thought of at first sight as a self-regarding quality, and something delusive and treacherous. 2. But it is not really strange that St. Paul should raise hope to a Christian temper of the first order. St. Paul was a student of Scripture, and what is on the very surface of the Bible is the way in which, from first to last, it is one unbroken, persistent call to hope. Hope, never destroyed however overthrown;

hope, never obscured amidst the storm and dust of ruin, is the paramount characteristic of the Old Testament, all leads back to hope; if ever it dies, it revives again larger and more confident than before. I. HOPE ELEVATES AND STRENGTHENS AND INSPIRES. This is why it is one of the greatest elements of the religious temper. There may be a faith almost without hope, a faith which believes though it can see nothing in God's truth and goodness; "Though He slay me, yet will I trust in Him." But hope is the energy of vigorous faith, the strong self-awakening from discouragement and despair. What gives its moral value to hope, is that, in its higher form, it is a real act and striving of the will and moral nature. Like the highest forms of courage, it is a refusal to be borne down and cowed by evil, a refusal to dwell on the dark side of things. It is thus that hope plays so great a part in the spiritual life, that it fights with such power on the side of God; for it not only receives, welcomes, trusts in God's promises, but it throws into them life and reality. II. HOPE IS A GREAT INSTRUMENT OF SPIRITUAL AND MORAL DISCIPLINE. We are saved by hope. Long waiting is God's appointed order for the generations of men. All kinds of fortunes befall the Church, befall us all who are going through our trial time, and we often are tempted to be tired, and oppressed, and out of heart. There must often be much to distress and alarm us, evils which seem without remedy, defeats which seem final. To hope seems to us then like deluding ourselves. And yet how often has it happened in the upshot of things that, if in the very darkest times of history any one had been bold enough to hope, he would have been amply justified! We need not blind ourselves to facts; we have our part to do, and we must deal with it as we may, and as we ought. But the God of hope calls to us out of the darkness, and we are unfaithful to Him if in our wilfulness we shut our ears to His voice and dwell despondingly on the future which is in His hands. III. BUT ALL THAT HERE INVITES AND DEMANDS HOPE IS BUT LITTLE TO THAT WHICH IS TO BE WHEN ALL HERE SHALL HAVE BEEN PAST AND OVER. 1. We may dare to look forward to be sinless. Think of what you know of your own conscience, of your own temptations, of your own fall, of your own struggles for forgiveness and restoration, and then think what it will be to have left all that behind. 2. Then, whatever the function and employment of that perfect state may be, whatever work God may have for us to do, we shall have the will and the power to do it as the angels do. The divided service, the broken purpose, the double mind, the treacheries of the will, the blindness of self-deceit, the laggard indolence, all that now mars and cripples our sincerest obedience, will then have been purged away, and in all the fulness of truth we shall know how to serve Him with our whole heart. 3. There, in infinite measure, will be all that calls for human affection; and there human affections will be raised to new powers and strength, transfigured, purified, glorified; and there, in ways we cannot dream of now, we shall be brought near to Christ, and be like unto Him, for we shall see Him as He is. (*Dean Church.*) *Hope*:—1. The root of the word in Anglo-Saxon means, to open the eyes wide and watch for what is to come, as we have seen children do when they expect to see some wonder or receive some gift. Indeed, there is another word closely akin—the word *expect*, watching for what is to come, the obverse of inspect, looking at what has come. 2. These meanings are the delicate dividing line between Faith and Hope. While Hope expects, Faith inspects; while Hope is like Mary, looking *up*-ward, Faith is like Martha, looking *at*-ward; while the light in the eyes of Hope is high, the light in the eyes of Faith is strong; while Hope trembles in expectation, Faith is quiet in possession. Hope leaps out toward what will be, Faith holds on to what is; Hope idealises, Faith realises; Faith sees, Hope foresees. 3. And so it comes that in religion faith is conservative, while hope is progressive. Passing on the Rhine through the fog and mist of Holland as through a stagnant sea, you stretch upward league after league; and as you go the country gradually changes, the air grows clearer, the prospect finer. But the higher you go, the harder is your going. So at last you come into Switzerland, where all about you is a vaster vision, and within you an intenser inspiration than can ever be felt on the foggy flats below. It is *the* difference between faith alone and faith and hope together. 4. Consider hope, however, as a positive matter. Why, you say, hope is the most intangible thing a man can entertain. "Hope," says Owen Feltham, "is the bladder a man will take wherewith to learn to swim; then he goes beyond return, and is lost." But what says Paul? He makes our life a battle, and every man a soldier, and it is not enough that the heart be protected by the shield of faith, the head must be guarded also by the helmet of hope; the one is as indispensable as

the other. And a brief glance at the life about us will soon convince you that the man is right, that as Dr. Johnson said, our powers owe very much of their energy to our hope; and whatever enlarges hope exalts courage; and, where there is no hope, there is no endeavour. Here is Cyrus Field conceiving the idea of binding the Atlantic with a cord. In carrying out his idea, the man has two servants to help him—the faith that it can be done, and the hope that he shall do it. With these aids he goes to work. Faith steadies him; hope inspires him. Faith works; hope flies. Faith deliberates; hope anticipates. Faith lets the cable go, and it breaks, and is lost. "Nay, not lost," cries hope, and fishes it up again. Here is Garibaldi conceiving the idea of a new Italy. He has faith and hope. Austria, Naples, and Rome are against him. But no man knows, or can know, what faith and hope together can do in a man of the pattern of Garibaldi. What they have done for Italy will go ringing down the ages. Very curiously, if you will again, you can see the power of faith without hope illustrated in China. When our ancestors were savages they had advanced about where they are now. But who shall say that China, with the noble qualities no doubt she has, might not have had a peerless place in the world, had she held herself hopeful and expectant, continually, toward every new idea and discovery? 5. And this fact of hope and its influence has some important applications. (1) To religion. It is entirely essential to remember that, when this man tells his friends to take for a helmet the hope of salvation, he meant the hope he himself was rushing through the world to proclaim. In the England of John Wesley numbers of men were his peers in faith. But Wesley had more hopefulness in his little finger than any other man of them had in his whole body. And so wherever Wesley went men caught the contagion of his great hope, and then ran tirelessly as long as they lived, kindling over all the world. (2) To life generally. Young men and women, with this life mainly before you, get this hope. Make sure that there is not a day but brings you nearer to some Divine surprise of blessing, some great unfolding of God's very glory. Men and women in middle life, with the bloom gone from some things that seemed very beautiful as they lay glistening in the dew of the morning, whatever you do, never let a painful inspection rob you of a great expectation. If, as you live, you try to live faithfully, then, as the Lord liveth, try to live hopefully, or you will miss the better half of your living. (*R. Collyer, D.D.*) *Love*:—1. In the text the word is translated charity. In Wickliffe's time, however, love and charity were as nearly related as charity and benevolence are now. This can be understood if we will remember that charity and dear, in the sense of precious, belong to the one root. They spring from what was common enough when they were born—dearth or scarcity. Food was then precious, much esteemed, much loved. Then good bread was dear, not as it is now to us in money value merely, but in this primitive value of something to love, a small piece being given to the children sometimes on a Sunday, as a very precious thing. 2. What, then, is this love? It is a word traceable to many different roots. That could not be otherwise. Love would naturally be one of the very first things the most abject savages must find a name for, after getting a word to express each of the bare needs of life. The first time the man of the forest tried to win a maiden in some higher way than by carrying her off by force, he would need the word. The first time the mother had to tell of the mysterious glow in her heart toward her babe in its helplessness, she would need the word. And so love, in one root, is longing; in another, goodness; in another, preference; but, to me, the right rests at last in the Teutonic word *leben*—life. "This is life," these children of nature said, when they first began to be conscious of this glowing wonder in their hearts. "You are my life," the man said when he went to win the maiden; and the mother, when she caught her nursling to her heart. Love is to live; and not to love is not to live. And it was exactly the definition of John, when he wanted to tell of the nearest and dearest of all the relations the soul can hold to God. 3. And so, while faith is inreaching, and hope outlooking, love is inbeing. By faith I stand; by hope I soar; by love I am. Faith assures me, hope inspires me; love is me, at my best. 4. And it is only as we keep close to this idea and fact that we can prevent love being confounded with other and baser things, that, getting mixed up with it in our own language, act like the baser metals mixed up in the coinage of a country, giving the real gold and silver a lower relative value, and debasing the whole fair standard of commonwealth. Love, for example, is not lust. Because love, for whatever may in itself be good, adds just so much as there is in what I love to life; while lust for that very thing exhausts life. When the young man, living in a room, eating in a restaurant, and

troubled about more things than ever Martha was, feels at last how contracted and poor such a life is at the best, and says in his heart, "This is not living: I must get me a wife," whatever may be his idea of the wife he wants, the word he uses to describe his condition reaches away into the truth. It is not living: it is just half living, and probably not that. His heart is crying out for the rest of his life. But there is that calling itself love which is lust—something that seeks not a life, but an appanage to life, and reaps for its sowing a harvest of gray ashes. Love informs life; lust exhausts it. Love is the shining sun, lust is the wandering star. 5. But, beside such special applications, there is no direction in which we can turn but this spirit meets us with its sweet, solemn face. Consider the lesson we have learned in our war. When we plunged into that red sea, the gentlemen of England were looking on. The few said we should hold our own; the multitude said we had gone under. What made this difference? The few loved us, so that Faith stood square, and Hope plumed her wings, and they became the glad ministers of their leader and guide. The many did not love us. They had no faith in us and no hope for us, because they had no love. When a man really loves, it piles great stores of love into his heart; so that he may even come to some dreadful pass where faith and hope fail him, and yet love shall carry him through. When the father wants to put his son on the way to success, if he is a wise man, he most anxiously tries to find out where the lad's love lies; for there, he knows, he will have faith and hope, because the love will be a perpetual inspiration; while, to put him to what he can never love, will only exhaust and disgust him, until at last it is given up in despair. (*Ibid.*) *The three Divine sisters*:—When those three goddesses, say the poets, strove for the golden ball, Paris adjudged it to the queen of Love. Here are three celestial graces striving for the chiefdom; and our apostle gives it to love. Not that other daughters are black, but that Charity excels in beauty (Prov. xxxi. 29). All stars are bright, though "one star may differ from another in glory." These are three strings often touched: faith, whereby we believe all God's promises to be true, and ours; hope, whereby we wait for them with patience; charity, whereby we testify what we believe and hope. He that hath fallen cannot distrust; he that hath hope cannot be put from anchor; he that hath charity will not lead a licentious life, for "love keeps the commandments." Let us treat them—I. COMPARATIVELY. 1. Faith is that grace which makes Christ ours, and all His benefits. God gives it (Chap. xii. 9); by the Word preached (Rom. x. 17); for Christ's sake (Phil. i. 29). This virtue is no sooner given of God, but it gives God (Rom. viii. 32). "Without this it is impossible to please God" (Heb. xi. 6). Let us not otherwise dare to come into His presence. 2. Hope is the sweetest friend that ever kept a distressed soul company; it beguiles the tediousness of the way, all the miseries of our pilgrimage. (1) It holds the head whilst it aches, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest physic to the sick. St. Paul calls it an anchor (Heb. vi. 19). Let the winds blow, and the storms beat, and the waves swell, yet the anchor stays the ship. It breaks through all difficulties, and makes way for the soul to follow it. It teacheth Abraham to expect fruit from a withered stock; and Joseph in a dungeon to look for the sun and stars' obeisance. Though misery be present, comfort absent, though thou canst spy no deliverance, yet such is the nature of hope, that it speaks of future things as if they were present (Rom. viii. 24). (2) These are the comforts of hope. Now, that you may not be deceived, there is a thing like hope, which is not it. There is a bold and presumptuous hope, an ignorant security and ungrounded persuasion, the very illusion of the devil, that how wickedly soever a man shall live himself, yet still he hopes to be saved by the mercy of God. Against this hope we shut up the bosom of consolation. 3. Charity is an excellent virtue, and therefore rare. The proper and immediate object of our love is God. This is the great commandment, "Thou shalt love the Lord thy God," &c. The subordinate object is man, and his love is the effect of the former cause, and an actual demonstration of the other inward affection. Love is the abridgment of the law, the new precept of the gospel. Luther calls it the shortest and the longest divinity: short, for the form of words; long, yea, everlasting, for the use and practice; for "charity shall never cease." II. COMPARATIVELY. 1. The distinction between faith and hope is nice. I will reduce the differences into three respects. (1) Of order: Paul gives faith the precedency (Heb. xi.). Hope may in some sort be said to be the daughter of faith. For it is as impossible for a man to hope for that which he believes not, as for a painter to draw a picture in the air. Indeed, more is believed than is hoped for;

but nothing is hoped for which is not believed. (2) Of office: faith is the Christian's logic; hope his rhetoric. Faith perceives what is to be done, hope gives alacrity to the doing it. The difference between faith and hope is that between wisdom and valour. Valour without wisdom is rashness, wisdom without valour is cowardice. Faith without hope is knowledge without valour to resist Satan; hope without faith is rash presumption and an indiscreet daring. (3) Of object: faith's object is the absolute word and infallible promise of God: hope's object is the thing promised. Faith looks to the word of the thing, hope to the thing of the word. So that faith hath for its object the truth of God; hope, the goodness of God. Faith is of things both good and bad, hope of good things only. A man believes there is a hell as truly as he believes there is a heaven; but he fears the one, and hopes only for the other. In some sense hope excels faith. For there is a faith in the devils. Hope, a confident expectation of the mercy of God; this they can never have. This is the life of Christians, and the want makes devils (1 Cor. xv. 19). 2. Charity differs from them both. These three Divine graces are a created trinity; and as there the Son is begotten of the Father, and the Holy Ghost proceeds from them both; so a true faith begets a constant hope, and from them proceeds charity. "Thus is God's temple built in our hearts," saith Augustine: the foundation whereof is faith; hope the erection of the walls; charity the perfection of the roof. In the godly all these three are united. We believe in God's mercy, we hope for His mercy, and we love Him for His mercy. Faith says, there are good things prepared: hope says, they are prepared for me: charity says, I endeavour to walk worthy of them. III. SUPERLATIVELY. "The greatest of these is charity." 1. Objections. (1) The principal promises are made to believers. So no less a promise is made to lovers (Rom. viii. 28). "God," saith the Psalmist, "is near to those that call upon Him," but He is within those that love Him (1 John iv. 17). (2) If charity be greater than faith, then is not man justified by faith only. Inconsequent illation! St. Paul commends not love for the virtue of justification. A prince doth excel a peasant: shall any man therefore infer that he can plough better, or have more skill in tillage? A philosopher doth excel a mechanic, though he cannot grind so well as a miller, or limn so cunningly as a painter. Faith is able to justify of itself, not to work of itself (Gal. v. 6). The hand alone can receive an alms, but cannot cut a piece of wood without an axe or some instrument. Faith is in the Christian's hand: add love to it, and it worketh by love. So that the one is our justification before God, and the other our testification before men. 2. Wherein consisteth this high transcendency of charity? (1) For latitude, love is the greatest. Faith and hope are restrained within the limits of our particular persons. "The just man lives by his own faith," and hopes good to himself; but love is like the vine (Psa. lxxx. 8), or the sun in the sky, that throws his comfortable beams upon all, and forbears not to warm even that earth that beareth weeds. (2) For perpetuity. Faith lays hold on God's gracious promise for everlasting salvation; hope expects this with patience; but when God shall fulfil His word, and us with joy, then faith shall be at an end, hope at an end, but love shall remain between God and us an everlasting bond. (3) For the honour and likeness it hath unto God. Faith and hope make not a man like God, but charity doth. (4) In respect of its titles, charity excelleth. It is the new commandment: faith was never called so. It is the bond of perfection: faith is not so termed. It is the fulfilling of the law: where hath failed such a title? (5) Charity is more noble, for it is a better thing to give than to receive. Faith and hope are all of the taking hand. (6) For manifestation. Faith and hope are things unseen, and may be dissembled, but charity cannot be without visible fruits; therefore the only trial of faith and hope is by charity. Conclusion: Why speaks Paul of no more than three? St. Peter mentions eight (2 Pet. i. 6), and St. Paul in another place nine (Gal. v. 22). Why are all these left out here? Because they are comprehended under these three: as to the trade of a stationer, some are required to print, some to correct, some to fold, others to bind, and others to garnish; yet all belongs to one trade. There be many rays, and but one sun. 2. As these three fair sisters came down from heaven, so the devil sends up three foul fiends from hell: against faith, infidelity; against hope, desperation; against charity, malice. He that entertains the elder sister "is already condemned" (John iii. 18). He that embraceth the second, bars up against himself the possibility of all comfort, because he offends the mercy of God, and tramples under foot that blood which is held out to his unaccepting hand. He that welcomes malice, welcomes the devil himself. (*T. Adams.*) *The three sisters* :—

If I were to sketch a picture of these three sisters, I should not make—as is often done—three graceful figures, beautiful in countenance and expressive in form and attitude, twining their arms together. That may be very artistic and imaginative; it is not very practical. I should rather paint them as in one room together. Faith, bending over a book—the Book of God—her face all glowing with hallowed emotion, yet full of the deep calm of Divine, inward peace, as she reads the "exceeding great and precious promises." Hope, sitting in the window-seat, and gazing, with earnest, dreaming eyes, and face serenely bright, upon the setting sun; watching intently, as the amber clouds open their gates, and, in fancy, admit her into the city of everlasting light. Love, turning her tender looks now on the one sister, and now on the other, and smiling a smile caught from Christ, as she thinks of the widow and the fatherless, cheered and comforted by the garments at which her hands are working. (*R. Tuck, B.A.*) *The three graces:*—I. THEIR EXCELLENCE. 1. Faith. It unites to Christ. It secures our justification. It is the great power in our present life: "The just shall live by faith." 2. Hope. It brightens the present by brightening the future. 3. Love. What a wilderness the world would be without love! II. THEIR CONTINUANCE. It is better to have lost the extraordinary gifts than these graces. III. THEIR RELATIVE VALUE. Love the greatest. 1. It has longer continuance. 2. It is more useful to others. 3. It makes men like God in character. (*Clerical World.*) *The triple graces:*—Things and beings appear, in many cases, by some law of universal power and faithfulness, in groups and clusters—stars, *e.g.*, and flowers, animals, &c. The same law gives existence to villages and towns. It is a rare thing when people like to live far away from others. The same element runs through all in religion. People of the same views, motives, and feelings collect together for sympathy and assistance. The same law governs politics, science, commerce. You will find virtues and graces in groups. Consider—I. THESE TRIPLE GRACES IN THEMSELVES, AND SOME THINGS WHEREIN THEY DIFFER. They are in the mind; apart from the mind they can have no existence. In themselves they are abstractions, which can have no existence but as parts or actions of some other fit subjects. 1. Faith is the confiding attitude of the mind, relying on some object or resource believed by itself, by evidence or experience sufficient to sustain or meet its wants and wishes. It is the power of uniting weakness with strength, need with plenty, misery with happiness, man's sinfulness and despair with Divine grace and merciful provision. 2. Hope is the soul turning its face to the good and happiness of the future. It is the vanguard of the soul, on its travel forward in the wilderness of life. 3. Charity is the attitude of the soul embracing the lovely and the pure. It is the cultivated state of the soil of the soul, like a well-weeded, pulverised garden, bearing rich and fragrant flowers. The soul in this state morally is both strong and happy; but to make it safe and broad it needs the light and evidence of faith, and the prophetic eye and encouragement of hope. 4. Though these graces belong to one system, they differ—(1) In the way they view their objects. Faith seeks its object through the light of evidence, hope through the good and the happy, and charity through the beautiful and lovely. (2) In the conscious sentiments they produce in the soul. Faith makes the soul strong and confident, hope sanguine and anxious, and charity satisfied and happy. (3) In the soil they grow in, and the elements which feed and mature them. Faith grows in the soil of intelligence, and is fed by reason, evidence, and experience; hope grows in sympathy with the future, and a desire to know and possess its goodness, and is fed by its own intuitive faith and possession of the good and the happy; charity grows in tenderness, beneficence, and the social feeling of the soul for communion with the beautiful and lovely, and is fed by manifestation of love, faith, and hope. (4) In their action, and the way they express themselves. Faith acts boldly, and expresses itself fearlessly; hope acts more timidly, and expresses itself with patience and submission; charity acts calmly, expressing itself with chastened sweetness and joyful exultation. (5) In the service they render to the soul. Faith educates its intelligence, and would perserve it from dull blindness and superstitious ignorance; hope sustains and encourages it in the dark day and weary night of its earthly abode; and charity educates it, in all its sentiments, into refinement and beauty, so as to make it a happy companion to itself and others. II. IN THEIR UNION AND NECESSITY. 1. They are united. (1) In their source. Every good gift finally must be traced to one common fountain of Divine goodness. (2) In common sympathy and attachment. They are made for one another; they could not live apart. (3) In their work and end. What one cannot do the other does; and what they cannot do separately they

complete unitedly. (4) In the means of their strength and advancement—the Spirit of God, through the provision of the economy of grace. 2. Their necessity in the system of Christian life. They are needful—(1) As means by which the soul of man can apprehend the different sides in the economy of truth and Divine provision. (2) To develop and perfect the soul in its various sides and powers. (3) From the demands made upon man. (*a*) For daily duty. (*b*) For warfare and defence. III. THE PRE-EMINENCE OF CHARITY. It is the greatest—1. In the quality of its nature. It has a refinement and purity which is not to be found in the same manner and degree in the others. "God is love." Love is the Divine nature in man. 2. In the sway of its power. Faith is power, and has done mighty works; so is hope, and has long and far walked over arid and thorny lands to its Canaan of good; but when faith falters and hope faints, love supports and comforts still. 3. As a source of comfort and happiness to the soul. The company of love is always sweet. 4. As it approaches the nearest to God. God is in the hand of faith, He is in the eye of hope, but He is in the heart of love. 5. In useful results. 6. As the greatest advancing power. No one can advance in anything much unless he loves it. 7. In attraction and motive. Love drives no one away; it draws to itself even those who are void of any impelling motive in themselves. IV. THE ABIDING CHARACTER OF THESE GRACES. There is a prevalent belief that faith and hope are only transient. But what is the evidence of such a belief? It is said that faith and hope will be done away with, because all will be seen in heaven. But surely I need it as a power of confiding trust, when I see the object as well as when I do not see it. Is hope also not requisite relative to the continued safety and duration of the good we possess, as much as the possession of the unseen? But we cannot accept of the assertion that all will be seen and possessed at once in heaven. Can all the future be packed into one moment? Can all its objects and visions be contracted into one small point? It is again said, but all will be safe. But do I not want faith to comfort me as well as to defend me, to unite me with God, as well as to put me under His shield? Do I not also want hope in the enjoyment of the good, as well as in the search after it? Nothing good we have will be taken from us, but perfected. In order to sustain this view, note—1. These powers are essentially united together, so as to make one system of power in the mind. 2. They are alike powers of the soul. Christianity has not created them; it has only directed them to higher objects, purified their quality, and given them new direction and impetus. If one of them were to be done away with, the soul would be incomplete, and would be unfit to do its work and enjoy its blessings. If the triangle were deprived of one of its sides, it would no longer be a triangle; so if one of these triangular sides of the soul were done away with, it would no longer be the rational and responsible identical soul which man has in this world; he would not only be a different being, but a smaller and a less perfect one than now he is. 3. Faith and hope are essential to dependent and limited beings. We cannot think it possible for finite beings to exist without them, for the source of their being, and the comprehension of their good, are all outside themselves. 4. The continuance of faith and hope is needful for the perpetuation of love. Could you love a person or an object in whom or in which you have no faith? And is not your hope for the good and the beautiful a part of your love towards them? 5. It is difficult to think that happiness is possible in the absence of faith and hope. 6. They are among the noblest of the gifts of God, and such things are not given to be recalled or destroyed. (*T. Hughes.*) *The three graces:*—Whatever may be the path of our future experience we shall need as much as ever, perhaps more, the "abiding" sense of the presence and help of this holy and beautiful sisterhood of Christian virtues. I. FAITH. Faith has wings; but unlike the wings that Solomon gives to riches, faith is busy in gathering instead of scattering her treasures. Faith has wings because she is "a stranger and sojourner" on the earth. But although without a home here she has a home, and mounting up with the wings of eagles, she lives in a congenial clime, "seeing him who is invisible." Matthew Henry says, "We cannot expect too little from man, nor too much from God." But in God we can have faith. His wisdom is without the admixture of error; His heart infinitely kind; His power without restraint. II. HOPE. Faith has wings, and like the wings of the cherubim in Ezekiel's vision, they are "full of eyes"; and these eyes are full of sparkling hope. By a strange paradox, the castles built by sense are vapoury visions, while the buildings of faith are substantial and enduring. Hope builds on faith, and faith builds on God, "that our faith and hope may be in God." Faith is the child in the house, who knows his filial relationship though the parent is absent. Hope

is the child at the window, expecting the parent's return. A prisoner, detained in his cell for some supposable reason, after he had received his pardon, would be saved both by faith and hope; faith in the word that announced his pardon would assure him of salvation; the prospect of release from his prison cell would be his bright hope; at the hour of his departure he would "receive the end of his faith"—full deliverance. III. CHARITY. 1. Love is "greatest" by reason of its dignity. Both faith and hope are receptive in their character; but love is communicative, therefore is it "greatest," for "it is more blessed to give than to receive"! 2. Love is "greatest" by reason of age—it is the eldest. Love can say—before faith and hope were "I am." It was the flower of Eden, but its first growth was not there, for it was transplanted from the garden of heaven, and blossomed in the bosom of God "from everlasting." 3. Love is "greatest" by reason of its strength. "Love is strong as death." How firm a hold does death take of its captives! This aspect of love has several relations. (1) There is God's love to us. When we see this we are taken captive by love at its will. It is a power magnetic. We love because first loved. (2) There is our love to God. How weak, alas! the measure of it; but how potent its quality! No motive for service can be compared with it; nor anything in service sustain like it. (3) Hence our power with men. As God "commendeth His love to us" by His love, and we by love commend our service to God, so must we commend ourselves to men. Love makes us kingly, and hearts are ever ready to do homage to all who rule with love's sceptre. (*Anon.*) *The Christian's abiding graces*:—I. THE NATURE AND USE OF THESE THREE GRACES. 1. Faith means a belief, on the testimony of God, of things which we do not perceive by our senses, and which we could not find out in any other way. It is directly opposed to sight, and signifies our looking to things invisible. It is the looking-out of the immortal spirit from its corporeal prison-house, to catch a glimpse of some nobler and happier form of existence. It is the commencement of spiritual life in the soul. It may be at first like the springing of seed sown, or like the movements of life in the newly breathing infant. But that, once commenced, is a momentous event; the birth of a principle which will continue to operate; the beginning of a life which will go on without end. Faith brings all the great truths and motives of the gospel so vividly before the mind, and keeps them so habitually present to the thoughts, as to prove a most powerful, practical, and purifying principle, carrying the views beyond things seen to things unseen, giving the soul a superiority over the power of this world, and so influencing effectually the whole conduct and course of life. 2. Hope means an expectation of those promised blessings as our eternal portion. Faith respects our belief of these blessings, as provided for all believers; hope respects our expectation of these blessings, as being ourselves believers. Faith gives our souls a connection with the Saviour, which secures our salvation, though our hope should be but low. Hope imparts to our souls a peace and support amidst the trials and duties of life, which, though not essential in any particular degree to our salvation, yet is requisite so far, as preventing despondency of mind under spiritual trials, as proving a source of the highest enjoyment to the heart of man in this world, and as supplying the strongest encouragement to steadfastness and diligence in God's service. It is not a mere confident expectation of safety and happiness, which might be a mere delusion, and which is too often strongest where the grounds are weakest; but it is closely connected with a humble acceptance of Christ's salvation, and a cordial obedience to His commandments. 3. Charity is the sovereign principle from which every active service to God or man must flow. II. THE PECULIAR EXCELLENCE OF CHARITY OR LOVE, AS THE GREATEST OF ALL THESE CHRISTIAN GRACES. Here, however, we must beware of separating one part of the Christian character from another; and while we exalt one grace, must not overlook or undervalue the rest. Observe then distinctly, that all these three must exist together, otherwise none of them can be genuine, "now abideth faith, hope, charity; these three." They must all be present, "these three"; all abide or dwell in company in our hearts, as heavenly principles, implanted there, and necessary to be there for our salvation. They are thus not only equally alike the work of Christ's Spirit; but they derive much of their respective excellences and uses from one another, and from operating along with one another. As well might you think of taking any part of the body out of its place, and speaking of its beauty and use, when thus separated from the rest of that living frame, as to take any of these graces by itself, and then speak of its use or excellence without the others. When it is said, therefore, that "the greatest of them is charity," it is, first of all, to be

kept in mind that charity is nothing without the rest, and that from them it derives even much of its greatness. Charity is not the greatest, as if it could stand in the place of faith and hope. It is not great at all without them, and it cannot do their part; no more than the hand could do the office of the eye or the ear. It is nevertheless the greatest of all, as here declared. 1. Because it is the evidence of the rest, and the earnest of that salvation being begun in our souls, which they call us to seek and look for, as our portion. 2. Because it is the end, of which faith and hope are only the means. Faith and hope are the heavenly remedies, the health-giving streams, from which we must draw the reviving energy of Divine grace; but love is the spiritual soundness, that very state of health in the soul which is the end of these streams having been opened to us, and of our being invited to take freely their living waters. It is the celestial fruit, for the sake of which the root of faith is planted, and the blossoms of hope are cherished: it is "the fruit of the Spirit of all grace." 3. Because it is more particularly the Spirit of God Himself, the peculiar excellence which we are called to imitate in Him as our Father. 4. Because it is the most permanent of all these graces, and forms the principal occupation and enjoyment of the heavenly state. (1) Inquire how far these three are abiding in your hearts, or how far at least you are desiring to have them there. (2) Follow after charity, as the fruit, the evidence, the ornament of them all. (*J. Brewster.*) *The greatness of faith and hope*:—Here are three great and good things—man's untroubled confidence in the wisdom, power, and lovingkindness of his Father in heaven; man's happy and confident expectation of all that which the Divine Word does describe and promise; and man's living likeness to the pity, patience, long-suffering, and graciousness of his God—faith, hope, and charity. These three great and good things have one attribute in common—they all abide. In many respects faith is unlike hope, and both of them essentially differ from charity. But in the permanence of their power and glory they are alike great. They are not transient things speedily rendering a little service, and then passing away for ever; they are not things which may be of value to-day, but will be of no use to-morrow. In this respect the apostle contrasts them with other things of worth and power mentioned in the preceding verses of the chapter, but which were designed only for special circumstances and for temporary service. Those which did not abide were the miraculous gifts possessed by the first preachers of the Cross and their immediate successors. In forcible contrast to those things which were only transient and which belonged only to the age of the Church's infancy and feebleness, there are these three which abide—faith, hope, and charity. Their beauty is immortal, they are unfailing sources of power, and must be found in the Church militant as long as time shall last and the earth shall preserve its place amidst the circling worlds. Yes, prophets may fail, and miracles may cease, but the world will always need men who calmly trust in God, and steadfastly look for brighter days and better things, and whose hearts are being restored to the lost image of their Creator. Amidst all changes, and let perish what will perish, there must abide these three—faith, hope, charity. You are aware that it is not my purpose now to speak of the greatest of these essential and abiding graces. I am to speak only of the greatness of the first and second—faith and hope. The mistake is to disparage faith in order to extol charity; the mistake of thinking that because charity is supreme in its greatness and blessedness, faith must be a little matter and of little moment. It is a folly on our part to suppose we can magnify one virtue by depreciating another. If a man were to come to me and say, "I do not think much of this belief, this faith, this trust, about which you speak so much, charity is the greatest thing," the reply is very obvious: "Yes, charity is greater than faith, but if faith be the trifling thing you represent it, charity may be greater and yet not be a giant." He who dwarfs faith dwarfs charity also; he who magnifies faith and hope, does also magnify that charity which is greater than they. If I can show you how great faith in God is; how much it has to do with the peace of a man's conscience, with the joy of a man's heart, with the vigour of his spiritual life—how it arms and nerves a man for conflict with evil; how it shields him in temptation and sustains him in affliction; if I can show you how great a thing hope is, how it has power to make a dark present bright with a light borrowed from a far-off future; how it strengthens men for work, and puts courage into the fainting spirit, I shall have helped you to form a juster judgment of the greatness of the love which surpasses both these graces. It is not often that charity and hope are spoken of as rivals. Men do not often slight hope in order to extol charity. Faith suffers most from this rivalry,

and I shall now leave hope and confine my remarks entirely to faith, contenting myself with what I have said of the greatness of hope. In pursuing my task, I shall not attempt any metaphysical analysis or elaborate description of faith. The inspired apostle, with all his peerless gifts, did not adopt that difficult method of treating the subject. In the immortal chapter in the letter to the Hebrews, there is only one brief definition, and there is no description or analysis. Like a practical man of God as he was, the apostle showed faith at work, and left men to learn its worth and power from its labour and its results. I shall try to show you faith in action; and as we see what it can do, and what it enables men to do, we shall surely be persuaded that, though it is not so great as love, it is still very great and blessed. I shall venture to take my first illustration from that tender and touching story told by our Lord, which never loses its freshness or force. A younger son was eager for freedom, and greedy of pleasure. In every scheme that he formed for his future felicity the central idea was that he should be free from all restraint—have nothing to do and everything to enjoy, acknowledge no law but his own devices, obey no lord but his own dominant passions. He demanded his patrimony, gathered all together, and took his journey into a far country, where he wasted his substance in riotous living. One excess followed another till everything was gone, and revelry and luxury had to be exchanged for wretchedness and want. When his delusive dreams were ended, he awoke to seriousness and sadness. The madness of passion passed away and he came to himself. At once his thoughts reverted to the home he had forsaken, to the father against whom he had sinned. He determined to retrace his wandering steps, and revisit the bright and happy spot where he knew, by personal experience, that love ruled and plenty prevailed. But there was something deeper in the prodigal's heart than his sense of shame, and something stronger than his consciousness of guilt; it was his confidence in his father's lovingkindness. He doubted not, he did not mistrust. He was covered with shame and ignominy, in which his kinsfolk must participate. His hope was created and sustained by his faith in his father's compassion. By his faith he was saved. If he had been destitute of that, he could not have begun the journey, or, beginning it, he could not have persevered in it. Doubtless, conscience and memory were busy, and sometimes they would suggest the question, "Will you be accepted, will not the door be shut against you, will they acknowledge you for a kinsman, a brother, a son?" And then would faith rise and subdue these fears, and would say, "Take courage, poor fainting heart!—push on in thy homeward way, love waits for thee; there, love longs for thy coming, and will give thee pardon, peace, and dignity again." Was not his faith a great thing to the returning prodigal? Did not it render to him service which charity could not have rendered? Men and brethren, my companions in transgression, there are times when our most urgent want is, not charity to each other, but a living faith in a gracious God. Our own hearts condemn us, and we remember that God is greater than our hearts, and knoweth all things. In such seasons, the great thing to give us peace and hope is an unfaltering trust in the compassionate love of Him who has made provision for our pardon in the death of His own Son. Having seen the worth of faith in the heart of a penitent sinner, let us next glance at its importance to the great sufferer. The experience of St. Paul will furnish us with an illustration. There are some people who are so complaining, and who so parade their troubles that when first we know them we think them the most afflicted of mankind. There are others so bright and cheerful that their woes are much hidden from us. When we do realise the multitude and magnitude of his troubles, we are amazed that his contentment and joy could live through them all. The secret is found in his unfailing faith that God was supreme, and would ordain nothing which was not good, and would permit nothing which he could not overrule for good. Faith goes to the home where for years they have been vainly striving to cast out poverty; to the home where affliction has long had power, and where sorrow in some ghastly form has made its dwelling-place; she goes where the chamber is darkened, the hearth desolated, and the heart broken by the presence of death, and she is questioned as to the final outcome of all these labouring evils. What are they, and what are they doing? She answers in most emphatic tones, "They are God's workpeople. They are helping to weave robes of light for the glorified to wear, and to construct crowns for the redeemed to cast at the Redeemer's feet, and to make joy-cups from which the dwellers in heaven shall drink!" Reason responds, "I cannot see that they are God's servants, much less can I see that they are

working for such ends as you affirm." Again faith replies, "I know you are too dim-sighted to see this, but I am not too feeble to believe it." The faith which can contemplate the sorrows of life in this spirit may not be the greatest of the graces, and yet be able to serve as efficiently under circumstances in which charity could not meet our greatest necessity. It is of little direct use to preach long homilies about charity when troubles are many, and calamities are crushing. If we be wise we shall then urge the sufferer to cherish simple faith in the God of love. We shall say, "Believe that He who gives is also He who takes away! He changes His methods of action sometimes; but He never changes His wisdom for folly, His love for unkindness." The faith in God by which temptation was defeated and the tempter was silenced, and by which the Son of Man came off more than a conqueror in that dread conflict, on whose issues the destinies of our race seemed to hang, cannot be a little thing! Thousands of Christ's disciples have used the same shield with like happy issues. They have been in difficulty and poverty, and have been tempted to make their escape by sinful methods. By their trust in God they have triumphed. The faith in God and the Saviour which enables a man to look into the face of the King of Terrors must not be slighted or scorned. Blessed be the well-grounded Christian confidence which can meet death with this greeting: "Thou art God's faithful messenger to me. Thou canst not destroy me. I am sure that through darkness is the way to everlasting light, and through the anguish of mortality is the way to the glories of immortality. Thou art only come to make me begin to live." In the Word of God the origin and fruitfulness of religion are always associated with faith. Is religion called "a life"? The life we live is by faith in the Son of God, who loved us and gave Himself for us. Is religion called a pilgrimage? We walk by faith. Is the religious man assaulted? By faith we stand. Is he a warrior? He is told "above all" to take the shield of faith. Does he set his heart on complete triumph? This is the victory that overcometh the world, even our faith. (*C. Vince.*) *The three stages:*—I. THE THREEFOLD DEVELOPMENT OF RELIGION IN THE SOUL. Faith, hope, and charity are not absolutely distinct principles. In each there is a fusion of the other two. In dealing with the bold characteristics of religious advancement, we must seek, not differences, but stages. 1. Faith is the apprehension of the truth as the means of our salvation. 2. Hope is the apprehension of salvation by the truth. 3. Charity is the outflow of salvation from the heart. The stages are evident—faith finds the Saviour, hope delights in Him, but love desires to exhibit Him to others for their acceptance. We are justified by faith, delighted by hope, consecrated by love. II. THE LAST STAGE IS GREATER THAN ITS FORERUNNERS. 1. Charity assimilates the heart to the life of Christ. Faith brings us to the Saviour, but love makes us like Him. 2. Love makes the Church a power for good. The generous heart is the power which brings the love of God to bear on men's stubborn hearts. There is no cross too heavy, and no sacrifice too great for love. 3. The influence of love is more abiding. Faith will be turned into sight, and hope into possession, but love will continue the ruling passion of the world. (*Weekly Pulpit.*) *The greatest grace:*—Charity is—I. INTRINSICALLY EXCELLENT. Faith and hope, however good and useful, derive their value from the limitation of our nature. 1. Faith is necessary because we have not personal knowledge of objects. What is beyond the range of our bodily organs and intuitive feelings is alone an object of faith. 2. And so there is implied in hope something more or better than we have; only those that are imperfectly blessed can hope. Faith implies something without, hope something beyond, us. 3. God cannot believe, for "He fills immensity"; He cannot hope, for "He inhabits eternity." But He can love; and the more we have of this gracious disposition, the more we are assimilated to that glorious Being who "giveth all things" and "needeth not anything," who has no necessity but that of doing good. II. THE MOST INDEPENDENT GRACE. Faith and hope, however rich and strong, are recipients, to a great extent. But it is the glorious distinction of charity that, instead of recognising a good that exists, it forms a plan of originating one that is not. This is its description: "Charity suffereth long, and is kind; seeketh not her own." While faith and hope are the ample vessels of grace, charity is its free fountain; while they are its reverent worshippers, it is its self-denying missionary. They accept, but it dispenses; they regard self, it looks not on its own things, but on the things of others. III. THE END OF WHICH FAITH AND HOPE ARE MEANS. Whatever is imparted to us, in the form of present truth and prospective good, is with a view to some result. God can have no lower or other design than the sanctification of our entire nature: and what is that but the shedding of His love abroad in it by

the Holy Ghost, constraining us to all good works? "Love is the fulfilling of the law," and of the gospel. Faith is the nourishment of love, hope is its luxurious entertainment. Faith is the soil in which it grows, hope is the bright sunshine that quickens and beautifies it. Love cannot be intelligent unless it be taught of God, and cannot be free and cheerful unless He smile upon it. IV. PERMANENT. In a sense doubtless we shall believe and hope in a future state; but in that state there will be the realised enjoyment of the main objects of present belief and pursuit. In that state will be fulfilled, not comparatively as here, but to a glorious extent of accomplishment, the strong representations of our context. We shall "see face to face," we shall "know even as we are known." But love will undergo no change of this sort: its change will be of another kind. The perfection that lessens the need and intensity of other graces will increase the power and enlarge the sphere of love. Conclusion: 1. If charity is the greatest, so manifestly let us beware of losing sight of its pre-eminent excellence. Many put faith before it. Forgetting the real nature and office of faith, they dishonour the charity that dwells in others, and suppress instead of cherishing it in themselves. No spectacle of Christian error is more painful than that of a man taking his stand on faith and violating charity. If we must err at all, let it be on the side of the "greatest" thing; and, erring or not, let us never forget that whatever is accurate in belief, and pleasant in hope, is far exceeded by love, and has its use and worth only in its promotion. 2. Ponder the emphatic words of vers. 1–3. What a thought, for a man to be *nothing!* nothing, and yet gifted with spiritual faculties; speaking angelic tongues; though impoverishing himself to relieve his brethren; though yielding up His life in defence of faith! Oh, receive the love of God into your hearts, and that shall be in you a fountain of all charity; you shall love like God as well as rejoice in His love: and be something for ever! (*A. J. Morris.*) *The crowning grace:*—Do not mistake Paul, as though he derogated from faith and hope. He says they are great, though love is the greatest. I. IN POINT OF RANK. Faith and hope are of the operation of God, but love is from His heart: by love we are let into God. We are called to be strong in faith, to abound in hope, but to be perfect in love! We are to put on the shield of faith, the helmet of hope, but, above all, put on charity. 1. It decides the genuineness of faith and hope. Faith cannot work without love—it is the animation of faith. And hope maketh not ashamed, "because the love of God is shed abroad in our hearts." Faith sometimes has doubts, hope has fears, charity always hopes; yea, when faith and hope both stop, charity believeth, hopeth, does their work. 2. It is the end, of which faith and hope are but the means; the labour of love raises the top stone. Faith is the root, hope the buds, love is the fruit of the Christian's tree. 3. Faith and hope are essential to man as a sinner, but love was his religion before he was a sinner, and it is now by love that he rises above his fall and forms alliance with heaven. Love is the religion of heaven! Wonder not, then, that love is the foremost fruit of the Spirit, the end of the commandment, the fulfilling of the law—the royal law—that it sits on the throne—the queen of graces. II. IN POINT OF UTILITY. Faith and hope are selfish graces—private props. Charity is to others like the sun in the firmament—goes about doing good. Personally, she visits the sick, feeds the hungry, clothes the naked; has a wise head, and attentive ear, a quick eye, a heart! makes others' woes, &c.; has an eloquent tongue, an open hand: "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me." Thus she pursues her way; if contradicted, is not easily provoked; whatever is said of her, she thinketh no evil; she overlooks not the temporal interests of man, but chiefly regards the spiritual, and such as take in the good of the world. III. IN POINT OF DURATION—abideth for ever. Faith and hope are Moses. Love is Joshua. Faith and hope supply here the place of vision: "We see through a glass darkly," &c. In an evangelical sense, faith and hope are not in heaven; we are to hope to the end; but no end in heaven. Learn—1. Wherein real Christianity consists. In creeds? professions? No! but in Divine principles, holy tempers, benevolent actions. Orthodox opinions, &c., unaccompanied with faith, hope, and charity, are fruitless. 2. The excellency of real Christianity. It brings faith, it inspires hope, it fills with the love of God; and when this principle is universal in the world! 3. Is this religion ours? A man is better known by what he loves than by his faith and hope. Who loves strong drink, we know who he is. So, if man love God, we know who he is! Now we look for the effects of this love in his life and conversation. Does your faith work by love? (*J. Summerfield, A.M.*) *Crowning love:*—Crown pride, and cause it to walk through the chambers of the

soul, and there are many faculties which hide themselves and say, "I will not bow down to Pride, if it be king over me." Crown vanity, and there will be many parts of the soul that will not yield to this newly-crowned king, but will say, "Nay, I am higher than thou, and I will never bow down to King Vanity." Crown the reason, and there are many feelings that will say, "We will no more rise up before crowned Reason, and own it our king, than the flowers will rise up before an iceberg and call it summer." Crown beauty, and there will be commotion in all the soul; but there is not in all the soul one single faculty that, under stress of temptation, under provocation, or under trial, will call out, "O King Beauty, save me!" Crown the conscience, and although more of the faculties of the soul will follow that than any other of the leaders I have assumed, yet what will ensue? Crown conscience—its crown is of iron; its sceptre is relentless. If conscience be king, the soul has a despot on the throne; and often and often there be many members of a man's nature that reluct, and resist, and refuse to obey. Bring into the ascendancy love, and crown it, and there is not one part of reason that doth not before love say, "It is my master." There is nothing in all the imagination that is not willing to twine round about love and say, "Love rules; and it truly inspires." Pride and vanity, and all the ambitious forces of the soul, will bow down in the train of love; and if that stand king in the soul, all the faculties can find their place, and harmoniously move round about the well-adjusted centre. It is the only feeling around which you can reconstruct the human character. (*H. W. Beecher.*) *The supremacy of love*:—Love is supreme because—I. IT WAS THE EXERCISE OF THIS VIRTUE THAT MADE POSSIBLE OUR DELIVERANCE FROM SIN. "God so loved the world," &c. It was Christ's love that constrained Him to do and suffer so much that the sinner might be restored. Of all the Divine attributes it is love that stands out in grandest outline. II. THERE IS NO OTHER VIRTUE LIKE IT TO INSPIRE SACRIFICE. Love for God and for man inspired Grace Darling to imperil her life to rescue wrecked mariners from a watery grave. It moved an Elizabeth Fry to abandon home to find the criminal in his cell, and lead him to a higher life. It induces the minister of the Cross to endanger life, that he may save his heathen brother. III. THERE IS NO OTHER SO EFFECTIVE FOR WINNING AND MAINTAINING THE GOOD-WILL OF OUR FELLOW-MEN. The man of eminence, intelligence, or affluence is envied if not hated at times by those less fortunate; but a loving man unites all classes to him, and even conquers our enemies and compels their love in return. "Alexander, Cæsar, Charlemagne, and myself," says Napoleon, "founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions are ready to die for Him." William Penn, who lived for many years in the midst of six warring Indian tribes in harmony and peace, assured his dusky brethren of the forest, "The great God of heaven has written His law of love upon our hearts, by which we are taught and commanded to love, to help, and to do good to each other; and to-day we meet you in the broad pathway of love and good-will, hoping no advantage may be taken on either side." While other colonists were building forts and displaying their arms, and hence involved in trouble and war, the flowers of prosperity and peace blossomed in the footprints of William Penn. IV. THERE IS NO OTHER VIRTUE THAT SO GLADDENS THE HEART AND ENRICHES THE LIFE. Love is to the heart what summer is to the year, maturing all the noblest and grandest fruits. The man in whose heart the spirit of love abides has a sort of music within to which he may march all the day long without exhaustion. His work, whether spiritual or manual, on Sunday or Monday, is no servitude, for duty becomes a delight. Love "oils" the complex machinery of his whole being, and thus prevents the daily friction that is such an enemy to human life. Where there is love for one's work there will be no reluctance or hanging back, for love is an impelling motive. (*W. G. Thrall.*) *The supremacy of love*:—Higher than morality, higher than philanthropy, higher than worship, comes love. That is the chiefest thing. When we have that, we reach the very thing for which the New Testament scheme was administered. Love! it is that which brings forth out of obscurity the hidden God which we seek. Send forth all the powers of the soul to search for God, and there is not one of them which, making inquisition according to its own nature, can find Him out and reveal Him, except this Divine Spirit of love! Put wings of imagination on Conscience, and let it fly forth. Say to it, "Go, and find thy God!" Flying through night and through day; above and beneath; among clouds and thunder; through darkness and through light; it would return at length, wing-tired, only to say, "I have found marks of God, in

law, in pain, and penalty; I have seen the traces of thunder, and the path of lightning, and the foundations of eternal power; but nowhere have I found the full God." Give the wings of faith to Reason, and send it, in turn, forth from east to west, around the earth, and through the heavens, to see if by searching it can find out God; and it shall say, "I have seen the curious work of His hand, and have marked the treasures that He hath heaped up. The whole earth is full of His glory, and the heavens are unsearchable by us. What God hath done I have felt, but God Himself is hidden from my sight." Let Fear, equipped with faith, pursue the same errand. It would not even know which way to fly, and, turning downward, groping or flying directly amidst infernal things, it would rehearse a catalogue of terrors, of gloomy fears, or brooding superstitions; but the bright sun-clad God it could not see. Let Reverence go forth. But what there is in reverence can never interpret what there is in God. This feeling can touch the Divine orb but in a single point. And the Heavens would say to Reverence, "Such an one as you seek is not in me"; and Hell would say, "He is not in me"; and Earth and Time would repeat, "He is not in us!" It is only Love that can find out God without searching. Upon its eyes God dawns. Wherever it looks, and whatever it sees—that is God; for God is love. Love is that regent quality which was meant to reveal the Divine to us. It carries its own light, and, by its own secret nature, is drawn instantly toward God, and reflects the knowledge of Him back upon us. (*H. W. Beecher.*) *Love the greatest power in mind*:—I. THE CORRESPONDENCE BETWEEN THESE THREE. 1. It is implied by the apostle that they are all great. He speaks of "the greatest." Faith is a great thing. It implies reason, truth, and the investigation of evidence; it is a great thing in business, in science, in society, as well as religion; it is a power that removes mountains. See a record of its brilliant achievements in the eleventh chapter of Hebrews. Hope is a great thing too. It implies the recognition of good, a desire for good, and an expectation of good; it bears as an angel into the brightness of the future; it makes the greatest trials of the present bearable by bringing into the spirit the blessedness of the future. 2. It is implied by the apostle that they are all permanent. There "abideth." II. THE SUPERIORITY OF ONE OF THE THREE. The greatest of these three is charity. Why is it the greatest? 1. It is a virtue in itself. There is no moral virtue in faith or hope. They are under certain conditions necessary states of mind; but love, disinterested, godly love, is in itself a virtue. It is in truth the substratum of all virtuous states. 2. It is that quality which alone gives virtue to all other states of mind. Where this love is not, faith and hope are morally worthless. They are trees without one leaf of virtue on their branches. 3. It is that state of mind by which the soul subordinates the universe to itself. The loving soul can alone interpret the universe. The loving soul alone appropriates the universe. "All things work together for good to them that love God," &c. 4. It is that state of mind which links the spirit to all holy intelligences. Love is the attractive power that binds the holy universe together. Faith and hope are not so. 5. It is that state of mind which includes the highest faith and hope. Love implies the both. 6. It is that state of mind which is in itself happiness. Love is happiness. We cannot say so either of faith or hope. 7. Love is the most Godlike state of the soul. (*D. Thomas, D.D.*) *The greatness of charity*:—Charity has a greatness whether considered as a principle, a motive power, or a perfecting grace of character. And first of all, what is to be understood by charity? It is not that sentimental thing that often goes by its name, that has no appreciation for principles, sees no importance in doctrines, and imagines the world can be saved as well by error as by truth. I have four reasons why charity is the greatest of great things. 1. Its endurance. Prophecies fail when the thing prophesied takes place. Love has a continuous life. If there is anything destined to immortality that thing is love. 2. Hence the next reason for esteeming charity as the greatest of great things, and that is, the nothingness of all things without it. Prophetical insight, the profuse distribution of wealth, and the bravery of martyrdom itself, all—all are hollow where charity is not. So true it is that charity is the greatest of great things. It gives a Divine substance to human graces, and at its bidding that which otherwise were but perishing beauty starts, like Jairus's daughter, from its shroud, and moves to beautify the home and give happiness there as only the true daughter can. 3. But again, charity is the greatest of great things, because it sways the will. Duties that we love not are clogs. He that clings to the world rather than to Christ must look the solemn fact in the face—that he loved the world more than Christ, and that love sways his will. It is not inability—it is not natural or moral infirmity of the

will that keeps us from becoming more godly. It is our loves—our affections that are more fed and strengthened by sinful desires than by angels' food. 4. And this suggests the fourth reason why charity is to be esteemed the greatest of great things, and that is, it is the fulfilment of the law. He that wishes to do something as God does all things has only this to do—exercise a pure love—an enduring, an edifying, a will-swaying love. He who performs one act of disinterested benevolence, acts so far on the high plane of the Deity. (*H. Bacon.*) *The pre-eminence of charity* :—Before proceeding to examine some of the proofs of the pre-eminence of charity let us for a few moments glance at the thing itself, for the more clearly we discern what this charity is, the more clearly we see its fulness and perfection, the more rightly we shall believe in its pre-eminence, the more ready we shall be to say, "Faith does well, hope does well, the other graces of the Christian character do well, but this charity excels them all." Look at some of the proofs of the pre-eminence of charity. Faith must be immortal, because man can never dispense with his confidence in God. Heaven will not destroy the need for that, but will perfect the child-like trust. Hope can never die out, for a noble, blessed being, a child of the Infinite must always be aspiring to greater perfection, and reaching to the days which are before. 1. Charity, to my view, is the greatest of the three graces, because it is the most God-like. Faith believes the Bible, hope rests upon it, charity enlarges the Bible. There is more light to break forth over God's Word, and the loving heart will be the first to catch it. This helps to give charity the pre-eminence. 2. Charity is pre-eminent, inasmuch as it is the greatest stimulant to labour. The world is so fashioned, man is so placed that there is always a great and urgent need for work. It is work that turns the wilderness into a paradise, which levels mountains and fills up valleys. Hope is a great aid to diligence. The ploughman would not plough, by reason of the cold, if he were not encouraged by hope, and shown in anticipation the verdure of the next spring, the blossoms of the next summer, and the harvest of the next autumn. But ofttimes there is work to be done when faith is feeble and hope is ready to die, and then love alone can strengthen the labourer for the task. In the sick chamber there must be weary watchfulness and diligence, hope cannot sustain, nor can faith; but the care is as tender and the diligence is as great as ever, because love is present in the heart of the watcher and the worker, and love sustains when every other support has failed. We want men who will love the world, and who will work for its enlightenment, for its emancipation and its redemption, when difficulties are great, when progress is almost invisible, and when faith and hope are ready to die. 3. The way to obtain this charity is to live close to Him in whom this charity was perfectly exemplified. I must remind you of an old story concerning the tomb of Orpheus, who was so skilled in melody. It was said that the nightingale which built her nest nearest to the tomb had always the sweetest song. Here is a man, a Divine man; Divine pity was expressed in human tears, Divine love worked through human hands, Divine charity was exemplified in human love. He who lives nearest to Jesus will become the most perfect in this charity, and will win the brightest crown within his grasp. (*C. Vince.*) *The supremacy of love* :—1. The first thing that must strike every mind, apart from the exceeding beauty of the description, is the many-sidedness of the quality portrayed. It is not one virtue, such as that to which in common speech we have limited the name of charity, but all virtues in one that the apostle is here describing. 2. But the many-sidedness of love is not the only ground of its supremacy. St. Paul next draws attention to its permanence. "Love never faileth," and in this respect he again contrasts it with those spiritual gifts which first occasioned the mention of it. 3. And this brings us to the last of the contrasts suggested in this marvellous chapter. Love is not only above all gifts, it is many-sided while they are single; it is permanent while they are fleeting; but it is chief also among the graces which abide, because while they are in their very nature incomplete, it is already stamped with the mark of perfection. Truth may change, or rather the opinions which passed for truth, but the blessed three, faith, hope, and love, shall abide; faith the evidence, hope the earnest, love the very foretaste of heaven. There is no putting of these away as childhood passes into manhood. They were born with our birth, they will follow us to the grave. They are, whether we will or no, the links which bind us to the invisible. And of these love is the greatest, greater than faith, which is trust in God; greater than hope, which is desire after Him. It is the source of them both. It is God's own likeness already revealed in our hearts. Doubtless in this our present state, love is

very far from perfect—God knows how weak it is, how partial, how selfish—but in so far as it is love, I say, it has upon it the stamp of perfection. It is the grace which brought Christ down to earth. It is the grace, the only grace that raises man to heaven. Is your life and mine in any sense an endeavour to follow after the pre-eminent grace of love? To decide the question, let us take St. Paul's description, and honestly try ourselves thereby. (*E. M. Young, M.A.*) *Charity suggestive of important lessons*:—I. IN THIS SINGLE WORD CHRISTIANITY SUMS UP ALL SOCIAL MORALITY. There is no analogy to this in any other religion or philosophy. Did Greece or Rome, Egypt or Assyria, ever rear an altar to such a goddess? And who looks for any acknowledgment of her from heathenism now? And the vaunted philanthropy of socialistic philosophy, with all other modern substitutes for the gospel, is but a caricature of the Christian principle. II. How STRONGLY DOES THIS STANDARD OF CHARACTER CONTRAST WITH THAT OF THE WORLD! Who is the man that the age delighteth to honour? Is it the gentle, loving disciple of Jesus? Nay, is it not the proud, selfish, and ambitious? III. HIS ACCOUNT OF CHARITY SHEDS A REPROVING LIGHT UPON NATIONAL ANTIPATHIES AND WAR. Why should the geographical and political divisions of the globe sever the bonds of human brotherhood and limit the sphere of Christian benevolence? Can Christ's followers be murderers? and what is war but wholesale murder? IV. How SEVERELY DOES CHARITY CONDEMN THE BIGOTRY OF SECTARIAN PREJUDICE AND THE BITTERNESS OF RELIGIOUS CONTROVERSY! Why should some difference of opinion in matters not fundamental alienate from one another hearts that were else one in Christ? If we differ in many things, do we not agree in more? and are not those in which we agree much more important than those in which we differ? V. IN THE LIGHT OF OUR EXPOSITION, HOW ARE WE TO ESTIMATE THE GUILT OF THOSE WHO CAUSE RUINOUS DIVISIONS IN THE HOUSEHOLD OF FAITH? If it is so good and pleasant a thing for brethren to dwell together in unity, who shall measure the mischief done by breaking up the family? If charity is the bond of perfectness, the test of Christian character, the best recommendation of the gospel, and the condemnation of a discordant world, what words shall suffice to express the repugnance of every true disciple to that wicked schismatical spirit which often wounds it so recklessly or murders it outright? (*J. Cross, D.D.*) *Love*:—I. CHARITY IS THE LOVE OF GOD FOR HIMSELF ABOVE ALL THINGS, AND OF MAN FOR GOD AND IN GOD. It shows itself in outward acts of love to man, or labour for God. Acts of love strengthen the inward fire of love; and love, which puts itself not forth in deeds of love, would go out, as fire without fuel; but they do not first light it. In God, Love is Himself, and God who is Love, giveth His Spirit who is Love, to pour abroad love into our hearts. Love then is the source and end of all good. Without it, nothing avails; with it, thou hast all things. "Love," says St. Laurence, "is the beginning of all good, because it is from God, and moves to Him. Love is the means of all good, for it is according to God, and fashioneth our deeds aright. Love is also the end of all good; for it is for the sake of God, and directeth our works, and bringeth them to the right end. It is the end of sins, because it destroyeth them; the end of the commandments, because it perfecteth them; it is the end of all our toils, the end of all ends to us, for our rest is in life everlasting, but God is the end in whom we rest." II. WHENCE HATH LOVE ITS BIRTH? In the infinite love of God, charity is greater than faith and hope and any other grace, because it has its source in that which God is. Hence then it is love which gives the value to all deeds of faith, or devotion, or toil, or love, or martyrdom; because love is of God, and refers all to God. Noble self-denying deeds may be for man's praise or in self-complacency; chastity may be proud; alms-giving, vain-glorious. Active service may be its own reward; death itself may be undergone amid obstinacy. Love hath no end but God, seeketh nothing but Himself for Himself. All virtues are but forms of love, for she is the soul of all. "Temperance," says Augustine, "is love, keeping itself pure and undefiled for God. Fortitude is love, readily enduring all things for the sake of God. Justice is love which serveth God alone, and so hath command over all things subject to man. Prudence is love, distinguishing what helpeth it towards God, from what hindereth it"; or, "Love, kindled with entire holiness towards God, when it coveteth nothing out of God, is called temperance; when it willingly parteth with all, is called fortitude." The worldly, careless, covetous, hard-hearted, the lovers of pleasure, cannot love God, but neither do they desire to love Him. III. HOLY MEN HAVE DISTINGUISHED FOUR STAGES OF LOVE. I. The first state of fallen man is, alas! to "love himself for himself." In this state, he rather fears

God than loves Him. 2. Yet man needs God; and so he begins by faith to seek after and love God, because he needs Him. And so he is brought to a second stage of love, to love God for man's own sake. Much as a man might value the sun, because it warms him and ripens his corn, so man makes himself his centre, and loves God because he needs Him. Yet God so humbleth Himself, that He willeth even thus to be loved. Nay, He has therefore surrounded us with the blessings of nature, that all things around us may teach us to love God, because He made them "very good." Yet in some such way might a heathen love. It is a Christian form of this love of God for man's own sake, if a man loves Him, because He has redeemed him, because, without Him, he cannot be saved, and he hopes to be saved by Him. 3. Next God becomes known to the soul, and consequently sweet to it; and so, having "tasted that the Lord is good," he passes to the third degree, and loves God for His own sake. Yet even in beginning to love God for His own sake, there is a snare lest men should love God for sensible sweetnesses and the consolatious which, when He sees good, He gives in prayer or the Holy Sacrament; and so He often withdraws these comforts, and leaves the soul in darkness, after showing her His light, and in dryness, after having bathed her in His sweetness, that He may prove the soul that she follows Him, not for the loaves and fishes, but for love of Himself alone. This is a pure chaste love, which loves God not for any gifts of His, not even for everlasting bliss as His gift. Pure love would not be contented with all the glories and brightness and beauty of heaven itself: it stops short of nothing, it could be satisfied with nothing, but the love of God Himself. It loves God "because He is good"; and so it loves the will of God, and becomes conformed to it, and wills, or wills not, not for its own pleasure, but for the will of God. 4. And so the soul is formed towards that last stage of love, of which, blessed are they who have for a moment some faint glimpse in this life, but which is life eternal, that man should love himself only for the sake of God. In this the soul, borne out of itself with Divine love, losing itself in a manner, as though it were not, emptied of itself, "goeth forth wholly into God, and cleaving to God, becometh one spirit with Him, so that it may say, 'My flesh and my heart faileth, but Thou art the God of my heart and God my portion for ever.'" For since God is the centre of all things, so the soul, when perfected, must will to be nothing but what God wills; to be, only that He may live in it; to be dissolved, as it were, and wholly transfused into the will of God. Of these stages of love, the love of God only for one's own sake, is blessed as a step towards that which is better; yet there is much danger lest, if God gives a man not what he wills, or what he wills not, he should lose what love he seemed to have. Thus people have become embittered or impatient through misfortunes, as though God had dealt hardly with them, and have thrown off the love of God. IV. How, THEN, ARE WE TO KNOW WHETHER WE HAVE LOVE; HOW GAIN IT? The tests whereby we may know whether we have this love of God for Himself are also the means of gaining it, or of increasing it. How is it with those whom you dearly love on earth? Be this the proof of your love of God. 1. You gladly think of them, when absent. You are glad to turn from converse with others, to speak with them. One word or look of theirs is sweeter than all which is not they. 2. You are glad to hear of those you love; you are glad when others speak good of them. 3. You love anything which belongs to them 4. You gladly suffer for them. 5. You have no other will than theirs. 6. You are jealous for their honour. 7. For their sake you value not any outward things which others prize. 8. You do all things for their sake and count nothing too little, nothing too great to do for them. Conclusion: Faint not, any who would love Jesus, if ye find yourselves yet far short of what He Himself who is love saith of the love of Him. Perfect love is heaven. When ye are perfected in love, your work on earth is done. There is no short road to heaven or to love. Do what in thee lies by the grace of God, and He will lead thee from strength to strength, and grace to grace, and love to love. 1. Be diligent by His grace to do no wilful sin; for sin, wilfully done, kills the soul, and casts out of it the love of God. 2. Seek to love nothing out of God. God re-makes a broken heart and fills it with love. He cannot fill a divided heart. 3. Think often of God. For how canst thou know or love God if thou fillest thy mind with thoughts of all things under the sun, and thy thoughts wander to the ends of the earth, and thou gatherest them not unto God? 4. Bring all things, as thou mayest, nigh to God; let not them hurry thee away from Him. 5. Be not held back by any thought of unworthiness or by failures from the childlike love of God. 6. Be diligent, after thy power, to do deeds of love. Think nothing too little, nothing

too low, to do lovingly for the sake of God. Bear with infirmities, ungentle tempers, contradictions; visit the sick, relieve the poor, &c. 7. Where, above all, shouldest thou seek for His love but in the feast of His love? Without it, ye cannot have any true love. (*E. B. Pusey, D.D.*) *Christian love:*—I. IS THE ESSENTIAL PRINCIPLE OF ALL GENUINE RELIGION. We love God because He first loved us. This affection is in every case called forth into its strength by the manifested affection of the Redeemer. Here, then, is a test for universal use in self-examination. It is love that makes the Christian. It is not talent (ver 1). It is not gifts (ver. 2). It is not merit (ver. 3). II. IS THE PRINCIPLE OF ALL GENUINE SOCIAL LIFE. "If God so loves us, we ought also to love one another." Christians —1. Are the children of one Father's household, and hence must love each other as kindred. 2. Are under equal exposures. The world drives up against them on the outside; they should therefore organise for mutual defence. 3. Have all the same work; and it is time we comforted each other with a comparison of tasks and of patience under them. III. IS THE PRINCIPLE OF EMINENT ZEAL. 1. There is no comfort in work where there is not love as the motive of it. God loved the world; Christ loved the souls He died to redeem; Christians are moved by love for those around them; or else the work is drudgery, and can never claim blessing. 2. What will not love do and dare? With only an earthly object Love swam the Hellespont, and gave a name to every hero who holds out a torch. With no more than filial strength, it sent Coriolanus back from treason at the gates, and delivered Rome from downfall. 3. But then, how gentle this love is also! This is the only natural force that works by tenderness. It made Paul weep, it filled the eyes of Jesus with tears. Yet there is no effeminacy in it. John, who spoke most about it, was a "son of thunder." 4. Such love is effective when everything else would fail. "I came to break your head," once said a rough man to Whitefield, with a big stone in hand; "but by the grace of God you have broken my heart." IV. IS THE PRINCIPLE OF HEAVENLY ENJOYMENT. This wonderful charity issues in a completeness at the limit of life, that the life itself which it tenanted never knew, nor even suspected: "For we know in part, and we prophesy in part," &c. (*C. S. Robinson, D.D.*) **Greatest of these is charity.**—*Other graces not to be disparaged:* —When the apostle speaks so highly of charity, he does not mean to disparage the other graces. They also are altogether beautiful, considered apart from charity; only charity has such a sun-like excellence, that in its presence all star-like beauty, and even all moon-like beauty, seem to grow dim and fade, as stars and moon do when the light of day comes to fill our sky. Compare the diamond with a common wayside stone, and we may not be greatly impressed by its beauty and superiority, for the contrast is too great. But set that diamond in a royal crown, encircle it with pearls, let it compare with other jewels, with ruby, and garnet, and emerald, then the depths of its crystal purity are so impressive, and the flashing of its light is so exquisite. Put charity alongside humbleness, bowels of mercies, long-suffering, or forgiving, and then it seems to gather up into itself their charms, and throw over them its charms, and shine forth in the very midst of them the "bond of perfectness." (*R. Tuck, B.A.*) *The greatness of charity in the width and extent of its sphere:*—Other graces have particular things with which they are more intimately connected and concerned—special parts of our lives on which they throw the light of their charms, special times in which they actively operate. They are like the winds that blow sometimes, or the rain that falls sometimes, or the snow that covers the earth sometimes, or the lightning that purifies sometimes. But charity is like the Divine sunlight, that shines on always, works always, tempers the winds, and warms the rains, and dissipates the mists, and melts the snow. Sometimes seen and felt, sometimes unseen, but never ceasing its influence, and recognising no earth-limits to its sphere. Charity covers the whole life and relationships of the Christian—his inner thoughts, his uttered feelings, his conduct and intercourse, the associations of the family and society, and also his relations with the dependent, the poor, and the suffering. (*Ibid.*)

CHAPTER XIV.

Vers. 1–24. **Follow after charity, and desire spiritual gifts.**—*Following after love:*—You could see Gerald had been running fast a long way, for as he came up the garden path to his mother his face was very red and his hair quite damp with the perspiration on his forehead. "What have you been doing, my little boy?" his mother asked him. "Oh, mother," he said, almost ready to cry, "I have been running after the rainbow, trying to catch it, but when I got to the top of the hill it was just as far away as before," and the little boy threw himself down with a sob at his mother's feet. "Poor little fellow," she said, tenderly, patting his head, "mother is sorry for you." She really was sorry, so she said, "Gerald, dear, if you can wait to-day and to-morrow, on the next morning when you wake up you will see a rainbow that you can catch." "Really, mother; shall I really see one and catch it?" and the boy looked up with a happy and eager face. "Yes, dear; and what is more, you can go on catching and keeping it day by day all through your life." With this Gerald was obliged to be content for the present, although he was very impatient until the happy morning arrived. He woke early, and eagerly gazed round the room, and over the mantelpiece saw a lovely rainbow. It was a beautiful, large kind of text in a great number of bright and lovely colours. He jumped out of bed and stood close under it with his hands folded. On the sky-blue colour was printed in letters of lovely dark blue, Patience. On the red, in letters of white, was Love. On the black, in silver letters, was Peace. On the cream was Kindliness, in letters of gold. Gentleness was printed in prettiest pink, the word on cardinal, and Charity was blended in all the colours on white. While Gerald was standing admiring with delight, his mother came quietly in. "Well, dear," she said, smiling, "how do you like your rainbow?" "Oh, I like it so much, mother; and is it my very own? but what do you mean by catching it, mother?" "Well, suppose you begin to-day, and let the first thing you try to catch and keep be Love." "Oh, I see now," said the little boy, and the thought sank into his heart, so that he really tried to be as loving as he could to his little playfellows and to everybody. And every morning he looked up to his rainbow to see what he would try and catch that day, and then he knelt to ask God to help him. So little Gerald grew up to be a splendid man, and the rainbow still shines over his mantelpiece as one of his greatest treasures. (*Great Thoughts.*) *The prompting of love:*—When Payson was dying he exclaimed, "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affection, and filled with the spirit of that love which led our adorable Jesus to give His life for human redemption. If every Christian would go out daily among men filled with such longing for human happiness, what marvellous changes would soon be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business man. Not justice merely, but benevolence, would enter into his every act of trade. The same spirit would rule his home and Church life. He would become an incarnation of goodwill toward all, and would so preach the gospel by his deeds that men would see his good works and glorify his heavenly Father. The spirit of Payson is worthy of every man's imitation. Happy he who can truthfully say, "I long to hand a cup of happiness to every human being." *Love lessening misery:*—The remark of the Rev. John Newton below deserves to be written on the tablet of every heart. "I see in this world," he observes, "two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap and add to the first, I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." *Choosing love:*—Had I my choice of all things that might tend to my present felicity, I would pitch upon this; to have my heart possessed with the greatest kindness and affection toward all men in the world. I am sure this would make me partake in all the happiness of others. Certainly, next to the love and enjoyment of God, that ardent charity and affection wherewith blessed souls do embrace one another is justly to be reckoned as the greatest felicity of regions above; and, did it universally prevail in the world, it would anticipate that blessedness, and make us taste of the joys of heaven upon earth. (*Scougal.*) *Universal benevolence:*—I. THE SEVERAL CONSIDERATIONS AND

MOTIVES WHICH SHOULD DETERMINE US TO UNIVERSAL LOVE. 1. Goodwill and friendship to mankind are natural to us, which we are led to by the original propensions and inclinations of our hearts. We are plainly made for the exercise of goodness and charity, and in the very constitution of our beings it is marked out to us as the course of life which we are to follow. 2. The circumstances in which we are placed render it necessary for us to exercise benevolence towards mankind. Men are a sort of creatures who have a natural and necessary dependence upon one another, and it is impossible for them to subsist—at least, to enjoy any comfort in life—without mutual succour and an exchange of all good offices. 3. Another motive to engage us to the love of mankind may be brought from the consideration of its excellency. 4. The exercise of humanity and kindness towards mankind is essential to religion, without which it is only an empty name, and all pretences to it are most vain and impertinent. 5. The last argument to engage us to the exercise of charity may be brought from the advantages which will from thence accrue to ourselves. It may be justly expected that it will have a happy influence even on our external fortune or estate in the world; for charity is the most engaging quality that we can be possessed of, which will not fail to procure us the esteem of others, and make them, in any cases of difficulty and danger in which we may be, to contribute to our assistance. But a much more considerable instance of happiness than any relating to our external interest, which proceeds from the exercise of charity, is that inward joy and pleasure which it always affords us. And besides all this, if we consider the other world, it is certain that the practice of charity will procure us the greatest advantages that can be in it. II. SOME RULES FOR RAISING AND IMPROVING A TEMPER OF SINCERE AND UNIVERSAL BENEVOLENCE IN US. 1. In order to this, let us represent mankind in the most favourable light that we justly can to ourselves. We must have some esteem of those for whose advantage we exert ourselves with any high degree of zeal; and when we sincerely esteem any persons we shall be always ready to promote their interest as we have opportunity. 2. Another method of raising and improving a benevolent temper in us is to accustom ourselves to frequent thoughts and meditations on the goodness of God. 3. Further, let us guard not only against all contempt of others and unfair suspicions of evil in them, but against an indulgence of all immoderately selfish passions, and of all angry, peevish, discontented dispositions, and endeavour, as much as we can, to preserve ourselves in a serene state of mind. 4. It will likewise be of great use for forming and increasing a temper of benevolence in us to have an habitual recollection and a lively conviction of its great excellence and importance. (*J. Orr, D.D.*) *Spiritual gifts*:—By gifts we understand those natural or acquired endowments which may be used for the interest and edification of others: by graces those internal emotions which result from a Divine influence upon the heart. Gifts are valuable, but graces are essential. View Christian character as an edifice; gifts constitute its ornamental and useful parts, but graces are the foundation, without which it would soon crumble to the dust. They are not always found in close or corresponding connection. Graces may exist where there are scarcely any gifts, and *vice versâ*. Note—I. A FEW OF THOSE GIFTS WHICH FORM APPROPRIATE OBJECTS OF THE CHRISTIAN'S DESIRE AND PURSUIT. 1. An ability for the edifying and acceptable discharge of ministerial duty. 2. A facility of acceptably engaging in social and public prayer. 3. A readiness for joining, or, if necessary, of leading the exercise of social and public praise. 4. An aptness in turning to some profitable account the ordinary and social intercourse of life. 5. A readiness in administering to others appropriate admonition, advice, or encouragement. II. THE NATURE AND APPROPRIATE EXERCISE OF THE DESIRE RECOMMENDED IN THE TEXT. 1. It should be operative and practical in its character. We are not to sit down and be satisfied in wishing these gifts were possessed, but to make an effort to attain them. 2. This desire should be regulated, not by personal inclination, but by an anxiety for usefulness. III. SUGGESTIONS TO EXCITE AND DIRECT IN PURSUING THE ATTAINMENT OF THESE GIFTS. We should—1. Cherish a deeper sense of the privilege and honour of being in any way serviceable to the Church of Christ. 2. Diligently and conscientiously use the gifts we already possess. They, like our bodily or mental faculties, are ever improved by appropriate exercise. 3. More assiduously cultivate the graces of religion in the soul. These, by inflaming the heart more with a Saviour's love, would constrain us to attempt honouring and serving Him in every possible way. (*Essex Congregational Remembrancer.*) *Spiritual gifts and public worship*:—I. THE COMPARATIVE VALUE OF THE TWO CHIEF SPIRITUAL GIFTS. 1. Prophesying is speaking for God, whether the utterance

regards present or future matters. The function of the prophet is indicated in ver. 3, and in vers. 24–25 the results of prophesying are described in terms precisely such as we should use to describe the results of efficacious preaching. 2. The gift of tongues, from Acts ii., would seem to have been the gift of speaking in foreign languages, and was communicated, not as a permanent acquisition, but only "as the Spirit gave utterance." It served the same purpose as other miracles; it called attention to the entrance of new powers into human nature; it was "for them that believe not, not for them that believe." It produced conviction that among the followers of Christ new powers were at work. The evidence of this took a shape which seemed to intimate that the religion of Christ was suitable for every race of mankind. 3. Comparing these two gifts, Paul gives the preference to the former, and this mainly on the score of its greater utility. Apart from interpretation speaking with tongues was like the blare of a trumpet, mere unintelligible sound. Prophesying, however, all could understand, and profit by it. 4. From this preference for the less showy but more useful gift, we may gather that to make public worship the occasion of self-display or sensational exhibitions is to degrade it. Preachers must resist the temptation to make a sensation, to produce fine sermons; and worshippers must resist the temptation to merely exhibit a good voice or find greater pleasure in what is sensational in worship than in what is simple and intelligible. 5. Worship in which the understanding bears no part receives no countenance from Paul (ver. 15). Where the prayers of the Church are in Latin the worshipper may indeed pray with the spirit and be edified, but his worship would be better did he pray with the understanding also. Music unaccompanied by words induces a devoutness which is apt to be either hazy or sentimental, or both, unless by the help of words the understanding goes hand in hand with feeling. 6. No countenance can be found in this chapter to the idea that worship should exclude preaching. Some temperaments incline towards worship, but resent being preached to or instructed. St. Paul, however, puts prophesying in the forefront. But St. Paul puts—II. THE MANNER IN WHICH THE PUBLIC SERVICES SHOULD BE CONDUCTED. 1. The services at Corinth were characterised by great freedom (ver. 26). Each member of the congregation had something to contribute for the edification of the Church. One with a natural aptitude for poetry threw his devotional feeling into a metrical form, and furnished the Church with her earliest hymns. Another set forth some important aspect of Christian truth. Another, fresh from contact with the world, entered the meeting with the glow of conflict on his face, and had eager words of exhortation to utter. And so passed the hours of meeting, without any fixed order, appointed ministry, or uniformity of service. And certainly the freshness and variety of such services is greatly to be desired. We lose much by a silent membership. 2. And yet, as Paul observes, there was much to be desired in those Corinthian services. To appeal to this or any part of this letter in proof that there should be no distinction between clergy and laity would be a very bad policy. True there were no rulers of any kind, but then the want of them had given rise to disorder. The ideal condition, however, would be one in which authority should be lodged in certain office-bearers, while the faculty and gift of each member in some way contributed to the good of the whole Church. 3. While Paul abstains from appointing Church officers, he is careful to lay down two principles which should regulate their procedure. (1) "Let everything be done decently and in order." This advice was greatly needed in a Church in which the public services were sometimes turned into tumults. (2) "Let all things be done unto edifying." Keep the great end of your meetings in view, and you need no formal rubrics. 4. It might be difficult to say whether the somewhat selfish ambition of those Corinthians to secure the surprising gifts of the Spirit or our own torpid indifference and lack of expectation is less to be commended. Certainly every one who attaches himself to Christ ought to indulge in great expectations. From Him we may expect at least His own Spirit. And in this "least" there is promise of all. But lack of expectation is fatal to the Christian. (*M. Dods, D.D.*) *The gifts of prophecy and tongues*:—Just as the hunter follows the chase with the determination to gain what he pursues, so are we to follow after charity; but we are only to "desire" spiritual gifts. The Corinthians were to be filled with the spirit of love at any cost, and when they loved they were to desire all other gifts, but especially the gift of prophecy. Now it was just the reverse of this with them. The gift they valued the most was the gift of tongues; it was this they "followed after," and so, when the Church met for public worship, a babel existed (vers. 23–26). I. THE GIFT OF PROPHECY was not simply the power

to predict future events. The Old Testament prophets predicted, but they had also to expostulate and comfort. Here are three marks of a prophet. 1. He speaketh unto man (ver. 3)—face-to-face conversation. 2. He speaketh to edification, exhortation, and comfort. 3. He speaketh so that souls are converted (ver. 24). II. THE GIFT OF TONGUES was the power imparted to speak foreign languages, which is plainly the teaching of Acts ii. One of the great reasons for the bestowal of the gift was that the disciples might preach Christ to all without undergoing the usual tedious instruction in the language of the hearer. III. THE GIFT OF PROPHECY IS GREATER THAN THE GIFT OF TONGUES. 1. It is better to be definite than learned (vers. 7–12). Speak with as many tongues as you can, but take care that whatever is spoken is understood. 2. It is better to appeal to the understanding than to the emotions (ver. 16). I do not undervalue the emotional in religious worship, but it is better for a man to understand what he feels than to feel what he does not understand. If an unlearned man go into a Roman Catholic chapel, *e.g.*, everything appeals to the emotions—the paintings, the music, the incense; you have a sense of the beautiful, but you don't know why. Better be in the poorest meeting-house listening to the rudest preacher, for then you may learn what you can understand and apply what your own soul can interpret. 3. It is better to be useful than brilliant (ver. 19). 4. It is better to honour God by winning souls than to excite ridicule and contempt (vers. 23, 24). Conclusion: 1. Preaching should be plain, but not vulgar. 2. Worship should be intelligent, not mystical. 3. It should be orderly, not confused. (*A. F. Barfield.*) *Prophecy and tongues*:—Ver. 1 contains a *resumé* of chaps. xii.–xiii. Charity holds the first place, and then spiritual gifts follow, and prophecy is preferable to others. 1. Note the difference between a grace and a gift. It is not that the former is from God and the latter from nature, for both are from God; but grace is that which has in it some moral quality. A man may be fluent, learned, skilful, &c., and yet be a bad man. Now this distinction explains at once why graces are preferable. Graces are what the man is, gifts what he has. He is loving, he has eloquence, &c. You only have to cut out his tongue, or to impair his memory, and the gift is gone. But you must destroy his very being before he ceases to be a loving man. Yet while the Corinthians are to "follow after charity" they are not to undervalue gifts. 2. Many religious persons go into the contrary extreme; they call gifts dangerous and worldly. No, says the apostle, "desire" them; not as the highest goods, but still desirable. Only remember you are not worthy or good because of them. And remember other people are not bound to honour you for them. Admire a Napoleon's genius, but do not let your admiration of that induce you to give honour to the man. Let there be no mere "hero-worship." 3. The apostle states the principle on which one gift is preferable to another. "Rather that ye may prophesy." He prefers those which are useful to those that are showy (see ver. 12). I. WHAT WAS PROPHECY? A prophet was commissioned to declare the will of God either as to the future or as to the present. 1. In ver. 3 is the essence of the prophet's office, but there is not one word spoken of prediction. In order fully to expound a spiritual principle, or a principle of Divine politics, it was necessary to foretell the result or transgression against it; as when the Captivity, or the fate of Babylon and Nineveh was predicted: but this was not the essence of the prophet's duty: that was to reveal truth. 2. In ver. 24 the exercise of this gift is spoken of as one specially instrumental in conversion, with which prediction has nothing to do, for before a prediction could be fulfilled the unbeliever "falls down, acknowledges God," &c. Moreover, the prophecy was something which touched his conscience. II. WHAT IS MEANT BY THE GIFT OF TONGUES. From Acts ii. it is generally taken for granted that it was a miraculous gift of speaking foreign languages, and that the object of such a gift was the conversion of the heathen world; but I believe that the gift was a far higher one than that of the linguist. 1. St. Paul prefers prophecy to the gift of "tongues" as more useful, since prophecy edified others, and tongues did not. Now could he have said this had the gift been the power of speaking foreign languages? 2. The "tongues" were inarticulate or incoherent (ver. 2). The man spoke "not unto men, but unto God," did not try to make himself logically clear to men, but poured out his soul to God. 3. This gift was something internal, a kind of inspired soliloquy (ver. 4). There was an unconscious need of expressing audibly the feelings arising within, but when so uttered they merely ended in "edifying" the person who uttered them; like the broken murmur of a poet full of deep thought in solitude. 4. The apostle compares the gift with the unworded sounds of musical instruments (vers. 7, 8),

which have a meaning, but one which is felt rather than measured by the intellect. The mathematician would ask, "What does that prove?" the historian, "What information or fact does it communicate?" Have you ever heard the low moanings of hopelessness? or those, to us, unmelodious airs which to the Swiss mountaineer tell of home in a language clearer than the tongue? or have you ever listened to the unmeaning shouts of boyhood? Well, in all these you have dim illustrations of the way in which new, deep, irrepressible feelings found for themselves utterance in sounds which were called "tongues." 5. These utterances, weakly allowed full vent, were like the ravings of insanity (ver. 23). So, indeed, men on the day of Pentecost said, "These men are full of new wine." The apostle reminds the Corinthians that they were bound to control this power, lest it should degenerate into imbecility or fanaticism. 6. The gift is compared to a barbarian tongue (ver. 11), therefore not a barbarian tongue itself. 7. It could be interpreted (ver. 13). And without this interpretation the "tongues" were obviously useless (ver. 14). And this power of interpretation is reckoned a spiritual gift as much as tongues, a gift granted in answer to prayer. Now this we shall best understand by analogies. It is a great principle that sympathy is the only condition for interpretation of feeling. The apostle compares the gift of tongues to music. Now music needs an interpreter, and the interpretation must be given, not in words, but in corresponding feelings. There must be "music in the soul." To him who has not this the language of music is simply unintelligible. Again, a child is often the subject of feelings which he does not understand. Observe how he is affected by the reading of a tale or a moving hymn. He will not say, How touching, how well imagined! but he will hide his face, or he hums, or laughs, or becomes peevish, because he does not know what is the matter with him. He has no words like a man to express his new feelings. But the grown man can interpret them, and, sympathising with the child, he says, "The child cannot contain his feelings." Or, take the instance of a physician finding words for physical feelings, because he understands them better than the patient who is unable to express them. In the same way the early Christians, being the subjects of new, deep, and spiritual feeling, declared their joy in inarticulate utterances. But the explaining what they felt was the office of the interpreter, *e.g.*, a stranger might have been at a loss to know what was really meant. "Are you happy or miserable, O Christian, by those wild utterances? Is it madness, or new wine, or inspiration?" And none but a person in the same mood of mind, or one who had passed through it, could say to the stranger, "This is the overflow of gratefulness; he is blessing in the Spirit; it is a hymn of joy that his heart is singing to itself"; or, "It is a burst of prayer" (vers. 15-17). (*F. W. Robertson, M.A.*) *Grace and gifts*:—I. THE GRACE OF CHARITY IS SUPERIOR TO ALL ENDOWMENTS. Whatever other endowments you may possess or desire, do not neglect the cultivation of charity. II. SOME ENDOWMENTS ARE SUPERIOR TO OTHERS (ver. 5). The didactic faculty is greater than the linguistic. Sense is better than sound, ideas are better than words. It often happens that the man who has the most aptitude in acquiring languages has the least capacity either for attaining or communicating great ideas. But the language of which the apostle here speaks seems to have been the inarticulate voice of new and strong emotions. Tender emotions often choke us. If expressed at all they can only be in the quivering lip, and the gleaming eye, and the convulsive chest. Such have been manifested in all great revivals of religion. I have heard such untranslatable sounds under the mighty sermons of Welsh preachers. These "tongues" are valuable. Because—1. They are symptomatic of a new spiritual life. You can talk about history, science, theology, but not about the deepest and divinest things of the heart. They only come out in "groanings that cannot be uttered." 2. In them the soul expresses its devotions (vers. 2, 4, 14). It is delightful to think of the human soul generally so immersed in the selfish and the sensuous, bathing itself in the rising tides of spiritual emotions. 3. By them the religious sympathy of the unbelieving is often excited (ver. 22). Sound expressive of human emotion often strikes potently on the heart of the listener. Take the most thoughtless man into some vast congregation in Wales, when all the people are singing their plaintive hymns in strains of weird music, and he will not be long, even if he understands not the language, before he feels the influence. Unsyllabled speech is often the mightiest. There are melodies that carry into the soul that which no word can express. III. THE HIGHEST ENDOWMENT IS THE ABILITY FOR SPIRITUAL TEACHING (vers. 12, 18). Teaching is not the mere impartation of the acts of the gospel but the indoctrinating of the soul with

its primary elements and spirit. Note—1. That the gospel gives to its genuine disciples intelligent convictions that should be communicated to others. He who has accepted the gospel in reality becomes instinct with mighty and irrepressible ideas; ideas which he "cannot but speak," for "necessity is laid" upon him. They are given to him to communicate, not to monopolise, and on their communication the spiritual life, growth, and perfection of mankind depend. 2. That these intelligent convictions can only be conveyed to others by intelligible language (vers. 6, &c.). Mere "sound" is not worth much. "Things without life," such as the "pipe" and the "harp," produce sound. Nay, more, unless the sound gives out clear and distinct ideas, it is not only useless, but injurious (ver. 8). If in battle the trumpet does not sound clearly the advance or retreat when intended, it is worse than useless. So whatever might be the unintelligible utterances, whether an unvernacular language or the unsyllabled expressions of emotions. Paul indicates their inadequacy without interpretation to convey to the hearer intelligent convictions of gospel truth (ver. 9). 3. That the use of a language which the listener cannot understand should not be indulged in. (1) Not in public devotion (vers. 14–16). Unintelligible utterances in public devotion fail to excite in the assembly a spirit of united worship. So far as the individual himself is concerned, it does not matter with what tongue he speaks, or whether he speaks at all. (2) Not in public ministration. Alas! it is to be feared the language of many a sermon is an "unknown tongue." Such language gratifies the vanity of the speaker, but wastes the time and tires the patience of the hearer (vers. 18, 19). The apostle goes on to indicate that such unintelligible utterances in the Church are—(*a*) Childish (ver. 20). (*b*) Useless (ver. 21). (*c*) Confounding (ver. 23). (*d*) To be of any service must be interpreted (ver. 28). (*D. Thomas, D.D.*) **For he that speaketh in an unknown tongue.**—*Speaking in a tongue* is a sort of spiritual soliloquy, and may be compared with the unutterable groanings (Rom. viii. 26, 27), whereby the Holy Spirit intercedes in the believer's heart. (*Prof. Godet.*) *The gift of tongues* may be considered as—1. A demonstration of Divine power. 2. An evidence of Divine truth. 3. A gift of Divine grace. (*J. Lyth, D.D.*) **He that prophesieth speaketh unto men to edification, and exhortation, and comfort.** — *True preaching*:—I. ITS DESIGN. Edification, &c. II. ITS REQUISITES. It must be intelligible, Scriptural, &c. III. THE SOURCE OF ITS POWER. It is a gift of the Spirit who qualifies the instrument, and applies the truth. (*Ibid.*) *Edification, exhortation, and comfort* are co-ordinate. I. EDIFICATION denotes a new development and a confirmation of the faith by some new view fitted to strengthen the soul. II. EXHORTATION denotes an encouragement addressed to the will, an energetic impulse capable of effecting an awakening or advancement in Christian fidelity, relating to love as the former relates to faith. III. COMFORT points rather to hope, παραμυθεῖν, to soothe the ear with a sweet myth, putting pain to sleep, or reviving hope. (*Prof. Godet.*) *Unedifying preaching*:—In the town of Goslar, in the Hartz mountains, there is a fountain in the principal square. It is evidently very ancient, and it is very beautiful. There is, however, one defect in it. Both the jets and the basin into which the water falls are above the reach of any one. The way the people have to get the water from the fountain is for each one to bring a long spout or pipe with him. This he puts up to a jet and the water runs through it into his pitcher. It seems never to have occurred to the townspeople that it would be a good thing to attach a pipe permanently to the fountain for general use. Some preachers talk in so lofty a style that their hearers need to bring a dictionary with them if they are to get any of the water of life from the sermon. They do not seek to find "acceptable" words, hence their preaching fails to edify. **He that speaketh in an unknown tongue edifieth himself.**—*Private and public edification*:—Observe—1. What may edify one does not always edify another. 2. Public worship contemplates general edification. 3. What, therefore, only ministers to private edification must give way for the benefit of all. (*J. Lyth, D.D.*) **Now, brethren, if I come unto you speaking with tongues, what shall it profit you?**—*A lesson for preachers*:—I. THE OBJECT OF PREACHING. Not display, but profit. II. THE MODE OF PREACHING. 1. It supposes the plain exposition of Divine truth—the communication of Divine knowledge. 2. Aims at edification (ver. 3)—at instruction in righteousness. (*Ibid.*) *The gifts of the Spirit must be wisely employed*:—Observe—I. HOW THEY MAY BE ABUSED. 1. By display (ver. 6). 2. By using them to no purpose (vers. 7–9). 3. By employing them under improper circumstances (vers. 10, 11). II. HOW THEY MAY BE IMPROVED—by using them for the

edification of others (ver. 12)—which must be done intelligently (vers. 13, 14), wisely (vers. 15–17), in the spirit of love (vers. 18, 19). (*Ibid.*) **And even things without life giving sound . . . except they give a distinction in the sounds, how shall it be known.**—*Three modes of preaching* :—I. PREACHING TO THE AIR—sound without sense. II. PREACHING TO THE HEAD—sense without life. III. PREACHING TO THE HEART—sense and life: the thoughts of the Spirit in easy words. (*Ibid.*) *Ineffective preaching* :—I. ITS FORMS. When the preacher — 1. Surpasses the understanding of his audience. 2. Is indefinite in his statement of truth. 3. Is pointless and unimpressive. II. ITS FOLLY. 1. It is a waste of energy. 2. Profits nobody. 3. Occasions a fearful responsibility. (*Ibid.*)

Vers. 8, 9. **For if the trumpet give an uncertain sound, who shall prepare himself to the battle.**—*Uncertain sounds* :—There are many sounds in nature which are uncertain and yet pleasing. The murmur of the winds among the leaves of the forests; the soft, regular lapse of the waves on the sandy shore; the roar of Niagara, confused with the cry of blended and intertangled voices, as though every particle of water in falling uttered its own wail of grief or shout of exultation or scream of fear; the hum of insects on a summer's day; all such sounds are uncertain. Yet all awaken in us some feeling, convey some sentiment. The murmuring voices of nature seem to express longing and aspiration; they sound almost like prayer and praise. These voices of nature, therefore, though uncertain, are often full of expression. But of man's voice we require more. We ask that it shall be distinct and clear; that it shall convey meaning; that it shall not darken counsel with vague utterance. To speak plainly, distinctly, with precision, is one of the first accomplishments to be studied, and one of the last to be fully attained. Education begins and ends in telling us how to express ourselves; for the word, in ancient languages, means not only utterance, but also the reason which lies behind utterance. My friend gives himself to me in his speech. If his speech is obscure, perplexed, uncertain, vague, then he is not in it. But a fulness of thought and life makes language very clear. That is why we like simple, direct, straightforward talk. It is sincere, it is moral. "Let your yea be yea, and your nay, nay," says Jesus; "for whatsoever is more than this cometh of evil." Uncertain sounds, inexact expressions, extravagant utterances, come of evil. They mean that the speaker cares more for effect than for truth. Perhaps the most uncertain sounds of all are the words of a politician. Politics, the government of a state, the laws which affect a nation, ought to be the most elevating of pursuits. But it is like religion or art or poetry. They ennoble those who give themselves to them with sincerity and love; but make a trade of them, and they degrade to the utmost. Make a trade of religion, and you become a hypocrite. Make a trade of art, and you become a charlatan. One of the remarkable exploits of Abraham Lincoln was that he expressed himself so as to be understood. His healthy Saxon English dispelled the miasma of falsehood which hung over Washington. "And one of Plutarch's men talked with you, face to face." A clear, distinct meaning is so important in a speaker that it is of itself almost enough. An audience will listen very willingly to a man who makes himself perfectly plain, even if he does nothing else. He need not be rhetorical, he need use no figures of speech, no captivating oratorical arts; he need not be original or profound. Let him only be clear—that of itself is satisfactory. In religion, especially, we want no uncertain sounds. What all men need, what all men long for, is certainty. We need to know; not merely to speculate, not merely to think, to hope, to wish, to fancy; we need to know. Now the difference between Christianity and speculation is simply this—that speculation, by its very nature, gives an uncertain sound; but Christianity gives certainty. Speculation gives us thoughts about God, Christianity gives us the knowledge of God. I once read a lecture by an able writer, in which Christ and Socrates were compared, rather to the disadvantage of the former. Socrates was considered to be, on the whole, rather the stronger and more manly person of the two. But, if so, why did he not do more? Socrates produced a school in philosophy; Christ makes a religion for mankind. One gave thought, the other life. The life of Socrates is known to a few scholars, the life of Jesus is known to millions. The words of Jesus bring strength, comfort, purity, peace; not to students only, but to the ignorant, the lowly, the fallen, the desolate. Why this immense difference in the work of the two teachers? Because the words of the one give an uncertain sound, those of the other a certain sound. One teaches us how to speculate, to conjecture, and to think about the realities of eternity; the other lets us look into

the realities themselves, face to face. Striking opinions, noble speculations, came by Socrates, but truth itself came by Jesus Christ. The power—the undying power—of Christianity is that it is everywhere a new revelation of the eternal truth and love of God; that it continually makes souls alive; that it continually renews itself in renewed souls. Therefore it can never grow old, any more than birth, marriage, death, love, can grow old. These have been in the world since the beginning, but they always come as new as at first. And Christianity, appealing ever to new hearts, reforming manners, curing sinners, saving the lost, kindling the soul with faith, hope, and love, is the one certain sound in the world, never vague, never confused. Theology is uncertain; speculation is uncertain; creeds are uncertain; but Christianity is the same yesterday, to-day, and for ever. (*Jas. Freeman Clarke.*) *The ministerial trumpet giving an uncertain sound*:—I. THE "BATTLE." In every battle you must suppose two parties. Ever since the fall there always have been two parties. In the first family Cain was on the one side and Abel on the other. And so it was after the flood—it was so in the patriarchial ages, the Mosaical dispensation, and when Christ appeared on the earth, and up to this very moment. Sometimes efforts are made to multiply these divisions—the righteous on the one hand, and the wicked on the other, with different gradations. But the lip of truth says, "He that is not with Me is against Me." "Ye cannot serve God and mammon." There are but two parties—the people of God and the people against God and with the devil. The two armies are in combat. What constitutes the sorest point is this—they have separate interests, feelings, hopes, ambitions. The grand interest of the people of God is the glory of their Redeemer in the salvation of their souls; the other party are for their own glory. One man belongs to the party because he loves pleasure, another man because he loves power and influence, another because he loves money, another because he is the slave of some lust. But, however these regiments have a little distinction in their facings, they have but one heart, one spirit, one interest! 2. Some people say, "There is no need of a battle. Cannot the irreligious and the people of God go on comfortably and happy, and let each other alone?" No; the people of God must beseech all those who are not His people "to be reconciled to God." The great commander on one side is Christ, and on the other the devil; but let the hordes of Satan do their best, Christ must conquer. II. THE MEANING OF THE SENTENCE, "IF THE TRUMPET GIVE AN UNCERTAIN SOUND." There can be no doubt that the "trumpet" means the gospel ministry. The gospel minister is to warn men lest they peril and eventually ruin their souls, and to press them to secure the eternal happiness which is offered them, drawing the telling conclusion, "What shall it profit a man if he gain the whole world and lose his own soul?" But the blessed trumpet is not only a trumpet of warning, but is a trumpet of welcome to Calvary's cross, to the fountain for sin and all uncleanness. The trumpet gives an "uncertain sound," therefore, if it does not state—1. Man's entire inability. 2. Completely and fully the work of Christ. 3. The holiness of the gospel. 4. If things of confessedly minor importance, Church government, discipline, &c., have an undue importance. (*H. Allon, D.D.*) *The worthlessness of mere sounds, apart from their meaning*:—The apostle speaks of the lute, the harp, the trumpet. Concerning this last instrument it was most of all important that the meaning of its tones should be understood. For now, just as the trumpet had its special function in pealing forth distinct, definite sounds, so all things in the economy of nature, of human life, and of Christian life, have their precise and exact function, on the right discharge of which vast results—results often comparable to those of a gigantic war—are depending. I. THE PRINCIPLE HERE INDICATED. It is not far to seek—1. In what we may term our *a priori* argument, concerning a Divinely ordered universe. Since all events are related to each other in the mighty chain of cause and effect, we should expect that the failure of any link would involve disastrous results. There are many voices in nature—every law is a voice—and none of them is without signification. Uncertainty in the sound of any of them would be scarcely less evil than silence. So, too, with every atom and every event, as well as every law. 2. In the history of human affairs. On every hand, in our march along the great highways of time, or our research in its quieter by-ways, we confront instances of the momentousness of a right fulfilment by the man, or the institution, or the nation, of the precise mission devolving on such man, or institution, or nation. An uncertain sound at some given epoch, and the course of all succeeding history,

would have been changed. II. SOME PRACTICAL APPLICATIONS OF THIS PRINCIPLE. It is true in regard—1. To the discharge of Christian activities. There are multiform methods of philanthropic activity; never so many as to-day. Each one of us has his special adaptation for the use of such methods, just as each method has its peculiar adaptation to some need. If those who are qualified to teach, do not instruct; to console, do not comfort; to contrive, do not organise, who shall? Some tone on the trumpet of truth depends on you. If you refrain, or hesitate, or yield uncertain sounds, who shall prepare for the day of battle? 2. To Christian giving. The gold, the silver, the copper has to be given, each metal, as it were, making its own music. Withhold just what, by claim and capacity, you ought to have given, and there is an uncertain sound, and that uncertain sound means beggary here, discouragement yonder, and hopeless inanition elsewhere. Nay, the very spirit of the giving may make all the difference, for is not the sounding brass and tinkling cymbal—which is gift without love—an uncertain sound? 3. To prayers. Who can tell the mischief of uncertain sounds here in a region where Moses and Elijah were so mighty? 4. Of every life. Each life is trumpet-tongued with the message of truth or error, good or ill. Silence is impossible. Uncertainty is failure, for it misleads and bewilders. Minister, parent, teacher, if your life gives an uncertain sound who shall prepare your people, your family, your class for battle?—the battle for which music prepares, and which will be succeeded by yet nobler and sweeter music. As Bishop Webb says, "You are yourself; none of you are like your fellows. And you are what you are by God's arrangement, because you have a certain part to play in God's providence, in the history of the world, and the development of the body of Christ. God the Holy Ghost is brooding over you as the great musician. He can bring out the music that is wanted. He can enable you to furnish some strain that would be lacking in the ears of God if you did not bring it, if you did not strike your string, nor touch your key." (*U. R. Thomas.*) *The responsibility of the pulpit:*—I. ITS POWER. 1. To warn. 2. Arouse. 3. Direct. 4. Encourage. II. ITS INEFFICIENCY. No certain sound through want of—1. Plainness. 2. Clearness. 3. Point. 4. Spiritual power. III. DISASTROUS RESULT. 1. None prepares. 2. Destruction comes. 3. The unfaithful watchman must bear the responsibility. (*J. Lyth, D.D.*) **So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?** —*Plain preaching:*—I. WHAT IT IMPLIES. 1. Not vulgarity. 2. But a plain statement of the truth in easy words. II. ITS NECESSITY. 1. Many are very ignorant. 2. Some will not take the trouble to understand what costs them effort 3. All are more accessible to plain truth. 4. God will have all the glory. III. ITS IMPORTANCE. 1. Souls imperilled. 2. The preacher incurs a tremendous responsibility. (*Ibid.*) *Need of plain preaching:*—A lady went one day to hear Dr. —— preach, and, as usual, carried a pocket Bible with her that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for the Bible then, and on coming away said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary; the doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible." (*J. C. Gray.*) *Simplicity in preaching:*—Whenever Archbishop Whately came to preach at the chapel of the castle it was observed that a rough private soldier was always in his place, mouth open, as if in sympathy with his ears. Some of the gentlemen playfully took him to task for it, supposing it was due to the usual vulgar admiration of a celebrity. But the man had a better reason, and was able to give it. He said, "That isn't it at all. The archbishop is easy to understand; there are no fine words in him. A fellow like me, now, can follow along and take every bit of it in." (*Sir Arthur Helps.*)

Vers. 10, 11. There are . . . voices . . . and none of them is without signification.—*Voices:*—1. It does not follow that because the voice has no meaning for you that therefore it has no meaning for others. I heard some splendid music the other day, and a friend exclaimed, "What tenderness, what pathos is in it." John Stuart Mill said that the first meaning of Wordsworth's poetry was a new birth to him; he felt himself a better man. Maurice often talked in an unknown tongue once; people understand him now. You may read a chapter of Christian experience and it may be in an unknown tongue to you. 2. But the difficulty will be to reduce what you have seen and heard into intelligible speech that will edify

others. A young person is asked to sing, and she dashes at once into a French or German song. What affectation it is when there are troops of English songs with the sweet pathos of English traditions in them. There are artists a great deal more silly. Their chief pride is that they don't edify. Many words might be spoken in praise of the noble address from the chair of the British Association; but I give the highest praise when I say you can understand it. The best part of your creed is what you can put into a little child's mouth. If you want to know what the essence of the gospel is, take a little boy of eight between your knees and tell him the gospel, and what you can make him understand is its pith and essence. 3. There are many voices in the world, and our business is to try to discover their significance. There are voices which are transitory, which speak to one generation and then cease. They startle one, and then are heard no more, like the rousing proclamation of some half-forgotten truth or a wail of consternation at the spiritual condition of England. But some voices speak on for age and age, and uninterruptedly. I. THE VOICE OF THE MATERIAL CREATION. For its scientific or philosophical signification. You must listen to the scientific report of the year. What is its spiritual signification? What is there to be converted into fuel that can feed our faith and enlarge our hope? The material world is the revelation of the Divine intellect and heart. What do we find in this material creation that sends a message to our spiritual nature which may be converted into fuel for our faith? I think it is this: You can always calculate upon God. God has always known His own mind. He is the same yesterday, to-day, and for ever. Think of the value of that in your religious life. The first instinct of your religious life is to have unchanging things. We have said hard things about Nature. We have called her blind and pitiless. There can be not the slightest divergence from her path. Every heart in this creation may break, but the earth will still go on. But there is another side to that. You can calculate always upon God, He will never disappoint you. All of our life would break out into panic if there were any disorganisation of the laws of nature of which we complain sometimes. The farmer knows that the seasons will come round, and the mariner goes out to sea without fear. If you care to meet God this morning, there can be no doubt as to *where* to meet Him. There is a certainty with regard to God and our souls which we cannot have with regard to anything else. Take any promise in His Word. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He has never moved away from that. If you put your life and the lives of your children in God's path every morning, you may be perfectly sure that He will pass that way. The Church oftentime feels that the paralysis is creeping over her and that she can do nothing. You are not content with things as they are. You want a *re-vi-val*, a re-consecration, a re-awakening, a fresh joy in the gospel of Christ, and a fresh equipment for service. We can have it without any uncertainty; we have as a Church only to place ourselves in God's way. We have only to get out of the things He hates, to redouble our energies in the Sunday school, and among the erring. I have seen, when the heavens said there was a great shower coming, the housewife put out every vessel to catch the rain. You must range every faculty you possess at God's disposal. Be ready! God will not disappoint you. If the channels are doubled the rain is sure to come. II. THE VOICES IN YOUR OWN SOULS. These are of two kinds. There are the imperative voices. Then there are the pathetic voices. George Eliot said, "See if the sigh does not discover Him who touched the heart into a sigh." What a chapter it would be if every one in this congregation were this morning to write out one of his sorest needs. We need a living God, we need the grasp of His hand, we need heaven! We want to be forgiven; we want home. We have loved and lost. And oh, the unspeakable blessedness of the voice of our need in prayer. I have cried, "Father, I am sad, I am lonely." And a voice has come into my soul, saying, "Fear not; I am with thee." You may pile the scepticism of the world then, but it takes nothing of this from me. And this is the significance of our need. I have read a very wonderful book, written by a man who sums up the arguments in this way: there is as much to be said for the existence of God as there is to be said against it, and *vice versâ*. If this were so it is enough for me. If the arguments for or against the existence of God were so equally balanced, my necessities and needs would weigh the balance down. (*Morlais Jones.*) *A preacher should study plain language*:—I. LANGUAGE IS DESIGNED AS THE VEHICLE OF THOUGHT. 1. Many languages. 2. All significant. II. LANGUAGE CEASES TO BE THE MEDIUM OF THOUGHT WHEN NOT UNDERSTOOD. There is—1. No instruction. 2. No sympathy of mind.

3. No edification. III. PLAINNESS SHOULD THEREFORE BE STUDIED—1. As the most excellent of gifts. 2. For the benefit of the Church. With much prayer. (*J. Lyth, D.D.*) *The diversity of human language*:—Consider—1. Language as the vehicle of thought. 2. Its extraordinary variety. 3. The cause. 4. Its effect upon the condition of mankind—social and moral. 5. Its gradual alleviation. 6. Its final removal. (*Ibid.*) *Sweetness of voice*:—There is no power of love so hard to get and keep, writes Elihu Burritt, as a kind voice. A kind hand is dead and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing which love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice which shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone which is sharp, and it sticks to him through life, and it stirs up ill-will, and falls like a drop of gall upon the sweet joys of home. Watch the voice day by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light which sings as well as shines.

Vers. 12–14. **As ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church.**—*Edification* consists both in building up from first principles to their practical application, and of fitting each member of the society into the proper places which the growth and rise of the old building require. It is "development," not only in the sense of unfolding new truth, but of unfolding all the resources contained in the existing institution or body. Hence the stress laid on the excellence of "prophesying" as the special gift by which men were led to know themselves (vers. 24, 25), and by which (as through the prophets of the older dispensations) higher and more spiritual views of life were gradually revealed. Hence the repeated injunctions that all the gifts should have their proper honour (chap. xii. 20–30); that those gifts should be most honoured by which not a few, but all, should benefit (vers. 1–23); that all who had the gift of prophecy should have the opportunity of exercising that gift (vers. 29–31); that all might have an equal chance of instruction and comfort for their own special cases (ver. 40). (*Dean Stanley.*) *Doing one's best at the best thing*:—I. IN DOING OUR BEST WE MUST HAVE THE BEST THING TO WORK AT. Industry, concentration, perseverance, &c., should not be wasted on inferior aims. Steel may be sharpened into tools for making tables and chairs, and into weapons of war. 1. Rivalry is condemned by the very illustration. When rivalry comes in at the door, Christianity flies out at the window. There can be no rivalry between the man who shapes the stones and him who makes them into a wall; no rivalry between him who works in stone and him who works in wood. 2. But absence of rivalry is not enough. Co-operation must be added. A house can only be built by several men each working according to his own particular handicraft. He who comprehends that his powers were given him in order to make his contribution to a far larger whole, is the man who will find all things marvellously working together with him. Lubricating influences pour in from everywhere. Friction diminishes. 3. The method of successful co operation pointed out. It is not a Tower of Babel which we work at; but the Church of Christ, an institution which is for the highest good of everybody in the world. What can be more dreadful than that a Christian should use his place in the Christian company for self-aggrandisement? Some of the Christians in Corinth were acting as if a man employed to put up the walls of a building in which he and all the other workmen should afterwards dwell and be fed and clothed at the employer's expense were to take the stones away and try to put up a little private and unsocial house of his own. If we try to use Christ for worldly ends we are bound to fail; if we try rather to use the world for Christ we are bound to succeed. Let the perishing praise the perishing; we work, however obscurely, at a building that will endure when all Babel fabrics are in ruins. II. HAVING THE BEST THING TO WORK AT, WE MUST DO OUR BEST. That Jesus who condemns rivalry, equally condemns indifference to excellence. That is a poor sort of contentment which has not some noble and elevating element mixed up with it. We are bound to be as good as we can be. We must not creep and loiter in the way of holy service. God's building goes on so slowly, and seems as yet so little more than a neighbourhood of fragments, just because the building is crowded up from age to age with loiterers and ornamental people. Their names are down in the list of

workmen, but they do little or nothing. Indeed who is there that does anything like what he ought to do? (*D. Young, B.A.*)

Ver. 15. I will pray with the spirit and . . . with the understanding also.—*Prayer*:—I. THE WORK AND BUSINESS OF PRAYER. 1. Its object. 2. Its several parts. It may be considered as either—(1) Mental or vocal. (2) Private or public. (3) Ordinary or extraordinary. II. THE MANNER IN WHICH THE APOSTLE WAS DESIROUS OF PERFORMING THIS DUTY. 1. With the spirit. 2. With the understanding. Application: 1. It is good for the saints to draw near to God. 2. The believer has the utmost encouragement for this work. (*J. Gill, D.D.*) *Prayer with the understanding*:—There are two classes of men, the men of fire and the men of calculation. The former seem to shake the world's dust off their feet, and to move towards heaven. All the little cares and troubles of this world are forgotten in the brilliancy of the ascent. The latter class are always considering what will be the best thing to do or say so as to make both ends meet in the present system of things. Paul combines both. He brings down the wings of prayer to the level of the common understanding. He refuses to allow that mighty bird of Paradise to soar beyond the limit of common sense. His combination of fire and prudence is the most wonderful thing in literature. There are three senses in which prayer is limited by the understanding. I. NO PRAYER SHOULD EVER BE UTTERED AS AN EXPERIMENTAL TEST OF TRUTH. We have no right to make God a magician. The mills of God grind silently as well as slowly. Even when experimental prayers are offered by good people they are WRONG. What if Elijah's sacrifice had not been consumed by fire? Would that have proved that there was no God? I decline all tests, and am content to await the slow grinding of the mills of God. They will grind out the pure corn, which will prove in the end to be the old corn of the land. II. NO PRAYER SHOULD ASK FOR A VIOLATION OF MORAL LAW, FOR THAT WHICH WOULD HURT ANOTHER. I do not say of physical law, for we do not know what physical law is. I have often thought how it would be if there existed an island of blind men, say if the island of Bute were inhabited by men, women, and children who had never seen. What would be the relation of these people to the mainland? I suspect there would be three classes there—believers, agnostics, and unbelievers. The believer would say, "I heard a bird come in last night, and it must have come from somewhere." The agnostic would say, "But perhaps it belonged to our own shores, and had left us for a while." But whether these blind men believed, or whether they believed not, the shore would stand firm, having this to its seal, the Lord knoweth the hills of Argyllshire. We need not fear physical law; it is moral law we have to do with. When you ask any joy that cannot be shared by another, draw back from the door of prayer. Thou white-winged bird of prayer, I will not let thee fly whithersoever thou wilt. Thou shalt not fly over my brother's ground, not though thy soaring be up to the clouds of God. III. NO PRAYER SHOULD EVER BE UTTERED WITHOUT THE USE OF MEANS. My experience is that God never comes except through a chariot, that is, except through means. The prayer for strength is answered by a kind word from a human friend, or it may be by a dumb agency, by a light from the Pentland Hills or by a wind changing suddenly to mildness. We say we are uplifted by the weather. No, it is God's Spirit that has entered in, and brought the Balm of Gilead and the Bright and Morning Star. God works through sacraments, and through the vicarious sacraments of human souls. Still He works in our Galilees, and our prayers are answered not directly, but through the ministry of the angels. Do you ask me to give you a prayer that will stand all tests in these days of science, one that will never be superannuated though the earth be removed, and though the mountains be carried into the midst of the seas? The Gethsemane prayer of our Lord is such a prayer. Let us make it our own, and the prayer of our spirit shall be the prayer of our understanding also. (*G. Matheson, D.D.*) *How are we to pray aright?*—We have chosen the language of the text as fitted to lead our attention to two distinct objects, both of the greatest importance in reference to prayer, viz., that Divine influence by which it is directed and rendered effectual to its end, and that correspondent exercise of our own faculties necessary to our availing ourselves fully of the assistance thus afforded—"praying with the Spirit, and praying with the understanding also." To perceive the full force of the text, it is essential to glance at its original reference. The apostle is here speaking of those miraculous gifts which were, at that period, bestowed so extensively upon the Church. Those gifts were various, and were all indications of the immediate operation of the hand of God. Some were qualified to impress one order of minds,

some another. Some were for signs to the infidel world around; some for confirmation and improvement to the believers themselves. Amongst this last class one of the most striking and peculiar was the gift of tongues, the wonderful power of speaking, in a moment, languages before unknown. Connected with the gift of tongues was certainly, in many cases, that of immediate inspiration—the knowledge of things either future or otherwise beyond the thought and cognisance of the individual; and it would seem that, when speaking in a foreign tongue thus miraculously imparted, the thoughts of the Christian preacher were much less under his personal and private control than when addressing those around him in his own language. He had surrendered himself, so to speak, to the immediate and exclusive guidance of the inspiring Spirit. A gift of such a nature would be especially liable to abuse. Not only from ostentation, and as it was an evidence of superiority or an accredited testimonial of office, but from other causes also, connected with the imperfection of human nature, there would be much danger of its undue and unprofitable display. In opposition to this great abuse, the apostle, writing to the Corinthians, amongst whom, from various causes, it seems to have been previously prevalent, declares that though he was endowed beyond all others with this miraculous gift, he would "rather speak five words with my understanding, that I might teach others also, than ten thousand in an unknown tongue." The one of these things he calls speaking with the Spirit, the other with the understanding. I need scarcely remark that the age of inspiration is past, and the wonderful gift we have been considering is bestowed no more upon the Church. I. We come, then, TO DESCRIBE THE MEANING AND NECESSITY OF "PRAYING WITH THE SPIRIT"—that is, as we have endeavoured to express it, of cherishing an entire dependence on the grace and sacred operations of this Divine agent in all our addresses at the throne of mercy. The necessity of this dependence is a topic on which we must not enlarge; it is universally known and admitted by all men of piety. All the order and propriety of language and all the appropriateness of the most accurate and solemn petitions will, as they at once perceive, avail nothing without this influence. What is it, then, to pray with the Spirit? We answer, while it is certainly to model our devotions in all things in such a manner as to indicate our humble dependence on a Divine agency, it is especially to have that state of heart and those feelings of piety and ardour and spirituality which such agency must ever be qualified to produce. The great characteristic of the exercise will probably be fervour and earnestness in asking for those things which may most conduce to the increase of our Christian purity and to our performance of all the will of God. We cannot suppose that a man under the immediate hand of the living Spirit of God can be cold and languid in his devotions. He that prays with the Spirit will be filled with a holy fire that cannot but inflame and kindle the highest powers of the soul. Prayer thus offered will often partake of that character so strikingly illustrated in the history of Jacob when he wrestled with the angel until the dawning of the day. When we express before the throne our sorrow for sin or our longing desire for pardon we shall surely, if praying with the Spirit, be humbled in a very signal manner, as into the dust. Our strongest abhorrence will be excited against ourselves for our deep and aggravated guilt. Sin will appear to us exceeding sinful. It will not be with a light or hypocritical feeling that we now confess ourselves to be the chief of sinners. To pray with the Spirit will often be attended with a sacred and elevated pleasure, such as we cannot but ascribe to the experience of the Divine favour and the direct influence of the Saviour's love. The exercise, which we have at other times felt to be a burden, and rejoiced as speedily as possible to lay aside, will now afford us a rich and peculiar delight. It is thus that we realise the apostle's description, "praying in the Holy Ghost," and in such instances there is little difficulty in tracing out the evidences of His operation. That operation, however, may be often present when it is not thus discernible. But the language of our text leads us to inquire again, How must we avail ourselves of this assistance, and what is it for us to be able to say, "I will pray with the Spirit"? That such influence is sometimes mercifully imparted probably none will deny; but then the question may present itself, How must it be obtained? I can imagine that some may say, "I would to God that I could but pray in this manner." The Spirit of God is infinitely free and sovereign in His communications, and independent on all the efforts, not less than the merits, of man. The language of the text speaks of this grace as one we may certainly possess and exercise; and there is nothing precarious in that character wherein that language would lead us to contemplate its communications. "I will pray

with the Spirit." 1. One of the most necessary preparations for enjoying the grace and assistance of the Spirit in prayer is to feel its necessity; to cherish a deep and abiding sense of our own helplessness. Let this need be but devoutly acknowledged and the sense of it habitually felt, and there is no reason to fear that the grace we require will be denied us. 2. Another is, to desire it with sincerity and earnestness proportionate to our conviction of its importance; to address ourselves to the great work of prayer with an anxious wish that we may not worship in vain; to be concerned and solicitous that the duty may be rightly fulfilled and the blessings we implore actually obtained. We too often approach God in this exercise, but without an object. We come to pray, but not to seek sincerely an answer to our prayers. 3. Akin to this is another—the direct solicitation of this blessing, and that in the very commencement of our prayers, a practice which might seem prompted almost by decency itself, in public devotion, but which there is reason to fear is but too little observed in private. 4. In addition to these, we should endeavour to preserve a constant and humble expectation of the grace we need. It is due to the promises and to the faithfulness of God. It will do honour to His love and tenderness. It is an act resulting from the best and highest principles of piety. 5. We must also strive to retain, by every effort in our power, the effect of any Divine operation we have already experienced, and seek in the continuance and progress of our devotions, to fan and cherish the feeblest flame of love, or joy, or hope which may have begun to tremble within the breast, that it may burn with greater strength and brightness. II. To consider what is meant by the apostle in the remaining portion of this passage; and TO SHOW THE NECESSITY AND NATURE OF THAT EXERCISE OF OUR FACULTIES IN PRAYER WHICH MAY BE PROPERLY DENOMINATED "PRAYING WITH THE UNDERSTANDING." Surely we are bound to render to our Maker the service of every faculty with which He has invested us. We are wholly His, and should seek to glorify Him in the consecration of all our being to His praise. It is not enough that the warmest of our affections are called forth if the highest of our capacities be not also filled with the desire and effort to advance His honour. We grant that the most short and momentary glancing of the soul upward to the throne, amidst the scenes of business or the dangers of temptation, is truly and often most successfully to pray; but we must not on this account permit ourselves to confine the acts of devotion to such sudden and casual addresses. There is danger of indulging, moreover, in too great a latitude of expression and feeling when we fail to attend to this most momentous subject. There is another evil resulting from this neglect. It is frequently imagined that when we have been unconscious in our prayers of an immediate agency of the Spirit upon our hearts, even though we have gone with the utmost seriousness and sincerity to the performance of this duty, we have failed in our design, and that it was not genuine prayer, whereas it may be that in these cases we have still cherished the most deep and sacred concern to approve ourselves to God. The influences of the understanding rightly exercised in reference to this great duty will be especially exhibited in four distinct respects. It will tend to give to our prayers the character of solemnity, appropriateness, comprehensiveness, and order. 1. It cannot fail to imbue them with solemnity. We should reflect on the grandeur of the Divine attributes and the unsearchable glories of the Divine essence, on the meanness and misery of man, on the wondrous scheme of reconciliation, till the sense of our own littleness will occupy every feeling of the soul, and we shall fall down with lowliest reverence before the majesty of our Creator. 2. With equal certainty it will next issue in the appropriateness of our petitions to our circumstances, to the present demand either of our external situation or our religious character. We shall be led to ask ourselves, What do I truly need? What are the difficulties I have now chiefly to apprehend? or the duties I am called especially to perform? Against what temptations am I warned to beware? or whence may they be expected principally to arise? And then our prayers will assume the aspect of our condition. We shall not waste our devotions on the general and customary topics that would equally accord with all varieties of experience, or rather have no special adaptation to any. Each day will furnish some of these varieties, and we shall be every day increasing in a facility and freedom which will add continually new interest and profit to the engagements of devotion. 3. Its next effect will be to give to these engagements a comprehensiveness as to the subjects we shall see it necessary to embrace which the most fervent piety would fail to present, without the correspondent efforts of reflection and serious thought. We shall not merely pray for ourselves, but for all with whom

we are in any way connected. 4. Finally, this exercise of the understanding in respect to prayer will ensure to our devotions the important principle of order. Instead of a hurried incongruous effusion of petitions or praises, lamentations or expressions of humility and penitence, we shall, even in sacred retirement, and much more in the family, the social meeting, or the great congregation, perceive the necessity of method and of the just and decorous arrangement of the several parts of this great and solemn duty. (*R. S. McAll.*) *Public prayer should be in a known tongue*:—1. Public prayer must be understood here (ver. 16). 2. Praying in the Spirit must mean using the gift of prayer which the Spirit bestows. To pray in the Holy Ghost implies the having our infirmities helped by the Spirit of God; our graces quickened, our affections and desires raised into strength and fervency. 3. Understanding must not be referred to the understanding of the apostle, but to the understanding of others (ver. 19). Upon the words thus opened I build this thesis, That public prayer is not to be made in an unknown tongue, but in such a language as is understood by the common people. I. THE JUDGMENT OF ROME IN THE MATTER. 1. In their general practice. Their Mass-book is in Latin; their Divine service is performed in a dead language. 2. The council of Trent determines (Canon ix), "Whosoever shall say that the Mass ought to be celebrated only in a vulgar language, let him be accursed." II. PUBLIC PRAYER OUGHT NOT TO BE MADE IN A LANGUAGE UNKNOWN TO THE PEOPLE. 1. When prayer is made in an unknown tongue, the name of God is taken in vain (Matt. xv. 8, 9). 2. Prayer in an unknown tongue is ignorant worship (John iv. 22; Mark x. 38). And what is ignorant worship, if this be not—to make unknown prayers to an unknown God? 3. How can such prayers as are made in an unknown tongue be made in faith? And yet faith is a necessary ingredient in prayer (James i. 7). 4. The design of prayer is not to work any change in God, with whom there is not the least "variableness, neither shadow of turning"; but a change in us; that by prayer we may be the better disposed for the reception of what we ask. But how can prayer which is not understood be here available? 5. Though to speak in an unknown tongue was in the first age a miraculous gift, and served much for the confirmation of the Christian faith; yet unless there were an interpreter, the use of an unknown tongue was not permitted in the public worship of God (ver. 28). 6. The use of an unknown tongue in the Lord's service is expressly denied to be unto edification (ver. 26). 7. The apostle, having delivered this doctrine, That prayer and praise should be in a known tongue, adds that he taught the same "in all the Churches of the saints" (ver. 33; see also ver. 37). III. ANTIQUITY IS UTTERLY AGAINST ROME IN THIS MATTER. And because the council of Trent hath anathematised all that are against Latin prayers, I will suppose another council, and Paul himself to be the president of it. The question to be debated is, "Whether prayer is to be made in a known or in an unknown tongue." Let the fathers speak in order. Justin Martyr tells us: "On the day commonly called Sunday, assemblies are made of citizens and countrymen, and the writings of the apostles and prophets are read. The reader giving over, the minister makes an exhortation to the people, persuading to the imitation and practice of those good things that are propounded. After this we rise all, and pour out prayers: and bread and wine are brought forth. And the minister, to the uttermost of his ability, does send forth prayers and praises unto God; and the people give their consent, saying, 'Amen.'" Behold the Scriptures read even to citizens, nay, to country-people, and prayers made which they did understand, and say Amen to. Origen may speak next: "The Christians in their prayers use not the very words" (he means the words of the original) "of the Scriptures: but they that are Greeks do use the Greek tongue; and those that are Romans, the Roman tongue. And so every one according to his dialect does pray unto God, and praise Him according to his ability: and He that is the Lord of every language does hear the prayers which are put up to Him in every language." Cyprian speaks thus: "To pray otherwise than Christ has taught is not only ignorance but a great fault; for He has expressly said, 'Ye reject the command of God, that ye may establish your own tradition.'" Now where has Christ taught the use of an unknown tongue in prayer? Ambrose may be heard in the next place: "If ye come together to edify the Church, those things ought to be spoken that the hearers may understand: for what does he profit the people who speaks in an unknown tongue to them?" And afterwards the same father adds: "There were some, of the Hebrews especially, that used the Syriac and the Hebrew tongue in their services; but these aimed at their own glory and commendation, not at the people's benefit." Let us

hear Augustine: "We ought to understand what we pray for, that we may, not like birds, but like men, sing unto God. For blackbirds and parrots and crows and pies, and such kind of fowls, are taught to sound forth what they understand not; but to sing with understanding is granted, not to a bird, but to a man, through the good pleasure of God." Jerome speaks after this manner: "In the Churches of the city of Rome, the voice of the people was like heavenly thunder, when they answered aloud 'Amen' at the end of the prayers which they put up unto God. The people understood, and gave their consent unto, the prayers which were used in those days; but the present Church of Rome, alas! how much is it altered from what it once was!" Great Basil exclaims, "Let thy tongue sing, and let thy mind search the meaning of what is spoken; that thou mayest sing with the spirit, and sing with the understanding also." Chrysostom says; "Take notice how the apostle does always seek the Church's edification. By 'the unlearned man,' Paul means the layman, and shows how this unlearned person does sustain a very great loss when prayers are made in such a language as [that] he, through want of understanding, is not able to say Amen to them." I shall add unto these passages of the fathers a Constitution of the emperor Justinian (123): "We command that all bishops and presbyters do celebrate the holy oblation, and prayers used in holy baptism, not speaking low, but with a clear voice which may be heard by the people, that thereby the minds of the people may be stirred up with greater devotion in uttering the praises of the Lord God." And for this is cited ver. 16. But now let us hear the Romish doctors themselves. Cardinal Cajetan has these words: "From this doctrine of the Apostle Paul it follows, that it is better for the edification of the Church, that the public prayers which the people hear should be made in that language which both the priests and people understand, than that they should be made in Latin." Nicolaus de Lyra says: "If the people understand the prayer or thanksgiving which is performed by the priest, their minds will be brought the better and nearer unto God, and with greater devoutness they will answer 'Amen.'" "The angelical doctor," Thomas Aquinas, says: "He gains most who prays and understands the words which he speaks; for he is edified both as to his understanding and also as to his affections." Again: "It is best that the tongue which blesses should interpret; for good words should be spoken to the edification of faith." But now at last let us be determined by the Apostle Paul (vers. 18, 19). IV. ANSWER THE POPISH ARGUMENTS TO DEFEND THEIR CAUSE. 1. Bellarmine says that "prayer in an unknown tongue is not condemned, but prayer in a known tongue only preferred. Answer—(1) Suppose this: why does the Church of Rome pray after the worse, and not after the better, manner of the two? (2) But it is condemned by the apostle as not being for edification. 2. The same writer says that "of old the use of prayer was, that the people might be instructed and edified: but now the end of prayer is the yielding to God that worship which is due to Him." Answer—(1) The apostles were as careful that God might have His worship as the Papists; nay, a great deal more careful. (2) Disjoin not God's worship and the people's edification: and the more the mind understands and the heart of the worshipper is affected, God is the more honoured and the better pleased. 3. Again, "Prayer is not made to the people, but unto God; and He understands all tongues alike. If a courtier should petition for a countryman in Latin to a king, the countryman might be benefited by the Latin petition of the courtier, though he should not understand a word of it. Answer—(1) It might have been said, that God understands all tongues alike in the apostles' days as well as now. (2) The use of prayer is not to inform God; for He knows what things we have need of before we ask (Matt. vi. 8); but to make ourselves more sensible of our needs, and consequently more meet to be supplied. But how can this be, if prayer be locked up in an unknown dialect? (3) The God of heaven is not like the kings on earth, who will hear petitions made by favourites for persons that make no address themselves; but He requires that every particular person should ask if he will receive, and understand what he prays for. Again, if a king should forbid petitions in a strange language, a Latin petition would not be acceptable. But God has forbid the use of an unknown tongue. Therefore we may conclude that the Popish Latin prayers are to very little purpose. V. THE TENDENCY OF THIS PAPAL DOCTRINE. 1. It gratifies the lazy disposition of men, who naturally like a liberty to rest *in opere operato*, "in the work done." 2. It is a notable device to keep the people ignorant, and to make them more dependent upon the priesthood. 3. Many prayers may well be made in Latin merely through shame. Application: 1. Bless the Lord that the day-spring from on high

hath visited this land of your nativity, and that Popish darkness is so much dispelled. 2. It highly concerns you to fear, and to pray against, the return of Popish blindness. 3. Let the blind zeal of the Papists make you more frequent in your accesses to the throne of grace. 4. Take heed of distraction in prayer, and not minding what you ask, or what you are doing, when at the mercy-seat. 5. Content not yourselves with bare understanding the words of prayer; but know the Lord (whom) you pray to. 6. Let understanding and faith in this duty of prayer be joined together. (*N. Vincent, A.M.*) **I will sing with the spirit, and . . . with the understanding also.**—*Singing with the understanding:*—We are commanded to sing with the understanding; and yet if we did, four hundred and ninety-five out of five hundred pieces of music that are published for singing would have to go to the dirt. I will defy anybody to sing with the understanding the music that is trashily printed and trashily performed, whether it be inarticulate on stringed instruments or whether it be vocalised to words. Music has a relation not simply to sensuous pleasure, which is the lowest kind of pleasure, but to imaginative pleasure, and to pleasure of the understanding as well, which it rises up round about as the atmosphere rises round about the pine-trees and the oak-trees on the mountain side, washing them clean, and making them stand out in majesty and beauty. Music cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself. (*H. W. Beecher.*) *How to sing well:*—A girl once asked her teacher how she might become as good at music as her rival. "Cultivate your heart," was the teacher's excellent reply. The Bible says: "Sing with the spirit, and with the understanding also." A hearty love of sacred song adds much to our own and other's joys. The sick and dying are often soothed with singing when they could not bear speaking or reading. Our music may gain the blessing of those ready to perish.

Vers. 16–19. **Else when thou shalt bless with the spirit how shall . . . the unlearned say Amen.**—*Public prayer* should be—I. EARNEST—with the spirit. II. INTELLIGENT—so that all can understand. III. UNITED—all should say Amen. (*J. Lyth, D.D.*) *Responses in prayer:*—1. Are not only permissible but proper. 2. Should be said, not shouted. 3. Should be simple, appropriate, intelligent, and heartfelt. (*Ibid.*) *Public devotion:*—In this we must keep in view—1. The glory of God. 2. The edification of others. 3. Our own responsibility. (*Ibid.*) *Directions for profitably joining in public prayer:*—I. PUBLIC PRAYER MUST BE DILIGENTLY ATTENDED TO. II. IT MUST BE SERIOUSLY AND HEARTILY CONCURRED IN. 1. Saying amen, or joining in public prayer, includes our assent to the truths declared and acknowledged; and this with all suitable affections of mind. The Hebrew word "amen" signifies truth; and so expresseth an acknowledgment that what he had said was true. Thus Christ styleth Himself "the Amen, the faithful and true witness," and the promises of God are said to be "yea and amen"; all true, and certainly to be accomplished. Now this is applicable to the several parts of prayer which are not properly petitions; and you will best understand my meaning by a few illustrations. Suppose a minister to be adoring the perfections of God, acknowledging that He is the greatest and the best of beings, that He is perfectly good, long-suffering, merciful, and gracious, to this you are to say amen, that is, your hearts are to acknowledge with the highest veneration that it is true. Doth the minister acknowledge and celebrate the wonderful works of God, His creation and government of the world, and that glory is due to Him for these? You are to join in such acknowledgments; to confess and adore Him as the Creator, Governor, and Father of the universe. Again, is a minister expressing a thankful sense of God's favour and mercy to those whose devotion he leads? Is he praising God for our creation, preservation; for health, and peace, and comfort; for our temporal or spiritual blessings? You are to add amen to this. 2. Saying amen, or joining in prayer, includes our hearty consent to the several desires and requests which are expressed before God. Amen signifies, So be it! let it be so! this is what I earnestly desire. Doth the minister pray that God would be merciful to us and forgive us? You are to say amen; that is, "God be merciful to me, a sinner." 3. Through the whole of every public and social prayer we are to consider it as our own prayer. Reflections: 1. This condemns the practice of the Church of Rome in appointing that their public prayers should be in Latin, a language unknown to almost every one that attends upon them. It is impossible that the unlearned should join in such prayers and say amen to them with any devout concurrence. 2. How few are there in our assemblies that properly join in prayer?

As Protestants, we have prayers in our native language. What careless airs, what lazy postures are seen in many! How few are there who show the proper marks of seriousness and reverence! and may we not fear that some of those few do not heartily join? Are they not like the statues, or images on monuments, in our ancient churches—in a praying posture indeed, with eyes and hands lifted up to heaven, but with hearts hard as stone, cold as marble? 3. How much do we need the assistance of the Holy Spirit, that our devotion may be pleasing to God and comfortable and edifying to ourselves! (*J. Orton.*) **I thank God I speak with tongues more than ye all: Yet in the Church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue.**—*Five words better than ten thousand:*—1. When more intelligible. 2. When wisely spoken. 3. When calculated to benefit others. 4. When uttered in the spirit of love. (*Ibid.*) *Gifts and learning:*—I. ARE MATTERS OF THANKFULNESS TO GOD. II. SHOULD BE WISELY USED—not for display, but edification. III. SHOULD BE SUBSERVIENT TO LOVE. (*Ibid.*) *Intelligent piety:*—I. SEEKS—not to astonish, but teach. II. ACCOMPLISHES ITS OBJECT—not by learned disquisitions, but by making truth easy by means of a few and plain words. III. FINDS GREATER SATISFACTION—in the profit of others, than in self display. (*Ibid.*)

Ver. 20. **Brethren, be not children in understanding.**—*The wisdom of childhood:*—I. WE SHOULD POSSESS CHILDLIKE SIMPLICITY OF CHARACTER. To preserve the freshness of childhood in the moral world is the object of the gospel. II. WITH THIS WE ARE TO UNITE MANLINESS OF UNDERSTANDING. Our childlikeness is to be confined to the moral nature; beyond that, in the reign of the intellect, will and activities, we are commanded as Christians to be men. (*Christian Age.*) *The manliness of the gospel:*—1. "Did it ever strike you that St. Paul was mad?" was a question asked once, not by a scoffer, but by a man of powerful intellect, who felt that the question between Christianity and unbelief turned upon the case of Paul. For if the charge of Festus could be substantiated, one of the most powerful chapters of Christian evidence would be cancelled. 2. But we commend to the honest inquirer the study of this one chapter. St. Paul is correcting an exaggerated idea of the value of a particular gift. In all times human nature has been inclined to put display above profiting; and it required a sound and well-balanced judgment to keep gift in its place. And who can doubt that the true estimate was that taken here by St. Paul? (see chaps. xii. 31, xiv. 1). It required a very sound and a very sober judgment to subordinate the gift of tongues to the far less brilliant gift of "prophesying" in which only edification was aimed at. The maxims interspersed among the exhortations of this chapter are eminently illustrative of the plain and practical character of the man whom it is necessary for infidelity to represent as an enthusiast, or to hint into a madman (vers. 14, 15, 19, 26, 32, 33, 40). 3. The subject thus introduced is larger and wider than the mere question of the sanity of St. Paul. The charge, "In understanding be men," warns us very seriously of a danger, peculiarly pressing in these times, that, namely, of divorcing religion from manliness. If this is the gospel voice, then one offence, at least, is rolled out of the way. St. Paul says that there may be a childishness in the use of Divine gifts. He boldly declares even spiritual influences to be subordinate to considerations of propriety, of expediency, of common sense. No man is to say, I am no longer a free agent; the hand of God is upon me. This is to bring God's own gift into dishonour. It is just because it fits into His other gifts, because, while it elevates, it also sobers, that I see it to be an evidence of His interposition. 4. Now if miracle itself is not to be so treated as to make it childish, what shall we say of the excuses made in our day for the utter repudiation of every such criterion in reference to matters which can certainly plead no inspired authority? There are two higher classes of subjects upon the treatment of which St. Paul throws a guiding and comforting light in the weighty maxim before us. I. REVELATION of course must be above reason. What intellect could discover, God would not reveal. If therefore on any topic revelation exists, that is proof sufficient that on that topic reason was silent. 1. When once the Divine origin of a revelation is attested by evidences of its being worthy of its Divine author, then it speaks, on each point which it touches, with authority. 2. But the office of the understanding in the first weighing of evidences, does not end here. The trying and testing of professed books of Scripture by the early Church was felt to be a heavy responsibility of the reason. Nor was the one settlement absolutely final. Particular clauses are found, on more modern and searching scrutinies, to be no part of the original text. And it is true

reverence, as well as true wisdom, to exercise, upon all such matters, a large-minded and a manly judgment. God will guard His word written, and the God of truth is never honoured by a disingenuous treatment of the truth itself. 3. But there remains the weightiest matter of all, which is the interpretation of doctrine by the comparison of Scripture with Scripture. And here the mind must be employed if edification is to come to the student. Yet there are men who seem almost to think the contradiction of reason a sign of truth, and the mortification of the intellect a Christian duty. II. PRACTICAL DUTY. Sin makes great havoc of human happiness; but next to it stands folly. 1. Could you but know, *e.g.*, the utter foolishness of many parents and teachers on the great subject of education you would not wonder at the results, whether in the wilfulness of the youth or the misery of the manhood. Or again, would we but look back upon our own life's history, and mark the giddy thoughtlessness or the perverse infatuation which has characterised it, we could not but become conscious of the force of St. Paul's caution. 2. But how large is the action of this unintelligent childishness inside the Church, in the counsels and examples of Christian men! The whole theory of monasticism, the whole system of "direction," whether Romanist or Anglican, all that subjects my conscience to another man's rule, all that encourages a grovelling spirit in the worship and service of God in place of that honest, free, courageous bearing which finds the love of God life, and His service perfect freedom, is a contravention of Paul's rule. 3. How childish are half the biographies, diaries, devotions, of Christian saints! How little calculated to draw after them into God's service the strong inquiring intellect, the warm wholesome heart, the young enterprising life! Conclusion: Each one of us is in some real measure responsible for the look and tone of Christianity to our age. It is ours to make it great or to make it little, noble or contemptible. (*Dean Vaughan.*) *Men in understanding*:—In ver. 19 the word "understanding" stands for the intellectual faculty itself; here it refers to its state of development, to the mature condition of mind, heart, and general character. The word "children," which occurs twice in the text, first stands for boys, then for babes. The word "malice" may also be taken more generally as designating all evil dispositions and affections. Lastly, the word "men" signifies "perfect," and refers to maturity of age, fulness of mental development, fitness for the manly discharge of the duties of life. Thus looked at the text would seem to say, "Don't feel and act like a set of ignorant, conceited boys—with respect to all that is bad, indeed, be the veriest babes; but as to all that is good, be like those who, having gone through a long course of discipline, are at once ripe in years, and perfectly equipped as to knowledge and accomplishments, thorough "men." I. IN THE TEXT THEN WE HAVE THE INFANT, THE BOY, AND THE MAN, AND SOMETHING BELONGING TO EACH USED FOR MORAL AND RELIGIOUS ENDS. A human being comes into the world as a combination of capabilities—so much raw material. By taking "malice" and "understanding" as representative terms we have the two great departments of human nature—the intellectual and the emotional. 1. A little infant, then, has wrapped up within it the capacities of the intellect and the forces of the passions. Without referring to the undeveloped state of an infant's understanding, the apostle fixes attention on the undeveloped condition of the passions—the one idea that he wanted, and which, therefore, he exclusively refers to. Looking at a little sweet babe the apostle seems to says, "Whatever capacity there may be here for what is bad, it is not manifested yet. How free from all that deforms society and degrades men! True, all the men in the world were once babes; would to God that, in one sense, they were babes again! But Christians, by the expulsion of corruption through the influences of the regenerating Spirit, ought "in malice to be children." 2. Next we have the picture of a number of youths, who have advanced beyond childhood, but who have not yet acquired the knowledge, dispositions, and habits belonging to riper years. They are necessarily inexperienced; they think a great deal of any small acquirement or advantage by which they are distinguished; there are often among them envyings and animosities; they like pleasure and excitement; they can hardly understand what is meant by self-sacrifice, and know little of the greatness and beautifulness of duty as duty. However promising they may be they cannot but be defective in those things which belong to disciplined virtue and manly worth. In infants the reason and the feelings are alike undeveloped; in youth both have unfolded to a certain extent, and the apostle directs attention to the want of proportion between the development of the understanding and that of the passions. The understanding needs to be opened and cultivated—the passions grow of themselves. If the intellect be let alone, it will not expand; if the feelings

be let alone, they will expand the more. The one requires to be encouraged and stimulated; the others to be repressed and restrained. The consequence is, that in early life the inferior parts are strong and active, as by the force of an internal impulse. Hence we have the phenomena that so often distinguish immaturity of character, folly, vanity, selfishness, ignorance, the want of all those things which make up that moral "understanding" in which the apostle wished the Corinthians to be men, but which is seldom found to be the characteristic of boys. 3. The image of full-grown men, mature in character as well as in years. The apostle supposes a number of human beings to have passed through a thorough course of culture and discipline, and to have acquired an intellectual equipment, and attained a moral fitness for what they are to be and to do in life. II. THE APPROPRIATENESS OF THIS MODE OF ILLUSTRATION TO THE CONDITION OF THE CORINTHIAN CHURCH. 1. The Corinthians were ambitious of personal distinction; they each wished to have the highest gifts conferred upon them; and those who were entrusted with any, especially with the power of unknown, or eloquent speech, were utterly regardless of order and propriety in their use and exhibition. The Christian Church became a theatre of display; and the Christian life, instead of being something serious and earnest, put on the appearance of a boisterous holiday, and was as little dignified as a plaything or a song. But, worse than this, with the immaturity, vanity, and folly of boys, there mingled at Corinth the passions of men. They could not all be first; some must listen if others speak; where some lead, others must follow. But this is difficult where all are ambitious; and hence the society was torn by dissensions, developed bad feelings, was combined with a narrow and childish intellect and heart. 2. It is to this state of things that the admonition in the text refers. The apostle endeavours to instruct them by laying down important general principles, and to reprove them by severe and appropriate censure; aiming thus at once to open their understandings, and to subdue their passions. "Be not mere boys, without deep and comprehensive views of duty. In malice, indeed, I wish you were even like babes, but in wisdom and knowledge, in mastery of yourselves, and in calm devotedness to the great business of the Christian life, I wish you to be men." III. THE ADVANTAGES WHICH ATTEND THE POSSESSION OF A CHARACTER LIKE THIS. 1. It is favourable to stability both of opinion and conduct. One who is really a spiritual man, may be depended on. His intelligence is large; his views are matured; his principles are established; his habits are fixed; he is not likely to become marked by the levity and inconstancy which are often seen in the ignorant and immature, the young and the superficial (see Eph. iv. 8–15). 2. It capacitates for entering into the profounder truths and for enjoying the higher forms of instruction. In some parts of the Church there is the constant reiteration of just the three or four truths which make up what we call the gospel. The people are thus always kept at the alphabet, or in the spelling-book, or in the shortest and easiest reading lessons, and are never introduced to the high arguments which lie beyond. Now without the culture of their own minds, the full development of their spiritual faculties, a congregation will listen to the higher forms of Christian teaching, not only without benefit, but with weariness and wonder. That it is not right for people to continue in this state, you learn from Heb. v., vi., and 1 Cor. iii. 1, 2, *i.e.*, let me have hearers who "in understanding are men," and instead of their being fatigued by the demand upon them, or offended by the form in which I convey my thoughts, they shall feel refreshed and strengthened by the exercise, and find themselves wiser, better, and happier men. 3. It will correct religious taste, and elevate and improve the general character. The Corinthians preferred the showy to the substantial. Their character was flashy, superficial. The apostle wished them to be "men in understanding," that all this might be thoroughly corrected. And so it will be still if we, too, rise into the character that has been set before us. Christian men, who in some degree answer to this, are superior to dependence on flash and rhetoric, or any of the many and mean arts by which Christian teaching is often disfigured. Having got rid of the craving for distinction, learnt the more excellent way of being great, the extinction of selfishness, and the service of love, they will be free from those evil tempers in which small and contracted souls indulge. They will delight in the cultivation of all that is noble and dignified in the Christian character, and be distinguished and known alike for the strength and the beauties of holiness. 4. Those who are "men in understanding" will best know how to receive the kingdom of heaven like little children. But does not the New Testament demand the understanding of a child in order to the simple reception of the faith? No; it is not the childish, unde-

veloped understanding that is required, but the feeling in the child that is the effect of this—a readiness to rely on authority, and to receive the testimony of those whom it looks up to, without questioning. But this spirit is not, in a man, the consequence of ignorance, but the fruit of knowledge. Those who know nothing, and those who know a little, are often the most conceited. It requires the cultivated understanding of the man to know when he has arrived at an ultimate fact—where it is necessary to pause or stop in curious inquiries, and when it is proper to welcome the positive utterances of authority, and to rely upon them like a little child. The most mature Christian will live in the exercise of the most simple faith. He who knows most of God will know most of himself; he will, therefore, believe when others doubt, and will distrust when others presume. (*T. Binney.*) *Christian manliness*:—1. The scholar alludes here to the teaching of his Master, and defines it (Matt. xviii. 3, xi. 25). It was notably the manner of the Great Teacher to fling out thoughts in a round unguarded axiom which He trusted the good sense of His sympathetic disciples to define and limit. His very doing so is of itself conclusive proof that He meant His pupils to be no children, but men, in understanding. He might have addressed us as Moses addressed the Israelites, and given us details instead of principles, and an example in the room of an axiom. It pleased Him, on the contrary, to inaugurate an adult dispensation. 2. The Church, however, has not entered into this purpose of its Founder. Others besides the Galatians desire to turn back again to be in bondage to "beggarly elements." But if men will be childish in their religion, they shall not shelter themselves under Christ's injunctions if St. Paul can hinder it. To be children in malice towards one another, and in humility towards God, is that state to which alone the Father reveals His grace. But to be children in understanding; to be credulous without reflection, obedient without intelligence;—this could not appear to the noblest intellect of his age worthy of that gospel which reveals the wisdom of God, and educates man into perfect manhood, into the stature of the fulness of Jesus Christ. 3. The right use of the understanding in regard to Christianity is, of course, determined by the special nature of the Christian faith. Christianity rests upon facts which are wholly supernatural. It reveals mysteries of which reason can say nothing, either to confirm or to dispute. At the same time, a Divine system which is to recover man must be fitted to men. It cannot override one part of man, his reason, in reaching another, his spirit. Consider the manly use of the understanding—I. IN REFERENCE TO DIVINE TRUTH. The revelation of God in His Son's gospel asks of our understanding—1. To estimate its credentials with a candid mind and a pure heart. (1) Suppose that I have been educated within the bosom of Christ's Church, and have thus, by the happy experience of a religious life, put the faith of Jesus to frequent proof. In that case I only use my understanding, as a man should, if I decline to reopen without cause the question of Christian evidences. A man may know whom he has trusted, and be no fool. (2) Others, however, have had an educational belief in Christianity, which personal experience never verified. Before the understanding of such men the gospel pleads. It asks no more than a full hearing and an honest verdict. Their duty is to be, in malice, indeed, children, but in understanding, men; asking fair proof, and taking no less; grappling with a robust, not finical, intellect the question of questions. There is a reason which can be given for the faith that is in us. 2. The intelligent interpretation of its records. A child's open heart may drink in so much of God's light from a text or two as will quicken it into holy life; but God means grown Christians to be at pains, by manly research and the use of reason, to ascertain the sense of His book. It is childish to dip into its pages with a pin, as if it were a book of fate; it is hardly less childish to cite texts at random, out of their connection, without asking when they were written, or with what design. 3. To grasp its truths as a whole. There is no intellectual manliness in shunning all dogmatic statements of theological truth, as if, in the haze of revelation, nothing could confidently be made out. It is true that few propositions in theology have escaped contradiction, and that at particular periods a rage for defining and systematising has been carried too far. But when all this has been conceded, the fact remains that the Church, from the second century to the nineteenth, has exercised its understanding on the materials of revelation with such substantial harmony that all its main doctrines have survived and commanded the assent of the most opposite schools. But were theology a chaos of conflicting opinions, still it would be manly to grapple with the teaching of Scripture, and endeavour to digest it into a system. Shall the facts of nature be classified and not the results of revelation? 4. An

attitude towards all truth of fearless and open-minded candour, so long as it is unproved; so soon as it is proved true, one of rejoicing welcome. The crude and hasty theories of the day, whose value is chiefly to stimulate and guide further research, will make no man uneasy who has studied the history of past discovery. The shadows which coming truths cast before them are often mis-shapen, after the manner of shadows, and they startle the timorous; but the truth itself is always reassuring, a cheerful thing to healthy souls. No man ought to be so eager in the search for truth as the friend of Christ, nor can any man afford to meet it with a manlier greeting. II. IN REFERENCE TO HUMAN PRACTICE. 1. It was in connection with a practical question—the profitable conduct of congregational worship—that St. Paul gave this injunction. When people are possessed by a very high ideal of duty, or ruled by their faith in what is Divine, they come easily in danger of despising common sense. Once let men imagine that God can possibly be pleased with a thing which offends reason, and there is nothing too irrational for them to do in His service. Or, let them only suppose that He cares for external form, apart from the inner spirit of an act, and the door is opened at once to childish trifling in worship and a painful casuistry in morals. 2. Two principles rationally applied will solve many knots of casuistry. (1) That we are no longer children, who please our Father by an unintelligent observance of mere external rules, but men, whose service, to be worth anything, must proceed from intelligent sympathy with His mind. To do, or abstain from doing, this, that, or the other petty act, because you are told you ought to, without knowing why, is to be a child. Be men. (2) The subordination of the morally small to the morally great. All right things are not equally important. Seek therefore to make sure of "the weightier matters of the law." For if our eye is set on the doing of these, the "mint, anise, and cummin," which are apt to give us so much trouble, will not be left undone. Conclusion: The understanding holds the function in Christian life of a regulator, nowise that of a moving power. A Christian who is only one intellectually is simply no Christian at all; for, till the heart is converted and become that of a little child, the man cannot see, cannot, by force of intellect, discern, the kingdom of heaven. Let us seek to retain the heart of childhood, but let us guide it by the understanding of a man. (*J. Oswald Dykes, D.D.*) *Christianity and manhood:*— I. THE DISTINCTION BETWEEN CHILDISHNESS AND CHILDLIKENESS. "Be not children in mind: howbeit in malice be ye babes." 1. These two ideas are frequently confounded, especially by young Christians. At first awaking to the Divine life wonder largely takes the place of understanding, and feeling that of thought. Being simple in motives is easily mistaken for being simple in ideas and rudimentary in knowledge. In the newly converted the two simplicities are engagingly combined, and they may thus appear to be essentially connected. But this is not the case. The experience which does not strengthen and enrich itself by sanctified thinking and meditation will soon become unreal, unwholesome, and unsafe. 2. The childhood which is the ideal of Christian character is a moral and not an intellectual childhood. We are to "put away childish things" according to the general law of a healthy intellectual growth. "Leaving the first principles" we are to "go on unto perfection." II. THE SUMMONS TO PERFECT OUR NATURE. This applies to every faculty we possess, in its relative and normally harmonious development. 1. "Muscular Christianity" has still its gospel to preach. The body has claims which are too much ignored. Flabbiness and effeminacy are not proofs of holiness. The qualities and accomplishments, too, by which men are enabled to fulfil their *rôle* as business men, members of society, citizens, &c., are well within the "calling" of the Christian, and demand his attention. They may be a "sign" to many who would fail to appreciate more esoteric doctrines or practices. 2. And so of knowledge, this most characteristic and ennobling faculty of man. Science, art, philosophy, and literature have all their place in providing us with a true understanding of life, and perfecting the mind for higher things. The true goal of all these studies is "Divine knowledge" or "wisdom," but they lead only to the threshold. Christ calls us to a higher school, and even identifies the knowledge of God and Himself with "eternal life." Conclusion: The following considerations may help to prove that Christianity, so far from stunting or stereotyping the thought of man, has a real need for its exercise, and makes the greatest demands upon it. 1. Christianity introduces its subjects to a great, suggestive, and stimulating experience. 2. It reveals the profoundest principles of life, and trains us in their application. 3. It demands the wisest and most skilful service. 4. It declares it as its purpose to perfect man's nature and character. 5. It proclaims every

faculty sacred, and of the nature of a Divine stewardship. (*St. John A. Frere.*) *The right use of the understanding in matters of religion:*—It may be of use to premise an observation or two, the truth of which must be presupposed in all directions given to men about the exercise of their understandings in religion. 1. Religion is in itself an intelligible and rational thing, of which a clear and consistent account may be conveyed to the mind, and which may be shown to have a foundation in reason and argument, and not in the ignorance and folly of mankind. 2. Religion is a thing not only barely intelligible and rational, but apparently and obviously so, which may be easily understood and comprehended by mankind. Thus it must be, if religion be indeed the subject of the inquiry and discussion of all men; because it is certain that the faculties of the greatest part of men will never allow them to penetrate into things that are any way abstruse or difficult. Besides, we must conclude from the goodness of God that He would never make anything upon which the happiness of man depends, as it plainly does upon religion, either impossible or hard to be known or comprehended by them. I. I shall now proceed to consider WHAT THIS EXERCISE OF THE UNDERSTANDING WHICH IS REQUIRED FROM US WITH RESPECT TO RELIGION IMPLIES. 1. It implies fairness and candour and care and diligence in our religious inquiries and disquisitions; that we keep our intellectual eye pure and unprejudiced, and withal lively and vigorous, in which state alone it is capable of discerning and tracing out the truths of religion. 2. Another thing implied in the exercise of our understandings with respect to religion is our acquiescing in the principles of it upon sufficient evidence being laid before us of their truth. As credulity, or an implicit belief, is altogether unbecoming, so likewise is a sceptical humour, which puts us upon evading evidence, which makes us doubt where there is no occasion to hesitate, where there is light enough to guide us, and to determine our judgment, according to the established rules of reasoning, and of giving our assent. 3. There is one thing more implied in the due exercise and cultivation of our understandings with respect to religion, which is our improving and increasing our knowledge of it in proportion to our abilities. If men would but faithfully endeavour to become acquainted with the entire system of religion, many of them, at least, would in a little time find that they were able to penetrate much farther into it than, before their making the experiment, they were apt to think they could do. The case of our mental and bodily powers is in general the same: both are greatly strengthened by use, whereas without it they run to rust, and contract a weakness and ineptitude for effecting things of which, through practice and custom, they would have been very capable. II. I shall show FOR WHAT REASONS WE SHOULD THUS EXERCISE AND EMPLOY OUR UNDERSTANDINGS ABOUT RELIGION. 1. Both our dignity and happiness depend upon our doing so. (1) What a shining figure does that man make who, by means of a well-tutored and refined understanding and a large stock of true knowledge, can speak pertinently upon any important subject that occurs in conversation and instruct others in the useful or entertaining sciences or arts of life! (2) And as our dignity depends so much upon our exercising our understandings in the subjects of religion, so likewise does our happiness. For as we are formed with a love of truth and a desire of knowledge, so every discovery of truth is attended with a most sensible delight. And the more important and certain the truth which is discovered is, the greater is the pleasure which results from the knowledge of it. Now, as the great truths of religion must to every ingenious man appear to be above all others momentous, and likewise very clear and certain, the mind which inquires into them and gradually traces them out must be entertained with a most pure and continually increasing pleasure. 2. We should exercise our intelligent powers about religion, because without this there can be no merit or virtue in our religion, nor can it ever be pleasing and acceptable to God. Religion, according to the most obvious notion of it, is a reasonable, voluntary, and liberal service, flowing from principles of light and knowledge, the calm approbation of our minds, and the generous affections of our hearts. Instructions and inferences: 1. We may see the ingenuous spirit of our religion which, disdaining to take advantage of the ignorance, credulity, and inattention of mankind, lays itself open to the examination of all men, and even invites and requires them carefully to try and prove it. 2. We may see that the ignorance of the true nature and grounds of religion, or, which is very nearly related to it, the implicit belief of religion which so commonly prevails among professed Christians, even in places of the greatest liberty, is very faulty and inexcusable. 3. We may infer the iniquity of all those methods which are used to deter or discourage men in inquiring freely into religion and increasing

as far as they are able their knowledge of it. 4. We may see how much it concerns every man to raise and cultivate in himself a serious, honest, and diligent temper of searching into religion, and to propagate the same among others as far as it is in his power to do it; because in this temper the very essence of the duty of exercising our understandings about religion consists, and because it is the seed-plot of truth and virtue in men, the root from whence the most generous improvements both in the knowledge and practice of our duty shoot and grow. 5. Let the knowledge which we attain to in consequence of the exercise of our understandings about religion be always substituted by us as the foundation of a good conduct and virtuous conversation in the world. Religion is, above all other sciences and institutions, practical. (*J. Orr, D.D.*) *The mind the standard of the man:*—Dr. Watts once overheard a stranger say, "What! is that the great Dr. Watts?" The Doctor, who was of low stature, turning to the gentleman, promptly said—

> "Were I so tall to reach the poles,
> Or mete the ocean with my span,
> I must be measured by my soul—
> The mind's the standard of the man."

The true test:—The true test of any Church or ministry is not so much the knowledge which it gives or the order which it secures, as its productiveness of new men in Christ Jesus; and it is an awful test. When I see where there is the least disturbance among you, where there is the slightest disagreement in a Sunday school matter, that the old worthy members of my Church act like anybody else, and squabble, and full of answerings, call back and carry away hard feelings, I say to myself, "I have not made any *men* yet," my preaching has been as poor as any other minister's. One fails for one reason and another for another. When I judge from what you are, I feel that I am about as poor a minister as I know of. (*H. W. Beecher.*)

Vers. 21–23. **In the law it is written, With men of other tongues . . . will I speak; . . . and yet . . . will they not hear Me.**—*The use of tongues:*—Examine—I. THE QUOTATION. 1. Its original force (Isa. xxviii. 11, 12). 2. The apostle's use of it indicates generally that the use of tongues was a disadvantage and not a blessing to the hearer. II. THE INFERENCE. 1. Tongues a sign—not for the believer who did not require it, but for the unbeliever, as a proof of Divine power. 2. Prophesying, on the contrary, could not benefit the unbeliever, who resisted the truth, but the believer by promoting his edification. (*J. Lyth, D.D.*) *God's dealings with a rebellious people:*—Observe—I. How GOD SPEAKS TO THEM. 1. By strange instrumentalities. 2. With a strange tongue. II. How THEY PERSIST IN THEIR IMPENITENCE. 1. They harden their hearts. 2. Refuse to listen. 3. Aggravate their guilt and punishment. (*Ibid.*) **Wherefore tongues are for a sign, not to them that believe: . . . but prophesying serveth . . . for them which believe.**—*Different modes of dealing with men:*—Here are—I. DIFFERENT CONDITIONS OF HUMAN MIND. 1. Unbelief. 2. Faith. II. DIFFERENT REQUIREMENTS. 1. In the one case conviction. 2. In the other edification. III. DIFFERENT MODES OF DEALING. 1. In the former there must be a sign of Divine power. 2. In the latter the proclamation of Divine truth. (*Ibid.*) **If therefore . . . all speak with tongues, . . . will they not say that ye are mad?**—*Confusion in the Church:*—I. How IT MAY ARISE. 1. Instance the case supposed. 2. Some errors of modern times. II. WHY IT SHOULD BE AVOIDED. 1. It produces a false impression. 2. Brings reproach. 3. Prevents good. (*Ibid.*)

Vers. 24, 25. **But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all.**—*Prophesying in the primitive Church:*—I. ITS NATURE. 1. Not the prediction of future events (ver. 3), nor ordinarily the discussion of Scripture, since the New Testament was not yet written. 2. But the preaching of New Testament truth already learnt from the apostles and others, under the direct impulse of the Spirit (ver. 30), which was liberally bestowed upon the members of the Church (ver. 24). II. ITS EFFECTS. 1. The edification of the Church. 2. The conviction of the ignorant and unbelieving—producing awakening of conscience, confession of sin, and the acknowledgment of God's presence. III. ITS RELATION TO MODERN PREACHING. 1. The direct communications of the Holy Spirit are superseded by the completed canon of Scripture, which must be carefully

studied by persons properly qualified, and appointed. 2. Yet it were well if there were less of human art and method and much more of the Spirit's unction and power. (*J. Lyth, D.D.*) *The awakening of the sinner*:—I. HOW HE ENTERS THE CHRISTIAN ASSEMBLY. 1. Unbelieving. 2. Ignorant. II. WHAT HE HEARS. 1. The voice of the preacher. 2. The proclamation of truth. 3. The awakenings of conscience. III. WHAT HE DOES. 1. Confesses his sin. 2. Worships God. 3. Bears testimony to His presence and power. (*Ibid.*) *Conviction of sin*:—I. PREACHING THE GOSPEL IS AN ORDINANCE OF GOD, AND WAS CONSTANTLY USED IN THE PRIMITIVE CHURCH (Matt. xxviii. 19). Believing in Christ is necessary to salvation; and preaching the gospel is generally necessary to believing (Rom. x. 14; 1 Cor. i. 21). II. CURIOSITY FREQUENTLY LED PERSONS TO THE CHRISTIAN ASSEMBLIES. The religion of Christ made a great stir in the world. Some were greatly prejudiced against it. But when they saw miracles performed before their eyes; when they saw some of their neighbours forsake the altars of their idols, and become moral and lovely in their conduct, they were forced to stop and consider how these things could be, and some of them would, of course, go and hear for themselves. Our text supposes such a thing. God often overruled this kind of curiosity for good. Zaccheus wanted to gratify his curiosity; but Christ, in mercy, called and converted him. And it is happy for many that they did not suffer their own prejudices, or the fear of man, to prevent their judging for themselves. III. PRIMITIVE PREACHING HAD A TENDENCY TO CONVINCE MEN OF THEIR GUILT AND DANGER. 1. The unbeliever, coming into the assembly, is convinced; whoever preached, his doctrine had this tendency, to convince the man of sin. This is done by the power of the Spirit, going along with the Word (John xvi. 8). 2. "He is judged of all"; tried, and condemned. The consideration of his own sin is brought home to his conscience, as when Nathan said to David, "Thou art the man!" He receives the sentence of death in himself. It is the office of an enlightened conscience to anticipate the judgment of the great day. Most men have such a notion of the mercy of God as to forget His justice and holiness; but when a person is convinced of sin he sees that God is holy and just; and he cannot but dread these terrible attributes, till he learns from the gospel how God is at once "a just God and a Saviour" (Isa. xlv. 21; Rom. iii. 36). IV. PREACHING THE WORD TENDS TO DISCLOSE THE SECRET WORKINGS OF THE HEART, WHICH WERE UNOBSERVED BEFORE. Most men are so busied in worldly affairs, or stupefied with worldly pleasures, that they are great strangers to themselves. But the faithful preaching of God's Word has a tendency to rouse men from their supineness. The Word of God is a mirror that shows men their hearts. Persons who have not been used to hear the gospel are frequently surprised, when they sit under a powerful ministry, to hear their own case and character so exactly described. This is the proper effect of the Word of God, which carries with it a mighty and convincing argument of its truth, as being the Word of Him who searcheth the heart and trieth the reins (Jer. xvii. 10). V. WHEN A MAN IS CONVERTED TO GOD HE ALWAYS BEGINS TO PRAY. This was the symptom of Paul's own conversion: "Behold, he prayeth!" It is sad to think that so many people never pray. A short form of words, always the same, and always unfelt. Behold here, a man so overpowered with a sense of the majesty and justice of God; so deeply affected with his danger as a sinner, and so eagerly desirous of pardoning mercy, that he forgets he is surrounded by mortals, and falls down before his God with the publican's petition (Luke xviii. 13). So have I seen a condemned criminal at a human bar, when the sentence of death has been pronounced, fall down on his knees, and, regardless of the gazing throng, implore the favour of the judge. So have I seen dying persons, expecting soon to appear before God, cry aloud for mercy, without considering who surrounded their beds. The place, or the posture of prayer, is of little consequence. It might disturb the public worship, yet when a person is greatly affected, it will be difficult to conceal his emotions. He will lift up his heart, if not his voice to God. VI. CONVERTED PERSONS DROP ALL THEIR PREJUDICES AGAINST THE PEOPLE OF GOD, AND SPEAK HONOURABLY OF THEM. "He will report that God is in you of a truth." Profane people treat them with contempt and scorn. But no sooner does a man come to himself, and see things as they are, than he forms a very different opinion of godly persons. He sees that they are the excellent of the earth, the children of God, and heirs of eternal glory. (*G. Burder.*) *Conversion prepared for*:—I. CONVERSION EFFECTED BY MEANS. 1. The door of the sanctuary should be an open one (ver. 23). Restrictions should be swept away. Non-church-goers are often such through the action of church-goers. 2. Means should constantly be employed in the sanctuary. The gospel should be

preached. The presence of "unbelievers" and unlearned should be borne in mind. II. PROBABLE MEANS OF CONVERSION. 1. Order and propriety in the sanctuary. The building is not unimportant, for there are some churches in which it is difficult to be converted. The services should be decorous, or the stranger may think we are mad. But dulness and coldness are not decorous. 2. Worship. Song and prayer have won not a few—but both may hinder. 3. Preaching should be—(1) Intelligible—not over the heads of the people. (2) Sensible—not under their heads. (3) Direct (ver. 24), so that the hearer may feel that it is meant for him. (4) Searching—manifesting the secrets of the heart. (5) Scriptural. III. TESTS OF THE SUITABILITY OF THE MEANS. 1. What do the unbelieving and ignorant think of them? Some will scoff; but what will the common-sense and sincere think? What ought they to think? 2. What results will follow? Are they those of ver. 25? If not something is amiss. Is it the want of the Holy Spirit? (*E. Hurndall, M.A.*) *Faithful preaching*:—I. WILL BE A POWER ON UNBELIEVERS, for—1. It is the exertion of spiritual power. 2. It will arouse and liberate the conscience. 3. It must include the aspects of truth directly suited to reach the unbeliever. II. WILL EXERT A PARTICULAR KIND OF POWER ON UNBELIEVERS. 1. Impression, "He is convinced of all." 2. Knowledge of self, "Secrets of heart made manifest." 3. Sense of God (ver. 25). (*R. Tuck, B.A.*) **And thus are the secrets of his heart made manifest.**—*The secrets of the heart*:—I. THE HEART IS THE DEPOSITORY OF MANY SECRETS. The assumption of knowledge is one of our most besetting and perilous weaknesses; how little we really know of the world around us! We know far less of that within. Note some of the secrets of the heart of an unbelieving man. 1. There is hidden within him an immense amount of ignorance and conceit of which he knows nothing. He has no true knowledge of himself as a sinner. Had he such knowledge he would apply at once for salvation, and not pharisaically congratulate himself that he is not as other men. 2. A deep and inexhaustible depravity which alienates him from God. Of this he knows nothing, or the knowledge would be such a misery as would give him no rest until a remedy was discovered. 3. Many unremembered and unthought-of sins. Sin unknowingly committed as well as those willingly forgotten lie buried deep in the memory till the hour of revival. 4. Numerous latent fears. The child that is happy in the broad daylight knows nothing of those fears which the dark and lonely night will awaken. Even in this world the unbeliever's fears may emerge from the caverns in which they lie concealed; but in the hereafter who can prognosticate the fears which will be awakened by the consciousness of unforgiven guilt? 5. A sense of God, right, truth, and immortality. No one is so utterly degraded as to have no traces of those radical principles. Not that we are born with any positive ideas of them, but we are born with certain capacities which infallibly secure to us impressions of the invisible, infinite, and eternal. And there will come a time when these will be the grand all-absorbing truths. II. THE MANIFESTATION OF THOSE SECRETS. Ignorant as we are of the depths of our own nature there is a limited but sufficient knowledge that we may obtain of ourselves. By the light of God's Word and the teaching of His Spirit we may learn so much as to see the necessity and suitableness of God's provision for our salvation. And oftentimes it pleases God—as in the case before us—to lead the unbeliever to the assembly of His people, and by the truth published and the Spirit given there, to shed light into the heart. As psalm and prayer uprise, as the Scriptures are read and explained, new and surprising revelations are vouchsafed. The slumbering conscience is aroused, memory is quickened, the consciousness of God, judgment, and eternity becomes vivid, and the once unbeliever is overpowered, and confesses to the Divine revelation made to his heart. Conclusion: If you have not seen any of these things, consider—1. Your fearful and benighted ignorance. 2. The danger of this revelation when it will be of no avail. 3. The necessity of the prayer, "Lord, that I may receive my sight." (*W. T. Bull, B.A.*) *The nature of spiritual gifts, and some directions for their use*:—1. A "spiritual gift" is the faculty in each in which the Holy Spirit reveals Himself. Every man has some such, in which his chief force lies. 2. There are certain creative epochs when intense feelings elevate all the powers preternaturally. Such, *e.g.*, was the close of the last century, when the revolutionary spirit created a preternatural abundance of military talent. Such, too, was the first age of Christianity. The Holy Spirit was poured out largely, and whatever it touched it vivified. The Holy Ghost may mingle with man in three ways—with his body, and then you have a miracle; with his spirit, and then you have that exalted feeling which finds vent in "tongues"; or with his

intellect, and then you have prophecy. I. IN THE CASE OF PROPHECY, cultivated minds were themselves able by the understanding to convey to the understanding what the Spirit meant. 1. But the essential in all this was the Divine element of life. Just as when rain falls on dry ground, the resultant greenness and vigour are simply the outward manifestation of invisible life—so the new life penetrated the whole man, and gave force to every faculty. 2. Consider what this gift must have done in developing the Church! Men came into Christian assemblies for once, and were astonished by the flood of luminous and irresistible truth which passed from the prophetic lips: it became an instrument of conversion. 3. In ver. 29 we learn that private inspiration was always to be judged by the general inspiration—*i.e.*, it was not to be taken for granted because spoken. Inspiration is one thing, infallibility is another. God the Holy Ghost, as a sanctifying Spirit, dwells in human beings with partial sin. Did He not do so, He could not dwell with man at all. Therefore, St. Paul says that the spirits of the prophets are to be subject to the prophets. Neglect of this has been a fruitful cause of fanaticism. The afflatus was not irresistible; a man was not to be borne away by his gift, but to be master of it, and responsible for it. II. RESPECTING TONGUES, note the following directions. 1. Repression of feeling in public. This state of ecstacy was so pleasurable, and the admiration awarded to it so easy to be procured, that numbers, instead of steady well-doing, spent life in "showing off." The American camp meetings, &c., show how uncontrolled religious feeling may overpower reason—mere animal feeling mingling with the movements of Divine life. There is great danger in this, and just in proportion as feelings are strong do they require discipline. When religious life degenerates into mere indulgence of feeling, life wastes away, and the man or woman becomes weak, instead of strong. What a lesson! These Divine high feelings in Corinth—to what had they degenerated! A stranger coming in would pronounce the speakers mad! 2. "Forbid not to speak with tongues." A common man would have said, "All this is wild fanaticism; away with it!" St. Paul said, "It is not all fanaticism: part is true, part is error." The true is God's Spirit. Learn, then, to sympathise with deep feeling. There are cold, intellectual men, who frown on every manifestation of feeling; whereas only the Spirit can interpret the Spirit. 3. To prefer gifts which are useful to others, rather than those which draw admiration to ourselves. And yet there are few who would not rather be the gifted singer, at whose strains breathless multitudes melt into tears, than some nurse of a hospital, soothing pain, or a Dorcas making garments for the poor. It is better to be useful than brilliant. 4. The real union of the human race lies in oneness of heart. This gift was not a gift of foreign languages; a Greek might be speaking in the Spirit, and another Greek might not understand him; but a Roman or a Mesopotamian might, and this by a gift of sympathy. The world is craving for unity; it may be centuries before it comes; still it is something to be on the right track. Christianity casts aside all human plans and speculations as utterly insufficient. It does not look to political economy, to ecclesiastical drill, nor to the absorption of all languages into one; but it looks to the eternal Spirit of God, which proceeds from the eternal Son. One heart, and then many languages will be no barrier. One spirit, and man will understand man. Conclusion: There are gifts which draw admiration to a man's self, others which solace and soothe him personally, and a third class which benefit others. The world and the Bible are at issue on the comparative worth of these. A gifted singer soon makes a fortune, and men give their guineas ungrudgingly for a morning's enjoyment. An humble teacher in a school, or a missionary, can often but only just live. Only remember that, in the sight of the Everlasting Eye, the one is creating sounds which perish with the hour that gave them birth, the other is building for the eternal world an immortal human spirit. (*F. W. Robertson, M.A.*)

Vers. 26–40. **How is it then, brethren? when ye come together, every one of you hath a psalm, . . . a doctrine.**—*Christian worship*:—I. WHAT IT INCLUDES. 1. Singing. 2. Teaching. 3. Prayer. II. WHAT ITS OBJECTS. 1. Mutual edification. 2. Instruction. 3. Comfort. III. WHAT IT REQUIRES. 1. Order. 2. Attention. 3. Peace. 4. Propriety. IV. WHAT ITS SPIRIT. 1. Humility. 2. Submission to God's Word. 3. Desire. 4. Reverence. (*J. Lyth, D.D.*) *Five chords to the harp*:—This morning, in our coming together, we have this variety of living experiences and powers. We come into the Church out of a confused world—confusions of state, of science, of society, of the man himself. It seems as if we were in an

orchestra in which every instrument is out of tune and every performer maintaining his performance to be the perfection of harmony. And what a confused Church it seems! What rival theories and speculations! Every point is disputed; all preach charity, but then it should be practised by the other side; every one hath an infallible standard, but then no one will submit to it. Every one hath a psalm, doctrine, tongue, &c., but little turns out to edifying. Yet this is not the intention of the apostle in the text. First, it is a voice to life, the description of the Church of the living God, and of the varied means of grace by which the spirit grows. It is the assurance that variety is no hindrance to edification, but rather the way to it, even as the various materials of a building do not interfere with the unity of the building, but help it forward. Then, second, it is an invocation to the sanctification of speech, with which compare Exod. iv. 11. As speech distinguishes man from all the other inhabitants of the earth, so sacred speech especially distinguishes the Christian man from other men. Speech is the glorious endowment which constitutes the poet, the singer, the orator. Speech so Divine in its origin and use is to flow back to God; it is to be converted. The song is to be converted to the psalm. How dreadful is unconverted speech and its effects! When the physician visits the sick patient, one of the first things he asks him to do is to put out his tongue. He tests the state of the body by the tongue. And I am almost disposed to say to the professing Christian, "Put out your tongue." One of the first effects of holiness in the life is the purification of speech. "If a man offend not in word, the same is a perfect man." But we have in the text the constituent elements of a Divine service. Here are the five chords of a human harp, by whose charm life grows into fulness and proportion. Every one hath something; let no ono be depressed on his own account, let no one be scornful on account of his neighbour. I. Strike the first chord—"EVERY ONE OF YOU HATH A PSALM," the musical adoration. Every one of you hath a psalm that is the gladness of life—life realised as good, when the soul says, "O come, let us sing unto the Lord," &c. Even as a bird in a dark grove is heard in its sweet strain, so let your voice rise, the swell of your praise, the sob of your confession, of your grief. Say it first for yourself, "Bless the Lord, O my soul!" then say it aloud to all the congregation. II. Then strike the second chord—EVERY ONE OF YOU HATH A DOCTRINE. As there is a psalm of life, there is a doctrine of life. Man is a being of feet as well as wings. There is the practical aspect of Christian truth. Surely every one of you knows something; you have lines, you have laws and statutes, even as the noblest musician has his notes and bars and scale of melody! And the doctrine is the guide, the law of life. What is arithmetic without numbers? What is language without letters? So religion is intangible without creed. III. And then strike the third chord—EVERY ONE OF YOU HATH A TONGUE, *i.e.*, language that is especially his own. The accent is the soul. How different are real words, real prayers, and yet the accent is true. Some tongues are as if tipped with shafts of fire, and some distil as the dew. Some words swell with passion, and some flow like music. How varied are the accents of Isaiah, Jeremiah, Paul, and John! IV. Then there is the fourth chord—EVERY ONE OF YOU HATH A REVELATION. Every Christian has had his own satisfying vision; this is the story of his soul, as when Paul said, "It pleased God to reveal His Son in me"; but let us not make our revelation the absolute standard to another. V. Then there is the fifth chord—EVERY ONE OF YOU HATH AN INTERPRETATION, and that is the consolation of hope; and as the revelation is to a man, so will his interpretation be; what I have seen and felt in the Bible is that which I shall draw forth from it. Every one hath his own interpretation, his own mode of reading his Bible, if he read it with his own eyes; and of what avail is it to me to read my Bible with the eyes of another man? Conclusion: And life does all this. Life is the spirit in which all is performed; no life then, no psalm, no doctrine, &c. On the other hand, a living psalm, a living doctrine, &c., that all may be done to edifying. (*Paxton Hood.*) **Let all things be done unto edifying.**—*Edification the aim of Christian speech*:—When Handel's oratorio of the "Messiah" had won the admiration of many of the great, Lord Kinnoul took occasion to pay him some compliments on the noble entertainment which he had lately given the town. "My lord," said Handel, "I should be sorry if I only entertained them; I wish to make them better." It is to be feared that many speechmakers at public meetings could not say as much; and yet how dare any of us waste the time of our fellow-immortals in mere amusing talk! If we have nothing to speak to edification, how much better to hold our tongue! (*C. H. Spurgeon.*) *Concerning edifying*:—I. THE EDIFICATION OF OTHERS IS A DUTY TO WHICH ALL CHRISTIANS ARE OBLIGED. And this

will appear—1. From its being so much insisted on in Scripture (1 Thess. v. 11; Rom. xiv. 19; xv. 2). And what he so much recommends Paul eminently exemplifies. 2. From the relation that all Christians have to Christ as to their common Lord and Head. Whenever they pray that His kingdom may come, they hereby declare that they desire to see the enlargement of Christ's kingdom. And how is this consistent with being indifferent and unconcerned about the edification of others? Building is not more properly the business and employment of the professed builder than it is that of the Christian in all things to profit and edify his neighbour. 3. From the relation men have to one another, as being jointly members of the mystical body of Christ. We are not only members of Christ's body, but members also one of another. And it is the great law of the gospel that, as such, we have love one towards another. Now unless that charity can be esteemed perfect which extends to men's bodies and not to their souls, we must look on ourselves as obliged as to a very considerable branch of Christian charity to study to edify one another. And therefore Paul makes it a mark of charity that it "edifieth." II. THAT ESPECIAL MANNER WHEREIN THE MINISTERS OF CHRIST IN PARTICULAR ARE OBLIGED TO FORWARD THIS GOOD WORK. The edifying the Church is the particular business for which they are set apart, and therefore every part of their conduct should have a particular tendency to this very thing. 1. In their public instructions. Instructing the ignorant is but one part of the preacher's business. To remind those that are careless and to induce those who are not so ignorant as some others to consideration is as much his business as the other, and is every whit as necessary. And if men are edified either way, then is preaching a proper means of edification. 2. When they are officiating in holy things. They whose duty it is to join with us in prayer will be differently affected according as they observe the several parts of Divine service to be performed negligently and perfunctorily, or with fitting care and decency. In the latter case they who bring proper sentiments to the house of God will feel their good dispositions cherished and encouraged, and will be apt to relish devotion more, and to find greater delight and satisfaction in such religious exercises. And as for those who are thoughtless, the decent and devotional deportment of those who officiate will be a powerful, though secret, check to their want of attention and levity, and will be the most likely way to awaken them from their heedlessness and indolence. 3. In the exemplariness of their lives. Concerning Christ, Lactantius has observed that "He did not only point out to us the true way, but went Himself before us in it, and this He did that no one on account of the difficulty should be afraid of venturing into the ways of virtue." It is a secret objection men are apt to make within themselves against the doctrine of the gospel that it is a rule of too great perfection to be practised, and this objection cannot be more effectually removed than when the preachers of it are themselves examples of what they teach. III. BY WAY OF MOTIVE TO THIS WORK, NOTE THE FOLLOWING ARGUMENTS. 1. The excellence of this work. It is doing our best towards restoring man to the image of his Maker; it is putting him into a state of liberty, and delivering him from the servitude of sin, and fitting him for God's favour and rewards. And what a great honour is it to mortal man! 2. The great charity of this work, inasmuch as it consists in converting sinners from the error of their ways, it is saving of souls from death. 3. The great necessity that we in particular of the clergy are under of having this good work very much at heart (chap. ix. 16). 4. The exceeding great reward that attends it (Dan. xii. 3). 5. The unspeakable comfort and God-like joy which must be felt even in this life by those who have been successful. It is the only thing we know of that even in heaven itself can make new joy. IV. THE WISE PROVISION MADE BY OUR CHURCH FOR THE EDIFICATION OF ITS MEMBERS. 1. The service in the vulgar tongue is certainly much better fitted to inspire those who are present with sentiments of piety and devotion than when it is in a language which they that hear it do not understand. 2. Our liturgy is in all its parts edifying. 3. It is certainly more for edification that the business of public instruction should be in the hands of persons who by their education have been qualified for this thing, and who have been approved and sent forth by the governors of the Church, than that so important a business should be left to every one's caprice who should take it into his head that he is qualified for this office. 4. That judicious choice which our Church has made in retaining some ceremonies and abolishing others is another thing in which our constitution is well fitted to edifying. (*Dean Claggett.*) *Fellowship in order to edification*:—This is the only meeting where this is the primary object. It is therefore important as the gauge of Church life—at once a barometer,

chronometer, thermometer. How far fellowship exists and how close it is cannot be judged by audiences on the Lord's day. Often the minister is the personal magnet, and the Church falls into disintegration when he is withdrawn, as a sheaf of wheat when the bond is removed. But it is never so when the prayer-meeting is central. Note the requisites of a good prayer-meeting. I. ATTENDANCE—"all with one accord in one place" (Acts i. 13, 14). Blessed unanimity!—itself a promise and prophecy of Pentecost. To promote this the meeting should be made attractive. The place, the time, the environment ought to be all favourable—light, heat, ventilation, home comfort. A fervent meeting cannot be expected with freezing feet. The household of believers should have a home atmosphere in a home gathering. II. AGREEMENT (Matt. xviii. 19, 20). A divided Church never has a true prayer service. Unity reacts on the meeting, drawing together by a common motive. II. THE SENSE OF THE PRESENCE OF THE MASTER (Matt. xviii. 20; 1 Cor. v. 4). Every attendant helps to make the atmosphere of the meeting, and hence ought to go from the closet impelled by the expectation of seeing the Lord. IV. SPONTANEITY. Participation should be voluntary. Anything constrained hurts the meeting. We need the flow of a fountain, not the spurt of a force-pump. Spontaneity indexes spirituality. The measure of the presence of the Spirit is shown by voluntariness of participation. If a believer takes part against his will, constrained by courtesy to the leader, his help is of doubtful value. Selection is too apt to be guided by intellectual standards. It is not always the most intelligent that most edify. V. INFORMALITY (Acts xvi. 13). The prayer-meeting in primitive days was held in such places as suggested free, familiar interchange. The nearer the approach to a family gathering the better. Formality kills; all undue ceremony and dignity are hurtful. VI. LIBERTY (2 Cor. iii. 17). This must be cultivated in ourselves and encouraged in others. Hypercriticism is its implacable foe. An aristocrat persistently advised me to do all the praying and talking, and keep others from taking part, except two whom he mentioned. All others "grated upon his ear." Alas! how are raw recruits to be developed to veterans without practice? The ideal meeting is where every one, even women, exercise the gift of the Spirit freely as led of God (Acts i. 14). VII. SIMPLICITY. Rhetoric is generally addressed to the audience, not God. Even of the broken prayer the Lord "takes the meaning." VIII. A SPIRITUAL, SCRIPTURAL TONE. If young people and new converts could be gathered weekly for training by the pastor or some competent person in knowledge of the Word and practice in public prayer, the prayer-meeting would show results. Conclusion: A few hints may be added as to the various exercises. 1. Praise. Song is very important, yet often perverted. The prayer-meeting is not a concert or a singing-school. The time is short—all exercises should be brief; the instrment should not be abused for playing symphonies and interludes. Awkwardness and delay in finding, reading, and starting the hymns are hurtful to impression. 2. Prayer must be audible, brief, direct. 3. The Word of God should be exalted always. Nothing so inspires faith, hope, and love, as the truth of God. Let the leader give at the outset one great thought from the Word, and set an example of point, pith, power, practical suggestion, and, above all, a Scriptural, spiritual frame of mind. (*A. T. Pierson, D.D.*) *The importance of order in the Church*:—I. ITS FOUNDATION. 1. The essential equality of the members before God; they are brethren. II. ITS OBJECTS. 1. Edification. 2. Instruction. 3. Comfort. III. ITS MEANS. 1. Mutual service. 2. Submission. 3. Self-control. IV. ITS MOTIVES. 1. God is the author of peace. 2. Order is a distinguishing feature of the churches of the saints. (*J. Lyth, D.D.*) *Disorder in the Church*:—I. HOW OCCASIONED. By self-seeking, forwardness, &c. II. WHY CONDEMNED. Because inconsistent with—1. Brotherhood. 2. Common edification. III. How PREVENTED. 1. By keeping the main object in view. 2. By doing all things unto edifying. (*Ibid.*) *The excellency and usefulness of the common prayer*:—Before we prove that that form in particular which our Church hath prescribed is agreeable to this apostolic rule, it is necessary to prove first that the prescribing a form in general is so; for unless the prescribing a form in general be according to this rule, no form in particular that is prescribed can possibly agree with it. If every minister of a parish should be left to his own liberty to do what he pleased in his own congregation, although some, perhaps, might be so wise and prudent as to observe this rule as well as they could, yet, considering the corruption of human nature, we have much cause to fear that others would not. And besides that the prescribing a form in general is more for our edifying than to leave every one to do what seems good in his own eyes, we have the concurrent testimony, experience, and practice

of the universal Church; for we never read or heard of any Church in the world from the apostles' days to ours but what took this course. Nay, to oppose a form is not only to make a man's self wiser than all Christians, but wiser than Christ Himself, for it is impossible to prescribe any form of prayer in more plain terms than He hath done it (Luke xi. 2). The same may be proved also from the nature of the thing itself by such arguments which do not only demonstrate that it is so, but likewise show how it comes to be so. For, first, in order to our being edified, so as to be made better and holier whensoever we meet together upon a religious account, it is necessary that the same good and holy things be always inculcated and pressed upon us after one and the same manner, for we cannot but all find by our own experience how difficult it is to fasten anything that is truly good either upon ourselves or others, and that it is rarely, if ever, effected without frequent repetitions of it. Moreover, that which conduceth to the quickening our souls, and to the raising up of our affections in our public devotions, must needs be acknowledged to conduce much to our edification. But it is plain that as to such purposes a set form of prayer is an extraordinary help to us; for if I hear another pray, and know not beforehand what he will say, I must first listen to what he will say next, then I am to consider whether what he saith be agreeable to sound doctrine, and whether it be proper and lawful for me to join with him in the petitions he puts up to Almighty God, and if I think it is so, then I am to do it. But before I can well do that he is got to another thing, by which means it is very difficult, if not morally impossible, to join with him in everything so regularly as I ought to do. But by a set form of prayer all this trouble is prevented. I have nothing else to do while the words are sounding in mine ears but to move my heart and affections suitably to them, to raise up my desires of those good things which are prayed for, to fix my mind wholly upon God whilst I am praising of Him, and so to employ, quicken, and lift up my whole soul in performing my devotions to Him. To this may be also added that, if we hear another praying a prayer of his own private composition or voluntary effusion, our minds are wholly bound up and confined to his words and expressions, and to his requests and petitions, be they what they will, so that at the best we can but pray his prayer, whereas when we pray by a form prescribed by the Church we pray the prayers of the whole Church we live in, which are common to the minister and people, to ourselves, and to all the members of the same Church, which cannot surely but be more effectual for the edifying, not only of ourselves in particular, but of the Church in general, than any private prayer can be. Lastly, in order to our being edified by our public devotions, as it is necessary that we know beforehand what we are to pray for, so it is necessary that we afterwards know what we have prayed for when we have done. Now, as this is a thing of greater consequence, so a set form of prayer is a greater help to us in it than it is commonly thought to be; for if we hear another utter a prayer extempore which he never said, nor we heard, before, nor ever shall do it again, it is much if he himself can remember the tenth part of what he said, how much less can we that heard him do it? And if we cannot possibly remember what we prayed for, how is it possible for us to expect it at the hands of God or to depend upon Him for it? But now it is quite otherwise when we use a set form of prayer, for by this means, when we have prayed, we can recollect ourselves, look over our prayers again, either in a book or in our minds, where they are imprinted; we can consider distinctly what we have asked at the hands of God, and so act our faith and confidence on Him for the granting every petition we have put up unto Him, according to the promises which He hath made us to that purpose. These things being duly weighed, I shall now proceed to show that that form in particular which our Church hath appointed to be used upon such occasions is agreeable to the apostolic rule in the text. First, as to the language, you all know that the whole service is performed in English, the vulgar and common language of the nation, which every one understands, and so may be edified by it. Ours is truly common prayer, for it is written and read in that language which is common to all the congregations in the kingdom, and to every person in each congregation. So that all the people of the land, whatsoever rank or condition they are of, may join together in the use of everything that is in it, and so be jointly edified by it. But that which is chiefly to be considered in the language of the common prayer is that it is not only common, but proper too. Though the words there used be all but common words, yet they are so used that they properly express the things that are designed by them. This, I confess, may seem to be no great matter at first sight, yet it is that without which we might be subverted by that which was

intended for our edification; for impropriety of speech in matters of religion hath given occasion to all or most of the schisms, errors, and heresies that ever infested this or any other Church, as might easily be demonstrated. Hence the apostle gave Timothy a form of sound words, and charged him to hold it fast (2 Tim. i. 13), as knowing that except the words whereby he usually expressed Divine truths were sound and proper, it would be impossible for his notions and opinions of the things themselves to be so. And as the words in the common prayer are all as edifying as words can be, so, in the second place, is the matter expressed by those words, for there is nothing in it but what is necessary for our edification, and all things that are or can be for our edification are plainly in it. First, I say there is nothing in our liturgy but what is necessary for our edification. There are none of those vain disputations and impertinent controversies which have been raised in the Church, to its great disturbance, rather than its edification. And as there is nothing in it but what is edifying, so all things that are or can be edifying are in it, for nothing can be necessary to edify and make us perfect Christians but what is necessary either to be believed or done or else obtained by us. But there is nothing necessary to be known or believed but we are taught it; nothing necessary to be done but we are enjoined it; nothing necessary to be obtained but we pray for it in our public form of Divine service. There is no vice or lust but we desire it may be subdued under us; no grace or virtue but we pray it may be planted and grow in us. Insomuch that we do but constantly and sincerely pray over all those prayers, and steadfastly believe and trust in God for His answering of them, we cannot but be as real and true saints, as happy and blessed creatures, as it is possible for us to be in this world. Neither do we here pray for ourselves only, but, according to the apostle's advice, we make supplications, prayers, intercessions, and giving of thanks for all men; yea, for our very enemies, as our Saviour hath commanded us (Matt. v. 44). And what can be desired more than all this to make the matter of the common prayer edifying either to ourselves or others? I cannot pass from this head before I have observed one thing more unto you concerning the prayers in general, and that is that they are not carried on in one continued discourse, but divided into many short prayers or collects, such as that is which our Lord Himself composed; and that might be one reason wherefore our Church so ordered it, that so she might follow our Lord's example in it, who best knew what kind of prayers were fittest for us to use. There is a kind of necessity to break off sometimes to give ourselves a breathing time, that our thoughts being loosened for a while, they may with more ease and less danger of distraction be tied up again, as it is necessary they should be all the while that we are actually praying to the Supreme Being of the world. Besides that, in order to the performing our devotions aright to the Most High God, it is necessary that our souls be possessed all along with due apprehensions of His greatness and glory. To which purpose our short prayers contribute very much, for every one of them beginning with some of the properties or perfections of God, and so suggesting to our minds right apprehensions of Him at first, it is easy to preserve them in our minds during the space of a short prayer, which in a long one would be apt to scatter and vanish away. But that which I look upon as one of the principal reasons why our public devotions are and should be divided into short collects is this: our blessed Saviour, we know, hath often told us that whatsoever we ask in His name we shall receive. And so we see it is in the common prayer, for whatsoever it is we ask of God, we presently add, "through Jesus Christ our Lord," or something to that purpose. The next thing to be considered in the common prayer is the method, which is admirable, and as edifying, if possible, as the matter itself. Confession, psalms, scripture, creeds. The last thing to be considered in it is the manner of its performance, by which I mean only the several postures of the body, as standing and kneeling, which are used in it, for they also are done to edifying. While we say or sing the hymns and psalms to the praise and glory of God we stand up, not only to signify, but to excite the elevation of our minds at that time. So when we pray unto Him, we fall down as low as we can towards the earth, not daring to present our supplications to the absolute Monarch of the whole world any other way than upon our knees. First, come not to our public prayers only out of custom or for fashion's sake, as the manner of some is, but out of a sincere obedience to God's commands, and with a sure trust and confidence in His promises for His blessing upon what you do. Secondly, frequent our public prayers as often as conveniently you can. The oftener you are at them, the better you will like them and the more edified you will be by them.

Thirdly, if possible, come always at the beginning of Divine service, otherwise you will certainly miss something that would have been edifying to you, and perhaps of that which at that time might have done you more good than all the rest. Fourthly, all the while that you are in God's house carry yourselves as in His special presence and suitably to the work you are about, standing while you praise God and kneeling while you pray unto Him, as our Church hath directed you. Lastly, take special care all along to keep your minds intent upon the matter in hand. By this means you will perform reasonable service unto God, and by consequence that which will be very acceptable unto Him and as profitable and edifying to yourselves. (*Bp. Beveridge.*) **If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; and let one interpret.**—*The Christian Church in assembly:*—Paul considered that—I. IT MIGHT BE ADDRESSED BY SEVERAL SPEAKERS (vers. 27, 29). If this be so—1. Should Christian teaching be regarded as a profession? It is so now. Men are brought up to it, and live by it as doctors, lawyers, &c. Surely the preaching of the gospel should no more be regarded as a profession than the talk of loving parents to their children. 2. Is the Church justified in confining its ministry to one man? In most congregations there are some who, besides the stated minister, are qualified to instruct, comfort, &c. And is it not incumbent on every Christian to preach, *i.e.*, call sinners to repentance? II. IT MIGHT ALLOW ITS GODLY MEN TO SPEAK ON THE INSPIRATION OF THE MOMENT (ver. 30). May it not be that under every discourse some one or more should be so Divinely excited with a rush of holy thought as to crave for utterance not for his own sake, but for that of others? Why, then, should he not have the opportunity? What an interest such an event would add to a religious service! III. IT SHOULD SUBMIT THE UTTERANCES OF ITS TEACHERS TO A DEVOUT CRITICAL JUDGMENT. "Let others discern (or discriminate)" (R.V.). The people were not to accept as a matter of course all that was spoken; they were to act as the Bereans. IV. IT SHOULD IN ALL ITS SERVICES MAINTAIN ORDER (vers. 32, 33). A true teacher, however full of inspiration, will so master his impulses as to prevent confusion. Notwithstanding all the liberty of teaching, all the enthusiam of the new life, where Christianity reigns there will be no disorder. There is order in dead mechanism, and there is order, too, in the roar of the ocean and in the thunderstorm. All that is Divine is under law. (*D. Thomas, D.D.*) *Decency and order in the Church:*—Reflect on—I. WHAT THE CHURCH IS. 1. The Church of the living God (1 Tim. iii. 15). 2. The Church of Christ (Matt. xvi. 18). 3. The abiding place of the Holy Ghost (chap. iii. 16). 4. The great instrument for the conversion of the world. II. THE IMPORTANCE OF EVERYTHING CONNECTED WITH IT BEING AS FREE FROM FAULT AS POSSIBLE. Impropriety in the Church—1. Dishonours God. 2. Grieves Christ. 3. Tends to quench the Spirit. 4. Reduces it to impotence. III. WHAT A VAST RESPONSIBILITY RESTS UPON THOSE WHO VIOLATE THE APOSTOLIC COMMAND (ver. 40). God is a God of peace, but in this way He is made to appear a God of confusion. (*E. Hurndall, M.A.*) *The efficient conduct of public worship:*—I. HINTS AS TO THIS. 1. It should be intelligible to all (ver. 27). 2. Those who cannot speak to edification should be silent. 3. As a rule not more than two or three should speak on one occasion, and only one at a time (ver. 27). 4. The rest should listen and judge. 5. Every one should be ready to give way to another. II. THE IMPORTANCE OF THESE HINTS. 1. That all may learn. 2. That all may be comforted (ver. 31). (*J. Lyth, D.D.*) **For ye may all prophesy.**—*In the social gatherings of God's people*—1. All may speak. 2. All learn. 3. All may find comfort. (*Ibid.*) *Any person who understands Christianity may teach it:*—We complain of the general ignorance of Christians: they do not understand their own religion. Why? They do not think it a duty to understand any other parts than those which immediately concern themselves: the rest they leave to their teachers. I exhort you first to search the Scriptures on this ground: the Scriptures contain the whole of revealed religion. Our second word of advice is, read the Scriptures as they were written, for they were not written as they are now printed. The proper way of reading the Gospels is to take what all the four evangelists say on any one subject, and to put the whole together. The four evangelists stand before us exactly in the light of four witnesses in a court. Our third word of advice is, as you read, dare to think for yourselves. Read the Scriptures with a generous love of truth, and always believe yourselves as free to think and judge for yourselves as any other creatures in the world are. Who can enough deplore the misery of such Christians as choose to live and die in shackles rather than assert the liberty wherewith Christ hath made them free! Our last word of advice is, reduce as

much Christianity as you know to practice. Remember the saying of Jesus Christ (John vii. 17). For example, you know it is the duty of the Christian to pray. Exercise yourselves in prayer, then. It is the duty of a Christian parent to teach his children. Instruct your children, then: and so of the rest. As you practise religion you will make an experiment of the ease and pleasure of religious practice, and consequently you will grow more and more into a persuasion that the knowledge of God is the chief good of man. On supposition that you understand religion yourselves, we proceed to show you how to teach it to others. We suppose first the welfare of your children to lie nearest your heart. In vain you provide the comforts of life, and a settlement in the world for them without training them up in the principles of religion. It is like loading a boat with valuable commodities and sending it down a stream into the ocean without any animal except a jackdaw aboard. These principles ought to be imparted in a manner suited to their own dignity, to yours, and to that of your children. There are two general ways of teaching children the truths of religion. Some make use of catechisms, which children are made to get by heart. This is an exercise of the memory, but not of the understanding, and therefore nothing is more common than to find children, who can repeat a whole catechism, without knowing anything more than how to repeat it. The other method is by hearing them read some little histories of Scripture, and by asking them questions to set them a-thinking and judging for themselves. This is an exercise of the understanding, and when the understanding is taught its own use, it is set a-going true, and if it gets no future damage it will go true through life. A third way of teaching religion is by conference. There the doubting man may open all his suspicions, and confirmed Christians will strengthen their belief. There the fearful may learn to be valiant for the truth. There the liberal may learn to devise liberal things. There the tongue of the stammerer may learn to speak plainly. There Paul may withstand Peter to the face, because he deserves to be blamed. There the gospel may be communicated severally to them of reputation. There, in one word, ye may all prophesy one by one, that all may learn, and all may be comforted. Finally, you have all a right if you have ability and opportunity to teach publicly. The ability we mean is at an equal distance from arrogance and slavish fear: it is what the Apostle Paul calls openness, or great plainness of speech. This ability, made up of knowledge and utterance, hath a certain proportion adapted to particular places, and that, which is equal to all the purposes of instruction in a small and obscure congregation, may be very unequal to the edification of a large and better instructed assembly: but as there are various assemblies of Christians in various circumstances, the part of a discreet man is to weigh circumstances and abilities together, and so to give them all their portion of meat in due season. All methods of teaching must be enforced by example, and without example all instruction is vain, if not wicked and dangerous. Let us finish by confirming the right of such teachers as we have been describing, to exercise their abilities to the edification of the Church. I said a right. To what? To teach, not to domineer, and play the lord and master with insolence and without control. Can anything be so wretched as to engage to think always through life as our teachers think, or, if we judge otherwise, to act against our own conviction for quiet sake? We said a right. To what? To teach, not to make a fortune. If any man considers teaching as a trade to acquire wealth he renders his virtue doubtful, and if he exercises this trade with this view in our poor churches, he does no more honour to his understanding than to his heart. I said a right. To what? To teach, and not merely to talk. To fill up an hour, to kill time, to sound much and say nothing, to use vain repetitions; how easy are these to some men! To teach is to inform and to impress. I said a right. To what? To teach, and not to tattle. Teaching the gospel gives a man no right to interfere in the secular affairs of his brethren. When we say whoever understands Christianity hath a right to teach it, we do not say he hath a right to be heard, for as one man hath a right to teach, so another hath a right to hear, or not to hear, as he thinks proper; and the first ought not to exercise his right over the last without his consent. Sum up these articles, and they amount to this: any person who understands Christianity may teach it; but his teaching gives him no right to assume the character of a ruler over the consciences or property of his brethren, no right to trifle with their precious time, to interfere in their worldly affairs, to oblige any to hear without their consent, or under any pretence whatever to introduce disorder and inequality into a family, where one is the Master, even Christ, and all the rest without excepting one, all the rest are brethren, and where the highest endowments

can make them no more. (*R. Robinson.*) **And the spirits of the prophets are subject to the prophets.**—*Self-control in Divine worship*—1. Is in all ordinary cases possible. 2. Does not interfere with the operations of God's Spirit. He is a God of order and peace. 3. Is a religious duty, for the sake of edification and for the honour of religion. (*J. Lyth, D.D.*)

Ver. 33. **For God is not the author of confusion, but of peace.**—*A God, not of confusion, but of peace*:—True religion teaches us to refer all questions to the highest tribunal, and to ask, not merely, What is agreeable and expedient? but what is the will of God? At Corinth many disorders had arisen, and there were many reasons why they should not be. But here is the highest. Christians are the servants of God, who is not the author of confusion, &c. This is apparent from—1. HIS WORK AS CREATOR. The more nature is studied the more clearly order is seen to be heaven's first law. Indeed scientists affirm the universal presence of law, and to those who believe in a Lawgiver the regularity with which the processes of nature are conducted is an evidence of the working of mind, and that in accordance with the highest reason. II. HIS METHOD IN REVELATION. The Scriptures unfold a plan gradually and regularly, according to a scheme of which the profound wisdom is apparent, although not fully, to a created mind. The truth was revealed first to a family, then to a nation, then to a race. "The law was given by Moses," &c. The Bible is a marvellously organic whole; in its diversity is discernible a unity which only a Divine mind could impart. III. THE WORK OF REDEMPTION. The whole motive of the economy of grace was to reduce the confusion which had invaded sinful humanity to order. To hush the moral discord was the purpose contemplated by the Incarnation and the Cross. IV. THE INSTITUTION OF CIVIL SOCIETY. Social and political life are attributed in the New Testament to God the Giver of all good. Jesus bade His disciples render to Cæsar, &c., and Paul enjoined the duty of loyalty inasmuch as "the powers that be are ordained of God." V. THE CONSTITUTION AND GOVERNMENT OF CHRISTIAN CHURCHES. Is it credible that the God in all whose ways order is so apparent should reverse His procedure in that realm which is the highest of all? Christ appointed apostles; apostles constituted churches, ordained their officers, and gave instructions for worship, business, and charity. Confusion here, therefore, is to be traced to human folly. In proportion as the Spirit of Christ lives and works in any society will subordination, co-operation, and unity prevail. (*Prof. J. R. Thomson.*) *God the author, not of confusion, but of peace*:—I. GOD IS THE AUTHOR OF PEACE. Witness His operations—1. In nature. 2. The human heart. 3. Society. II. Consequently CONFUSION CANNOT BE THE WORK OF HIS SPIRIT. 1. It may accidentally be associated with it. 2. But arises from human defect, the want of—(1) Self-control (ver. 32). (2) Intelligent piety (ver. 20). (3) Profounder acquaintance with the God of peace. III. It follows that CONFUSION SHOULD HAVE NO PLACE IN THE CHURCH. 1. Passion should give way to peace. 2. Confusion to edification. (*J. Lyth, D.D.*)

Vers. 34, 35. **Let your women keep silence in the churches.**—*Woman*:—I. HER SPHERE. 1. Not in public, but at home. 2. Not (except in extraordinary cases, chap. xi. 5) to teach, but to learn. 3. Not to command, but obey. II. HER OBLIGATION TO KEEP WITHIN IT. 1. Arises out of her natural position. 2. Is confirmed by the command of God. 3. Should be dictated by modesty. (*Ibid.*) *Women in the Church*:—I. WOMEN HAVE A PLACE IN THE CHURCH. Christianity found woman degraded: it exalts her. In Christ there is neither male nor female. II. WOMEN HAVE MANY MINISTRIES CONNECTED WITH THE CHURCH. If excluded from some positions how many are still open to women! In not a few of these she is unrivalled by man, who cannot do what she does. The Church owes a vast debt to its holy women. III. WOMEN ARE DEBARRED BY THE APOSTLE FROM SPEAKING IN CHURCH ASSEMBLIES. On the ground of propriety. Does not accord with woman's true position (Gen. iii. 16; 1 Cor. xi.). It had been foretold that "your sons and daughters shall prophesy," and we read that Philip's daughters prophesied; but in neither case is anything said about prophesying in public and mixed assemblies, which is what Paul forbids, inasmuch as it would conflict with modesty and woman's rightful position, and would lead to many evils. IV. WOMAN'S INSTRUCTION ENCOURAGED. To supplement instruction of the sanctuary, women may ask questions at home of their husbands or relatives (R.V.). We have here incidentally indicated—1. A special and most important sphere of woman—the home. A beautiful temple for her ministry. Oratorical females are frequently poor

housewives. 2. A suggestion that husbands should be well furnished with religious knowledge. The head of the household should not be an empty head. 3. Evidence that women in the religious sphere are not to be mere automata. They are not to be dupes of priests. They are to ask questions, and not to be kept in ignorance. Intelligent service is expected from them. (*E. Hurndall, M.A.*) *Do the Scriptures forbid women to preach?*—I. THERE ARE THREE VIEWS OF THIS MATTER. 1. That this utterance is official and conclusive. Women are not to speak, however gifted they are. 2. That the authority of the apostle cannot settle the question. Paul forbad women to speak, but he had no business to. 3. That while the Scriptures are of binding authority in matters of faith and morals, this and other injunctions are local, national, and therefore transient. This latter is the position now to be proved. I. IT WAS NOT THE DESIGN OF CHRISTIANITY TO DETERMINE MANNERS, CUSTOMS, FORMS OF GOVERNMENT AND ECCLESIASTICAL INSTITUTIONS. Its aim was to build a new man in Christ Jesus, and to this inspired manhood was left the utmost liberty in respect to externals. This view is corroborated by the whole testimony of history. The modern Church is totally different from the assemblies of the first Christians. The civil state has been revolutionised since the time of Christ. The family has changed, and no one organisation resembles the organisations of two thousand years ago. The presumption is that when Christ was leaving everything else to the wisdom and experience of after times it did not step in with this single exception and fix the position of women. Such a course would have been contrary to its genius in every other direction. II. SUCH A UNIVERSAL LIMITATION COULD NOT HAVE TAKEN PLACE WITHOUT VIOLENCE TO JEWISH IDEAS. Woman was far more nearly equal to man among the Hebrews than among other Oriental nations. She was a public instructor. Note the cases of Miriam, Deborah, Hannah, Huldah, Anna, and the prediction of Joel, "Your sons and your daughters shall prophesy," with Peter's comment in Acts ii. So when the Spirit of God rests upon them, and they have a message to give, if you undertake to set up the letter of Paul round about them, I will set up the message which says, "On My handmaidens will I pour out My Spirit, and they shall prophesy." True, in the synagogue it was forbidden women to teach, but the service was not extemporary, but liturgical and expository; and women had not the technical education for it. But outside the synagogue it was eminently in accordance with the Hebrew sentiment that women should speak out—and speak in meeting too. III. ONLY TO GREEK CHURCHES WERE THERE SUCH LIMITATIONS TO WOMAN'S RIGHTS AND PRIVILEGES. The text and 1 Tim ii. 11, 12 were addressed not to Jewish, but to Greek assemblies. Why this distinction? Look at the condition of Greek women. The highest thought of womanhood that the Greeks had was that a woman should remain at home, that she should serve her husband and his household, and that she should not be known beyond her own family. She was not permitted to go into the street unless veiled, otherwise her reputation for virtue was destroyed. For a woman to do what is done by women in modern civilised nations—to develop that which the poorest man toils to give his daughters—to learn music, poetry, art, and philosophy, was to stamp her as a courtesan. Such being the popular feeling and custom, what would have been the effect if a Greek had looked in on a Christian meeting and seen a woman rise uncovered and pour out her heart? He would have said, "That is Christianity, is it? Why, then the Church is but a house of orgies. I understand your new religion. It teaches our wives that they must forsake their virtue, and go out into public exposure and do as courtesans do." Therefore it was that Paul said, "You shall not violate the customs of your country. You shall not bring into discredit the religion of Christ by doing that which can be interpreted but in one direction by every man who sees it. I forbid your women to teach in Greek communities." IV. WHAT, THEN, MAY BE CONSIDERED A FAIR INTERPRETATION OF THIS? 1. Is it right to say that this is the last word which the genius of Christianity had for women? Are you to take a command which had a peculiar interpretation in one province of the globe and in no other, and make it the criterion for judging of woman's position and instruction everywhere? Shall this be done where Christianity has raised and inspired woman, and shall a manacle, which belonged to the degradation of the Greek period, be put upon the limbs of enfranchised womanhood? You might as well say that the command of the physician to the leper is the prescription that you should take care of your children by. 2. Scripture commands are binding only where they apply: *e.g.*, we are commanded to "honour the king," but what about countries where there is no king? And you cannot give a rigid interpretation to

the text without running against the whole fruit of civilisation for the last 1,800 years. Are you going to put back the shadow on the dial? Christianity has made woman a prophetess, and no false interpretation of the text can ever close her mouth. 3. It is fair to apply to this subject the argument of Peter in Acts xi. 17. If in the providence of God women are called to preach, if their discourse is accompanied with power from on high, and blessed to the salvation of souls, then the Spirit itself bears witness to the right of woman to speak, and who are we that we should resist God? 4. Paul's doctrine in Gal. iii. 27, 28, is the Christian doctrine for the future. "In Christ there is neither male nor female." Faith, hope, love, learning, eloquence, &c., have no sex. Whoever can bring the kingdom of God nearer to men has the right to do so. We have trumpets enough; let us have some flutes. Women can sing and speak in the secular sphere often to mightier effect than men; why not, then, in the Divine? (*H. W. Beecher.*)

Vers. 36-38. **What? came the Word of God out from you? or came it unto you only?**—*Resistance to the Divine order in the Church*—I. PROCEEDS FROM THE OVERWEENING OPINION A MAN HAS OF HIS OWN ENLIGHTENMENT, or of his superiority to others. II. WILL NEVER BE OFFERED BY A TRULY SPIRITUAL MAN. He acknowledges the supreme authority of God's Word. III. IF PERSISTED IN THROUGH WILFUL IGNORANCE, INCURS A TREMENDOUS RESPONSIBILITY. (*J. Lyth, D.D.*) *How the gospel came to Britain*:—This case is cited by Paul to check the arrogance of the Corinthians, and we may very properly apply it to ours. The Word of God came unto us, and did not go out from us. I. THE AFFECTING NATURE OF THE MEMENTO. That the Word of God should have come unto us at all, demands peculiar gratitude. Scarcely reckoned among the nations, our island seemed flung into the ocean of nature. That we should have been forgotten by the apostles would be no great wonder. We were out of their path. What was such a spot as this when churches were rising in Rome, &c.? It is probable, however, that Britain was visited before the apostle's death; for in one place he rejoices that the gospel was preached to every creature under heaven. And who can say that the prophetic John heard no notes from Albion in the song of all nations which was presented before the throne? Cæsar armed his galleys, and came upon us. But he was only the "breaker up" before a most glorious influence. With nearly the promptitude of Cæsar, Christianity "came, it saw, it conquered!" It was, no doubt, brought to us by a missionary given wholly to the work. No marble marks his name; but we cannot help exclaiming, "How beautiful upon the mountains were his feet!" &c. II. THIS SUBJECT GIVES RISE TO SOME VERY INTERESTING INQUIRIES. 1. Upon what impressions of our state did these missionaries act? Enough of our country was known to assure them that a monstrous superstition prevailed among us. Some would say, "Why disturb this people? They worship God according to their long established custom; there is a mine of philosophy in their legends; they are harmless and simple, happy and content; they have the means of improvement, if they desire it; the system you would introduce is very well for us, but it is not suited to them; besides, they seek not your interference; they might as properly bring their religion to you, as you take yours to them." But there were men (and all generations shall call them blessed) who took a very different view of the state of our aborigines. However interesting a people we might be, they knew that we were idolaters: that, however the emblems of our worship might be interpreted, the majority looked to the emblems alone, and that the fire, trees, &c., were actually worshipped; that children and captives were crowded into wicker figures and burned; that the priests were vile impostors and jugglers; that the system was a sort of parricide on reason, and nature, and God; that it was the prolific source of all evil, the conjunction of all vices. Therefore they fearlessly launched on the deep to visit us, and we know that their entrance was not in vain. 2. Under what obligations were these missionaries laid? No spirit bade them go forth, nothing doubting. But a weight of responsibility pressed upon them; they had received the gospel; a commission had been given them to preach it to all. They were always ready to obey the Saviour. Some might think their labours should be confined at home; frivolity would simper; friendship would dissuade; prudence would calculate; the whole mind would shrink at the idea of danger. But a feeling of duty was paramount; and what they did, they did heartily, as unto the Lord. But, if they did what it was only their duty to do, how gross is our neglect! 3. By what feelings were these missionaries inspired? Avarice and ambition fed not their flame. It was charity in its pure sublime—a charity which

never failed. Their business was not with civilisation and science; but the soul was their grand concern, because they knew its source, its danger, and its destiny. 4. With what means were these missionaries furnished? It is not very probable that they were furnished with miraculous powers. They had no red-cross banners, no pealing litany, &c.; but by them the Word of God came to us. 5. To what sufferings were these missionaries exposed? They must have had a variety of perils to encounter. From the necks of endeared friends they were torn asunder. How did the druid scowl at them and the multitude clamour for them as a sacrifice! Probably some came to a violent death. (*R. W. Hamilton, D.D.*) *The reason for missions*:—The text reminds us—I. OF OUR OBLIGATION. 1. Missionaries came first to us. 2. Consider their impressions, obligations, motives, means, sufferings. II. OF OUR DUTY. 1. To send the gospel to others, who have equal need, equal claims. 2. We have the ability to do it. 3. Are under equal obligation. 4. Possess the same motives. (*J. Lyth, D.D.*) **If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.**—*St. Paul's authority*:—History repeats itself. Modern heresies are only ancient errors. It is the fashion now, as it was at Corinth, to repudiate the apostle's authority and to claim the right to criticise his teaching. The cry then was, Not Paul, but Peter or Apollos; now it is not Paul, but Christ. Consider St. Paul's authority—I. IN ITSELF. 1. Its nature. Nothing can be plainer than that the words, "The things I write unto you are the commandments of the Lord," are a claim to Divine authority. His critics must therefore choose one of three theories. (1) Imposture. But chap. xiii. is sufficient to refute that. (2) Madness. But this Epistle could not have been written by any other than a sane man—a man whose mind was as clear as his purpose was honest. (3) Truth. No honest or intelligent man could have preferred the claim of our text had it not been true. If true, then St. Paul's words carry the same weight as the Ten Commandments or the Sermon on the Mount. 2. Its basis. He wrote the commandments of the Lord—*i.e.*, those which came from the Lord by direct inspiration, for they are not quotations from previous revelations. (1) John xiv. 25, 26 and xv. 12, 13 are a declaration at once of the incompleteness of Christ's personal teaching and a promise of fuller instruction under the ministry of the Holy Spirit. The apostles were to know more than Christ had taught them after He had gone. To compare, therefore, the apostle's teaching with that of our Lord's to the disparagement of the former is simply to repudiate the authority of Christ. Jesus only *began* to teach personally (Acts i. 1). His perfected teaching was through the apostles after Pentecost. (2) Was Paul among the number? This Epistle is a triumphant answer to that question (*cf.* chap. xv. 1–3 with Gal. i. 1, 11–16). Again, this is blasphemy, insanity, or truth. If the last, then St. Paul's teaching by the terms of his Master's declaration was on a level with his own. 3. Its independence (ver. 38). The apostle felt that any denial of his claim was based upon wilful and invincible ignorance, and with that he would have no further controversy. And this scathing satire loses none of its severity in its modern application. We have no fear that St. Paul's authority, with all the precious teaching which rests upon it, will be shaken. What has been finely said of Christianity as a whole may be said of it: "This anvil has been well beaten, but it has worn out many hammers." II. AS A TEST. 1. Of fitness to teach. "If any man think himself a prophet," &c. There was no arrogance in this. St. Paul knew that he had been put in trust with the gospel, and that he had faithfully transmitted the sacred deposit. To repudiate his authority, therefore, was to claim the liberty to tamper with Divine revelation and to imperil the souls of men. Many who *thought* themselves prophets did this with the disastrous results recorded in this Epistle. No man is fit to play the *rôle* of prophet who is not prepared to declare all the counsel of God. But this he cannot do if he shuns to declare any of the commandments of the Lord as delivered by Paul. 2. Of spirituality. "If any man think himself to be spiritual" (*cf.* chap. iii. 1, 2). No small amount of the carnal-mindedness of the Corinthians is due to their repudiation of Paul's teaching. Puffed up with vanity and conceit they rejected "the commandments of the Lord" and became a law unto themselves. Hence their divisions, contentions, laxity, error. The same test may be applied with unerring accuracy in this and every age. The spiritually minded, with rare exceptions, have been those who have "acknowledged that the things which Paul wrote are the commandments of the Lord." (*J. W. Burn.*) **But if any man be ignorant, let him be ignorant.**—*Abandonment to ignorance*:—Paul humbled himself, but magnified his office. Personally he was less than the least

of all saints; officially he was not behind the chiefest apostles. But there were those in Corinth who acknowledged neither his authority nor that of any but themselves, and so the apostle knew that his judgment would not go unchallenged. I. OPINIONATEDNESS AND IGNORANCE OFTEN GO TOGETHER. A little experience convinces us that those who cling the most tenaciously to their own opinions and habits are not men of the soundest judgment. To resist evidence and authority is no sign of intellectual power. Some are obstinate because blind to all but what is acceptable to their own prejudices. II. THERE ARE THOSE WHOM NO EVIDENCE CAN CONVINCE AND NO AUTHORITY OVERAWE. If all men were candid and followed the light of reason, human life and society would be different. "Men love darkness rather than light," &c. Young and sanguine ministers often begin with the persuasion that they have only to place the truth fairly before men in order to their conviction and conversion; but experience soon shows that there is a moral obduracy which is proof against all efforts. III. IT MAY BE WISE TO ABANDON TO THEIR LOVED IGNORANCE THOSE WHO WILL NOT BE ENLIGHTENED. A benevolent mind will be slow to adopt this course, and never without the hope and prayer that God will use some other methods. But even He seems to act upon this principle, at all events, for a season and purpose. "Ephraim is joined to his idols: let him alone." IV. THERE IS BETTER EMPLOYMENT FOR CHRISTIAN LABOURERS THAN THE ENDEAVOURS TO ENLIGHTEN THE INVINCIBLY IGNORANT. There are the young, the candid, the earnest and prayerful, all anxious for light. Here, then, is abundant scope for effort. Why spend time in tilling the rock when there is virgin soil? V. THERE IS A PROBATION AND A JUDGMENT OF GOD TO WHICH SUCH CHARACTERS MUST NEEDS BE LEFT. The Christian labourer must remember that he is not the governor of the world. This reflection will not harden his heart against the unbelieving; he will leave such in the hands of the All-Wise and the All-Merciful. (*Prof. J. R. Thomson.*)

Ver. 40. **Let all things be done decently and in order.**—*Propriety*:—1. Be done in its proper time. 2. Be kept to its proper use. 3. Be put in its proper place. *Decently and in order*:—"Decently"—*i.e.*, so as not to interrupt the gravity and dignity of assemblies. "In order"—*i.e.*, not by hazard or impulse, but by design and arrangement. The idea is not so much of any beauty or succession of parts in the worship, as of that calm and simple majesty which in the ancient world, whether Pagan or Jewish, seems to have characterised all solemn assemblies, whether civil or ecclesiastical, as distinct from the frantic or enthusiastic ceremonies which accompanied illicit or extravagant communities. The Roman senate, the Athenian areopagus, were examples of the former, as the wild Bacchanalian or Phrygian orgies were of the latter. Hence the apostle has condemned the discontinuance of the veil (chap. ix. 1-16), the speaking of women (ver. 34), the indiscriminate banquetting (chap. xi. 16-34), the interruption of the prophets by each other (vers. 30-32). "The spirits of the prophets are subject to the prophets," is a principle of universal application, and condemns every impulse of religious zeal or feeling which is not strictly under the control of those who display it. A world of fanaticism is exploded by this simple axiom; and to those who have witnessed the religious frenzy which attaches itself to the various forms of Eastern worship, this advice of the apostle, himself of Eastern origin, will appear the more remarkable. The wild gambols yearly celebrated at Easter by the adherents of the Greek Church round the chapel of the Holy Sepulchre at Jerusalem show what Eastern Christianity may become; they are the living proofs of the need of the wisdom of the apostolic precept. (*Dean Stanley.*) *Decency and order in Divine worship*:—These terms may seem to be of no very great importance; but little words may be of great account when they are applied to the highest things; and if the want of order and decency is capable of defiling our whole religion, it behoves us carefully to avoid it. Remember that—I. GOD IS THE OBJECT OF WORSHIP. 1. That we may think reverently of the worship of God, let us first think of God Himself, who and what He is. If we look beyond the heaven the eye of faith beholds Him seated in light inaccessible, and surrounded with myriads of angels excelling in strength and wisdom. If we attend to the effects of His power here below, we must acknowledge Him the contriver and artificer of all those wonderful works which delight the eye and minister to the life and comfort of His creatures. 2. This great Being is surely worthy of our attention. It is an honour to us that we are invited to lift up our eyes toward the place of His dwelling, and permitted to speak to Him in prayer. II. WE HAVE NO OTHER WAY OF AFFRONTING GOD THAN

BY NEGLECTING HIS SERVICE AND MAKING LIGHT OF HIS INSTITUTIONS. God Himself is not an object of our bodily senses; but His religion, His Churches, and His altars are present to us; and if we despise them, we do all that is in our power to show that God Himself is despised by us. The Bible teaches us, and reason must needs assent to it, that God will take to Himself every act of contempt against the Church and its administration. Tribute is due from subjects to their prince: if it is paid in base metal, the act is not only deficient, but treasonable, and would be punished accordingly. Worship is the tribute due from man to God; it is the honour due to His name: but if it is an unholy worship, it is worse than the silence and ignorance of a savage, and will be required of us as an act of treason and impiety. III. NO BLESSING CAN BE EXPECTED UPON OURSELVES, BUT ONLY SO FAR AS OUR SERVICE IS ACCEPTABLE. The subject who pays the tribute that is required of him is rewarded with protection under an execution of the laws: and certainly God is not so unmindful of His subjects as to leave them without the protection of His providence. In what respects are order and decency required in a congregation of Christians? 1. A composed and serious mind. The want of gravity is a sign of great ignorance and ill-breeding in the company of men our superiors: how much more, then, is gravity required in the presence of our Maker! 2. Punctuality. They who come in at an unseasonable time do more harm to others than their presence is like to do good to themselves: they either drown the voice of the minister with their noise, or take off the attention of the people from their prayers. 3. Reverence and attention. We despise the Turks, yet in this they far exceed the Christians. They are called to prayers by the voice of a man crying from the tops of their steeples, at whose voice they wash themselves, and having put off their shoes at the door of their mosque, are ready to enter with silence and gravity before their minister begins his prayer. You will never find one of them coughing, or yawning, or shifting his place, or speaking a word to his neighbour. They attend to nothing but the service, and when the service is over, they put on their shoes again in silence, and depart without entering into any impertinent conversation. 4. Union and earnestness. In the course of our liturgy the offices are divided between the minister and the people. If the minister were to fail in his part, it would be so remarkable that every person would observe it, and the service would be at a stand; but the people, being many, the inattention of particulars is not so easily perceived, and therefore it is too common for many to fail in making their proper responses. This is a bad custom, and should by all means be corrected. Conclusion: What I have said ought to dispose those who have heard me to join in those words of Jacob: "How dreadful is this place!" &c. He who blessed the piety of Jacob, will bless us also if we are the heirs of it. But if we treat the house of God, like the profane Jews, who had turned it into a house of merchandise and a den of thieves, a far worse visitation will befall us. (*W. Jones, M.A.*) *Order recommended*:—1. In the conduct of your affairs. 2. In the distribution of your time. 3. In the management of your fortune. 4. In the regulation of your amusements. 5. In the arrangement of your society. (*J. Lyth, D.D.*) *A useful and general rule*:—I. HOW THINGS OUGHT TO BE DONE—(εὐσχημόνως) consistently—in order, without discord, confusion, tumult. II. WHERE. Everywhere—especially in the Church and in the worship of God. III. WHY. For our own credit, for the glory of God, for the edification and prosperity of the Church. (*J. Lyth, D.D.*) *Minor morals*:—Things cannot be done decently and in order—I. WITHOUT THOUGHTFULNESS. There is the thoughtfulness—1. Of servants. 2. Of the feelings of others. A thousand times a day gentlewomen and polite men say and do things which wound by their thoughtlessness, because they don't consider the peculiarities of their neighbours. 3. Of our own reputation. Strange as it may seem, the best of people often do things which would be a matter of shame to persons in a lower state of life. II. WITHOUT CAREFULNESS. 1. In property. The waste which is allowed in all classes of households is astonishing. Few can realise how great it is or how sinful its results. God allows nothing to waste. 2. In habit. Some make a point of keeping others waiting; they know nothing of punctuality. 3. In dress. It will not do to be carried away with the infatuation of fashion, nor to neglect due regard to comely appearance. 4. As to cleanliness. Not merely personal, but universal; in the home, in the street, in every detail of life. 5. With regard to debt, and the strict and just keeping of accounts. 6. About the waste of time. There should be a proper division of the duties of life, and a right use of the valuable opportunities God has given us. III. WITHOUT SELF-CONTROL. 1. Of evil feelings. Satan suggests evil thoughts, bitter sentiments. Even religious minds entertain religious

and political animosities. 2. Of unseemly passions. Passions of lust must be checked; passions of anger and rage be kept in hand. 3. Of self-esteem. Proper self-esteem is valuable, but it may degenerate into pride, harshness, haughtiness, and a cruel, overbearing disposition. The various forms of egotism are numerous, and are neither lovely nor of good report. 4. Of actions. Many act from impulse, and so bring upon themselves untold misery which can never be rectified. Conclusion: These things are part of religion. We find them all brought before us in the example of Christ, and in the daily acts of His life. If we neglect to carry them out, we are not acting up to our religious profession, neither are we making the world better for our being in it. "Whatsoever things are honest, just, lovely, of good report, think on these things." (*J. J. S. Bird.*) *On regularity in the conduct of life*:—It may seem to you at first sight that the observing of order in the various occupations and concerns of life is not a matter of such consequence as to deserve to be much insisted on. It did not seem so to the great apostle, who thought it not below the dignity of his sacred ministry to recommend it to the Corinthians in the words of my text. Nor can it ever seem so in the eye of prudence and rational discernment. I say considered in a religious light; for although the observance of order hold not the highest rank among the injunctions of the Christian religion, though it claim not equal dignity with the commandment of Divine love, and the exercises of faith, hope, and repentance; yet it possesses its separate importance by contributing not a little towards punctuality and facility in the discharge of those higher and more essential duties, and therefore justly demands a share of a Christian's attention. As in every well-connected piece of mechanism the subordinate springs or wheels, though apparently insignificant, are each of them necessary to the carrying on of its operations; so in the variety of moral and religious precepts one reflects light upon another, one facilitates the observance of another, and all jointly contribute to that perfection of character to which every Christian is bound to aspire. Indeed, if you look abroad into the world you may discover, even at the first glance, that the life of the wicked and of the libertine is always a life of confusion. 1. First, then, as to the duties of your state of life. Every man, in every department of society—the king, the statesman, the soldier, the artisan, the master, the servant—has certain particular duties to comply with, either public, domestic, or private, which successively require his attention. We in particular, who live in the midst of the agitations of the world, are called upon by Almighty God to exert ourselves in our respective stations, that we may promote His honour and glory, at the same time that we become useful to ourselves and our fellow-creatures. In proportion as the multiplicity and variety of your affairs increase, the observance of order becomes more indispensably necessary for you; and let your train of life be ever so simple and uniform, however little you may be engaged in the hurry and bustle of life, yet you cannot fail to lose something, and a great deal too, by the neglect of regularity. For the orderly conduct of your temporal affairs forms a very material part of your duty as Christians. All your employments are properly religious exercises. Who has allotted you these employments? Doubtless it was that God whom your religion honours and serves. In discharging them, therefore, you do Him homage. Oh! what a train of heroic virtues might you display in the very meanest of your employments, if you were always careful to do them well, with an upright intention, actuated by a wish to approve yourselves to Heaven! The sanctity we aspire to does not consist in doing extraordinary actions, says a great prelate, but in doing our ordinary actions extraordinary well. But will they, can they be done without regularity? Will not hurry, perplexity, and confusion take off much from their perfection? You well know that for want of your having traced out for yourselves an orderly plan of life, many of your duties have been very ill done; perhaps not done at all. By conducting your affairs with method and order you will be enabled to give to each duty a becoming share of attention. This regard to order will likewise insure you an interior peace of mind and constant cheerfulness of temper; for you will find that a peevish and fretful disposition is ever the characteristic of such as are negligent of it. The hurry and confusion in which they live, the difficulties they have to struggle with for their dispositions. But if order must be maintained in your affairs, it will be necessary that you attend to order in the distribution of your time. 2. That portion of time which Providence hath allotted for the measure of your life is intended partly for the concerns of this world, partly for those of the next; yet so that the interests of the earth be made ever subordinate to those of eternity. In the distribution of your time give to each of these concerns that space

which properly belongs to it. Be ever impressed with a just sense of the value of time. Remember that by a fatal neglect and loss of it, you store up for yourselves many future pains and miseries. 3. Introduce order into the management of your fortune. Whatever be the extent of your possessions, whether great or small, let the administration of them proceed with method and economy. Provide what is necessary before you indulge yourselves in anything superfluous. Never, perhaps, was admonition more necessary than this is to the age in which we live; an age manifestly distinguished by a propensity to thoughtless extravagance. But prodigality does not only sink men to contempt and misery; it frequently impels them to open crimes. When they have begun with ostentation and vanity they often end in infamy and guilt. Be assured, then, that order, frugality, and economy are the necessary supports of Christian virtue, and will deliver you from the assaults of many very dangerous temptations. How humble and trifling soever these qualities may appear to some people, they are the guardians of innocence. 4. Observe order in your amusements; that is, allow them no more than their proper place; study to keep them within due bounds; mingle them so prudently with your serious duties that they may relieve the mind and be a preparation for acting with more vigour in the discharge of your obligations. 5. Preserve order likewise in the choice of your society. Select with prudence those with whom you choose to associate, and let virtue be the object which determines your choice. Endeavour in the first place to make yourselves happy at home. By this fondness for home it is past conception how much evil you may avoid. (*J. Archer.*)

CHAPTER XV.

VERS. 1-12. **Moreover, brethren, I declare unto you the gospel.**—*The apostolic gospel*:—I. CHRISTIANITY IS BASED ON HISTORICAL FACTS, not on human reason or imagination; it is neither an ingenious hypothesis to account for any phenomena, nor a poetic myth to adumbrate any truth. It is based on facts. These facts are—1. Personal. They are connected with a person, and that person is not Socrates, Plato, nor Cæsar, but Christ. 2. Few. He "died," He was "buried," and He "rose." These facts are compendious facts, they imply many more. 3. Well attested (vers. 4–8). No facts on record are better attested than these. II. CHRISTIANITY IS DESIGNED FOR THE REMOVAL OF EVIL. 1. He "died for our sins." 2. It is to "put away sin" from the hearts, literature, institutions, customs, and governments of mankind; natural evil is but the effect of moral. 3. Philosophically, there is no system on earth suited to destroy man's sinful disposition and to change his heart, but Christianity; and, historically, nothing else has ever done it. III. CHRISTIANITY IS TO BE PREACHED WITH THIS DESIGN (ver. 2). Paul preached that they might be saved, but they could only be saved as they renounced and hated sin. Paul preached Christianity—1. Convincingly, "which also ye received." They believed his gospel; then he must have convinced them by arguments. Christianity is to be commended "to every man's conscience." 2. Scripturally. He showed those facts in the light of the Scriptures, "according to the Scriptures." 3. Humbly, "born out of due time," "the least of the apostles," &c. (*D. Thomas, D.D.*) *The gospel which Paul preached, and in which the Corinthians found salvation*:—I. THE RECEPTION OF THE GOSPEL BY THE CORINTHIANS, AND THE USE WHICH THEY MADE OF IT (vers. 1, 2). 1. Paul brought glad tidings with him to Corinth, and proclaimed them everywhere—in the synagogue, in the workshop, in the market-place. 2. Nor did he preach without effect. Many might listen incredulously, and others resist, but many "received" his glad tidings. 3. In that gospel these Corinthians were now "standing." Their ancient superstitions had passed away, and they "stood" upon the rock—"Jesus Christ," and the hope of a resurrection. That reception of his apostolic message was not only the pledge of blessedness in the great hereafter, it indicated their present security. Now they were safe. The strong swimmer, battling with the waves of a stormy sea, may be living, and not without hope; but not until his feet touch the beach may he whisper to himself, "Now I am safe!" So these Corinthians had been "saved," but their Christian work was not then over. The saved Christian is not to stand still and

think of doing nothing more. "Keep in memory" might rather be translated "firmly maintain." Without this they had "believed in vain." 4. Here, then, we are presented with the apostle's ideas of evangelical conversion. It was a process of preaching on his part followed by these steps on theirs—reception, belief, steadfast adherence. What Paul taught, that must ministers teach still. What the Corinthian Christians "received," &c., that must we receive, stand upon, and adhere to, or risk the salvation of our souls. II. THE MAIN TRUTH WITH WHICH HE DESIRED THAT THEIR MINDS SHOULD BE ESPECIALLY OCCUPIED (vers. 3, 4). In these words we have plainly an epitome of the gospel. He himself had "received" this gospel, and felt it to be the power of God unto his own personal salvation; and now he declared that he had "delivered" it to them as equally available for theirs. Nay, he did so "first of all," *i.e.*, as the chiefest and most important statement in the gospel message. What was the all-important truth? 1. It was that "Christ had died for our sins." There was something in that death which possessed an atoning virtue, and this was "according to the Scriptures" (Isa. liii.). 2. In token of the reality of Christ's death Paul affirms that He was "buried." 3. In token also that His atoning work was completely effectual, "He rose from the dead the third day." (*J. Cochrane, A.M.*) *Paul's gospel:*—PAUL'S GOSPEL IN ITS SUBSTANCE. "How that Christ died," &c. "Good news" must be the record of a fact. And this is the great peculiarity and the great blessedness and sign of the universal adaptation of Christianity, that it is first and foremost, the story of things that happened on this green solid earth of ours. It is not airy speculations coming from the clouds, it is not a mere morality or republication of man's duty, with new emphasis, and with sweeter or more terrible sanctions. There is a theology underlying it, deducible from it, and which must be deduced from it. There is a system of morality in it, but the beginning of everything is the story of a life, the history of plain facts. And how else can God be revealed? You cannot reveal a person by anything but deeds. And further, for ever and ever it remains a fact that the highest form in which you and I can conceive of, or be taught of God, is the form of man. The beginning of the gospel is the story of the Christ. Christ is Christianity; and its first form is neither morality, nor theology, nor philosophy, but simple history. Still further, there is another thought here, and that is that Paul's gospel, fastened, as its central fact, on the death and accompanying burial, and the consequent resurrection of Jesus Christ. There is the vital centre of the gospel. There! if you tear that out of it, you have no life left in it; and its morality will never get itself executed, and the fair pattern will never be reproduced, and we shall have but one more of the tragical multitude of systems that have promised to us glorious crowns and left us in the dust. And there is one more point to be noticed, and that is Paul's gospel carried, as an integral part of itself, the explanation of the meaning of death and resurrection of Jesus Christ. "How that He died for our sins according to the Scriptures." What is it that changes the historical fact into an historical proclamation of the good news of God? Is it the bare statement "Jesus Christ died"? Is that a gospel? Is it any more a gospel than the statement that Socrates died, or that anybody else died? The only statement about Christ's death that makes it a gospel is that He died for our sins. II. PAUL'S GOSPEL IN ITS POWER. He specifies two of its mighty influences upon men: "Wherein ye stand . . . by which also ye are saved." First, the reception of that gospel into our hearts enables us to "stand." In that gospel, received into our believing hearts, we get firm footing for our lives; a certitude. Men all around us are saying, "Who will show us any truth? What are we to believe about God, about men, about the relations of the two? What are we to think of the destiny of humanity? What are we to think of the future?" The answer lies here. "Christ died for our sins"; Christ is risen again for our salvation. In that truth, grasped, fed upon, unfolded as the germs unfold themselves in the sweet May-days, will be found the answer to all perplexities, the certainties amidst all shifting opinion, the basis upon which a whole life's thinking may be reared, the ground of all true morality, the sum and substance of all real theology, the germ of prophetic anticipations of the fortunes of men and of individuals. Again, the word is employed in another aspect. That gospel of Christ, received into a man's heart, enables him to resist. "Stand therefore, having your loins girt about with truth." Then there is another aspect here of the power of Paul's gospel in that familiar word—"By which ye are saved." "By which also ye are being saved" would be a truer translation. It is a process life-long, and that process, including deliverance from all forms of evil, whether sin or

sorrow, and investiture with all possibilities of good, whether righteousness or happiness, begins with the reception of Christ into the heart, and steadily runs parallel, with the increased reception of His grace, until the grey dawn passes through all the shades of saffron yellow, and rosy pink, and pearly white, and comes at last to the colourless completeness and unsetting radiance of the midday sun. III. PAUL'S GOSPEL, IN ITS CONDITIONS. "If ye keep in memory," or more correctly, "If ye hold fast what I preached unto you." "Unless ye have believed in vain." First, there must be a solid faith, not a faith which is lightly and without due cause taken up. There is such a thing, you know, as the seed being sown upon stony places, with an inch of earth above a great lateral shelf of rock. And just because the rock, into which the seed can never penetrate, retains much of the heat of the midday sun, and warms the film of earth above it, it grows quickly. So in a man's heart, the Word may be sown, it may strike down its little rootlets, and very soon come to an impenetrable layer of rock. And just because it cannot get any deeper it begins to germinate at once, "and anon with joy they receive it." "Such endure but for a while." They believe rashly, without due consideration. Their faith is not the deliberate act of the whole man. It is a momentary emotion that produced it. There is no adequate perception of the facts which it grasps, or of the necessities from which it seeks to be delivered. "Let not that man think that he shall receive anything of the Lord." But then do not forget that faith may be genuine though it be feeble; and that all which I have been saying about a shallow confidence has no bearing upon people simply because they find that their faith is not what it ought to be; or subject to many a sad break and gap. Again, remember the other condition here, viz., the continuous grasp of the truth which makes the essence of the gospel. "Ye are being saved, if ye keep hold of what I preached to you." The gospel works upon us as long as we think about it, and keep it in our hearts, and not one instant longer. The polestar will guide you as long as you look at it; but if your eyes are wandering away to the will-o'-the-wisps upon the marsh, or to the comets that flash across your sky, you will lose your guide, and wander into the darkness. It is whilst you believe that the gospel is saving you. And, remember, that continuous grasp of God's truth cannot keep up without a continuous effort. I have seen conjurers that have said to a man, "Take that coin in your hand. Close your hand upon it. Are you sure you have got it?" "Yes!" "Certain it is there?" "Certainly." "Open your hand!" Gone! Ay! And the world, the magician world, conjures his faith out of many a professing Christian man's clenched hand. And when he opens it—and perhaps he does not open it till he gets before the throne—an empty palm. Where is his faith? Tighten your grasp, "lest at any time you should let them slip." (*A. Maclaren, D.D.*) *The certainty of the gospel*:—I. OF ITS FACTS. 1. Declared by competent witnesses. 2. Preached to us. II. OF ITS EXPERIENCE. 1. We have received. 2. We stand in it. III. OF ITS HOPES. 1. It can save us fully and for ever. 2. If we hold it fast by faith. (*J. Lyth, D.D.*) *How ought the gospel to be preached?*—I. FAITHFULLY, according to the Word of God. 1. Which is simple in its details. 2. Absolutely true. II. OUT OF PERSONAL EXPERIENCE. 1. This gives confidence. 2. Conveys life. III. HUMBLY. 1. With a consciousness of unfitness. 2. In dependence upon Divine grace. 3. With a full recognition of the labours of others. (*Ibid.*) *The resurrection of Christ*:—1. Because this chapter forms part of the Funeral Service, and every syllable stands associated with some mournful moment in our lives, is one reason why the exposition is attended with some difficulty. It sounds more like stately music heard in the stillness of night than like an argument. 2. The subject, like almost all the others treated of in this Epistle, had been forced upon the apostle by the heresies which had crept into the Corinthian Church. Note the great difference made by the apostle between moral wrong-doing and intellectual error. When incest had been committed the apostle at once commanded expulsion, but here he only expostulates with and endeavours to set the heretics right. 3. In the present day this error arises out of materialism. Now the unbelief of those distant ages was something very different from this. But the Corinthians denied the resurrection of the body because they believed that matter was the cause of all evil; and they hailed the gospel chiefly because it gave them the hope of being liberated from the flesh with its corrupt desires. They regarded the resurrection therefore as a figurative expression. The apostle now controverts this error, and he does it by a twofold line of argument. I. BY HISTORICAL PROOFS OF THE RESURRECTION OF CHRIST (vers. 4–8). 1. The Christian doctrine was not merely immortality, but resurrection; the historical fact of Christ's resurrection being the

substantial pledge of ours. 2. There are two forms in which it is conceivable that Christianity may exist—essential and historical. Suppose, *e.g.*, that without the aid of Christ, a man could arrive at the chief Christian doctrines—the Fatherhood of God; that it is a Divine Spirit which is the source of all goodness in man; that the righteousness acceptable in His sight is not ceremonial but moral goodness, &c., he would have arrived at the essence of Christianity. And history tells us that before the Redeemer's advent there were a few who, by the aid of the Spirit of God, had reached to a knowledge which is marvellous to us. By historical Christianity, however, we mean not those truths abstractedly, but considered as actually existing in the life of Christ. Reverence for persons precedes the belief in truths. A few remarkable exceptions have reached truth without knowing Him who is the Truth, but this is not the rule. Those truths which you hold deepest, you have gained not by the illumination of your intellect, but first by trusting in some great or good one, and then, through Him, by obtaining credible evidence of those truths. Take, *e.g.*, the doctrine of the resurrection. The times when it seemed almost incredible to us were those in which we began to despair of human nature—when some great crime or meanness had set us wondering why such beings should be permitted to live hereafter. And the moments when we believed most strongly in it were the moments when we felt assured that human perfectibility was no dream, since we saw the evidence of a goodness most like God's which could not be limited by death. Carry on this principle, and then you have the very spirit of historical Christianity. For we do not believe that there shall be a life to come merely because there is something within us which craves for it, but because we have believed in the life and death and resurrection of the Man of Nazareth. Our Christianity is not merely the abstract truths which Christ taught, but Christ Himself. II. By the argument "reductio ad absurdum" (vers. 13–20). "If there be no resurrection—1. Then is Christ not risen." It is an absurdity to believe that that man perished. The Son of Man grounded His pretensions on this, that He should rise again from the dead. If, then, He did not, He was an impostor; and you are driven to this, that a holy life is not a whit more certain of attaining to God's truth than a false one. 2. The Christian faith is vain; ye are yet in your sins. Except in the belief of the resurrection the quitting of sin is impossible. "Let us eat and drink, for to-morrow we die," is an inevitable conclusion. And you are driven also to this, that, just as all other religions have failed in redeeming man from sin, the Christian religion has also failed. It has become the fashion to hold that in proportion as a belief in the resurrection enters into our motives, right-doing loses its value, that he alone can do any really good work who disbelieves in a life hereafter, because he alone does good for its own sake and not from the hope of reward. But—(1) In removing the hope of the life to come you have taken away all that makes life worth possessing, or mankind worth living for. Why should we labour for beings scarcely higher than the "half-reasoning elephant"? (2) To do right Christianly is not doing so for the sake of happiness in the world to come, but for life. "It is more life and fuller that we want." 3. The apostles would be found false witnesses. There is something touching in the manner in which the apostle writes this. That *he* should be a false witness! He does not leave room for supposing the possibility of a mistake. It was either true or false. James, Cephas, the twelve, the five hundred, either had or had not seen the Lord Jesus; Thomas either had or had not put his finger into the print of the nails; either the resurrection was a fact, or else the apostles were intentional false witnesses before God. Now there is a certain instinct within us generally which enables us to detect when a man is speaking the truth. Truth has a certain ring by which it may be known. Now this chapter rings with truth; and before you can believe that there is no resurrection, you must believe that this glorious chapter was written by one who knew at his heart that he was speaking what was false. Another witness to this fact was the Apostle Peter. There are two things which rarely go together, courage and falsehood. There are circumstances in which a brave and honest man may be betrayed by the sudden force of temptation into a dereliction from the truth, and such a thing had occurred in the life of St. Peter. But after his bitter repentance he went forth and stood as upon a rock, protesting that he knew that the Lord was risen. There must be a cause given for this. Can we believe that the man who laid his hand on the axe, or he who asked that he might be crucified with his head downwards, as unworthy to die as his Redeemer died, that his life was a systematic and continued falsehood kept up to the very last; and that the brave, true man with his dying lips gave utterance to a lie? 4. Those who have fallen

asleep in Christ have perished, *i.e.*, the noblest of the human race have lived—only to die for ever. You are required to believe, moreover, that they attained to this excellence by believing what was false, namely, the resurrection; so that we are driven to this strange paradox—that by believing that which is false we become pure and noble, and by believing that which is true we become base and selfish! Believe this who can! (*F. W. Robertson, M.A.*) *The resurrection of Christ*:—I. ITS PLACE IN THE CHRISTIAN CREED. 1. What did Paul mean by the resurrection of Christ? (1) He meant His rising from the grave with a body glorified or made fit for the heavenly life He had entered. Flesh and blood cannot enter upon that life, but must pass through a process which entirely alters its material. (2) But yet he always speaks as if there were some connection between the natural and the spiritual body, and regards the body of Christ as that into the likeness of which the bodies of His people are to be transformed. Now we can only suppose that the body which was laid in the sepulchre was transformed into a spiritual body by a process which differed from that which is to operate in ourselves only by its rapidity. We do not understand the process, but all along the line which marks off this world from the spiritual world mystery broods. There are in nature many forces of which we know nothing, and it may one day appear to us most natural that the spirit should clothe itself with a spiritual body. As the life that is in the body now assimilates material and forms the body to its particular mould, so may the spirit hereafter. Paul refuses to recognise any insuperable difficulty here. 2. What was the position occupied by the Corinthians? (1) In that day the resurrection was denied by materialists, such as the Sadducees, who believed that mental and spiritual life are only manifestations of physical life and dependent upon it. But many who opposed materialism held that the resurrection of the body if not impossible was at all events undesirable. To be free from all connection with matter was an essential element in their idea of salvation. 2. In our own day the resurrection of Christ is denied from both points of view. It is said that Christ lay in His grave, and the elements of His body have passed into the bosom of nature, as ours will before long; but His spirit lives, perhaps in us. On the other hand, it is said that although the body of Christ remained in the tomb, His spirit survived death, and lives a disembodied but conscious and powerful life. But what the apostles saw was a veritable body that could stand handling and whose lips and throat could utter sound. Besides, if we accept either view we are at once confronted with the difficulty that Christ's glorification is not yet complete. If Christ now sits at God's right hand in perfect human nature, it is not as a disembodied spirit, but as a complete person in a glorified body. And it must also be remembered that the primitive faith and restored confidence in Christ to which the very existence of the Church is due, were created by the sight of the empty tomb and the glorified body. 3. Consider the place which our Lord's risen body had in Paul's conversion. The idea of a crucified Messiah had been abhorrent to him, but from the moment when he saw the risen Lord he understood, with the rest of the disciples, that death was the Messiah's appointed path to supreme spiritual headship. So from the first Paul put the resurrection of Christ forward as an essential and fundamental part of the gospel he had received. "If," says Dr. Fairbairn, "it be true that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave, not of a man, but of a religion, with all the hopes built on it and all the splendid enthusiasms it has inspired." It is not difficult to perceive what it was in the resurrection of Christ which gave it this importance. (1) It was the convincing proof that Christ's words were true, and that He was what He had claimed to be. "Destroy this temple," He said, "and in three days I will raise it again." As Jonah had been lost for three days and nights, but had thereby only been forwarded in his mission, so with our Lord. In order that His claim to be the Messiah may be understood, it was necessary that He should die; but in order that it might be believed it was needful that He should rise. The apostles evidently accepted the resurrection as God's great attestation to the person and work of Christ. It changed their own thoughts about Him, and they expected it would change the thoughts of other men. They could now confidently say, "He died for our sins, and was raised again for our justification." (2) There is disclosed by it a real and close connection between this world and the next. There is no need now of argument to prove a life beyond; here is one who is in it. It is "by the resurrection of Jesus Christ from the dead that we are begotten again unto a lively hope." (3) In it we see at once the norm or type of our life here and of our destiny hereafter. Holiness and immortality are two

inseparable aspects of the Divine life we receive from Christ. His Spirit is the source of both (Rom. viii.). The hope that uplifts and purifies every part of the Christian's character becomes a living hope, full of immortality, in all who are now actually drawing their life from Christ. Therefore does Paul so continually hold up to us the risen life of Christ as that to which we are to be conformed. II. Its proof. As a preliminary to the positive evidence here adduced, it may be remarked that we have no record of any contemporary denial of the fact, save only the story put in the mouths of the soldiers by the chief priests. The authorities resolved there should be no tampering with the grave, and accordingly had set their official seal upon it and placed a guard to watch. Their action after the resurrection proves that the tomb was empty, while their previous action proves that it was emptied by the actual rising of Jesus. So when Peter affirmed it before the Sanhedrin no one was hardy enough to contradict him; or why did they not prosecute the disciples for breaking the official seal? What hindered them from bringing proof that there had been no resurrection? If the body was still in the grave nothing was easier than to produce it; if the grave was empty, as they affirmed, because the disciples had stolen the body, no more welcome handle against them could have been furnished to the authorities. But they could not in open court pretend any such thing. It is admitted on all hands that the disciples had a *bonâ fide* belief that Jesus had risen; how was that belief produced? To this there are three answers. 1. That the disciples saw our Lord alive after the crucifixion, but He had never been dead. This answer is plainly inadequate—(1) As not in harmony with the facts. His death was certified by the surest authority. Though the soldiers see that Jesus is dead, they make sure by a spear-thrust, and Pilate would not give up the body until he had received the necessary certificate that the sentence of death had been executed. (2) As an explanation. The Person the disciples saw was not a crushed, defeated man, who had death still to look forward to, but one who had passed through and conquered death, and was now alive for evermore. 2. That the disciples only thought they saw Christ, *e.g.*—(1) Some clever and scheming person may have personated Jesus. Such personations have been made, but never with such results. Imposture, in fact, does not fit the case before us at all; and the more we consider the combination of qualities required in any one who should personate the risen Lord, the more we shall be persuaded that the right explanation of the belief in the resurrection is not to be sought in this direction. (2) The disciples simply believed that such a soul could not become extinct. Quite so, they of course believed that His spirit was in paradise, and for that very reason fully expected to find His body in the tomb: which they did not. (3) Renan's account of the growth of this belief is that "the world, accustomed to attribute to its great men superhuman virtues, cannot admit that they have submitted to the death common to all. When Mahomet expired Omar rushed from the tent, sword in hand, and declared that he would hew down any one who should dare to say that the prophet was no more. Heroes do not die. So Jesus had lived so entirely in those who surrounded Him that they could but affirm that after His death He was still living." M. Renan forgets, however, that Omar was followed by Abu Bekr, who said, "Whoso hath worshipped Mahomet, let him know that Mahomet is dead, but whoso hath worshipped God that the Lord liveth and doth not die." Then, again, none of the apostles said that their Master was not dead. Besides, all these hypotheses omit altogether to explain how the disciples disposed of the tomb of our Lord, in which, according to this hypothesis, His body was still quietly reposing. Is there, then, no possibility of the disciples having been deceived? Had the belief in the resurrection depended on the report of one or a few who were anxiously looking for the resurrection of Jesus, then these might have persuaded themselves they saw Him. But what we have here to explain is how several persons, at different times, in various moods, came to believe they had seen the risen Lord. He was recognised not by persons who expected to see Him alive, but by women who went to anoint Him dead; not by credulous, excitable persons, but by men who would not believe till they had gone to and into the sepulchre. The resurrection formed no part of the Jewish creed regarding the Messiah; and the idea that the disciples were expecting it is contradicted by the narrative. There was not one person to whom our Lord appeared who was not taken wholly by surprise. 3. There remains, therefore, only the explanation that the disciples did see Christ alive after He had been dead and buried. The men who said they had seen Him were men of probity, whose lives and conduct are only to be explained by their having been brought in contact with

the spiritual world in this surprising and solemnising manner. The testimony of Paul is conclusive. It is simply inconceivable that he should have abandoned all his prospects and entered on a wholly different life without carefully investigating the chief fact which influenced him in making this change. No sanor or more commanding intellect ever headed a complex and difficult movement. There is no one of that generation whose testimony to the resurrection is more worth having, and we have it in the most emphatic form of a life based upon it. In fine, no one who takes a serious interest in all this evidence can deny that it would be quite sufficient to authenticate any ordinary historical event. The majority of the historical events are accepted on much slenderer evidence, and the evidence for this can be refused only on the ground that no evidence, however strong, could prove such a miracle. But those who reject it are compelled to accept a miracle equally astounding, viz., that those who had the best means of ascertaining the truth and every possible inducement to ascertain it, should all have been deceived, and that this deception should have been the most fruitful source of good, not only to them, but to the whole world. (*M. Dods, D.D.*) *Difficulties in the way of disbelief in the resurrection of Christ*:—I. EXEGETICAL. There is the clear testimony of St. Paul, and the great distinction made by the New Testament between the description of visions and the narratives of our Lord's appearance. II. PSYCHOLOGICAL. All likelihood is wanting for the supposition that so many and such very differently constituted persons should, even by hundreds at a time, have been simultaneously predisposed to see visions. There is the sudden and thorough change in the disciples' frame of mind, especially,too, the conversion of St. Paul; and finally the cessation of Christ's appearance. III. DOGMATICAL. Whence should the idea of an isolated individual resurrection, hitherto foreign to their belief, arise in the minds of the disciples? IV. CHRONOLOGICAL. Unanimous historical evidence points to "the third day," and this leaves no space for the gradual development of visions, or for the translocation of the first appearances in Galilee. V. TOPOGRAPHICAL. There, in a well-known spot, stands the empty tomb, with its loud question, Where is the body? which neither Jew nor Roman attempts to answer, though investigation would have been easy. VI. HISTORICAL. There is the immoveable belief of the disciples; their preaching, so full of victorious joy and martyr courage; there is the Christian Church founded on the rock of belief in Christ's death and resurrection. VII. MORAL. There is the regeneration which followed the teaching of the apostles. (*Prof. Christlieb.*) *No-resurrection impossible*:—1. The first impossible consequence may be called the argument from mind, and is thus expressed: "If there be no resurrection of the dead, then Christ is not raised." What Paul really means to say is this: If there be no immortality of the soul, Christ is dead — the highest of minds has become extinct. It may seem as if this were a mode of reasoning which never would be used in modern times. A writer of our day would certainly put it differently; he would say, Are all the aspirations of the human soul to count for nothing—all the yearnings after moral purity, all the search for truth, all the thirst for beauty? To him the aspirations of the human soul were all fulfilled already in the image of a perfect mind. The life of the Son of Man was, for him, the synonym for all that humanity ever did, or even can do, in the path of greatness; it was aspiration crystallised into fact. Accordingly, when he says, if there be no immortality, Christ is dead, there is a deep significance in his words. It is quite equivalent to saying, what becomes of the dignity of man? The notion that Christ could be dead was to Paul a contradiction in terms. Sometimes a man gets his whole conviction of immortality from his inability to realise the death of a single soul. There are presences in this world so vivid and so strong that their removal by death dissipates the idea of death; they are our types of immortality. But what was Christ to Paul? To say He was a strong and vivid presence is to say nothing; He was a presence that literally filled all things. That such a being should cease to be was, for him, a contingency unthinkable, that God should suffer His Holy One to see corruption was a paradox unparalleled. 2. The second of those impossible conclusions which St. Paul derives from the denial of immortality is expressed in the words: "Your faith is vain." Put into modern form, his meaning is this: "If Christ be not raised"—if the highest imaginable powers of the human mind have been extinguished in death, then we have an anomaly in the universe—a faculty without an object. We must remember that, in the view of Paul, faith is not a mere act of credulity; it is a faculty, a power of the soul. This is shown by his tendency to oppose faith to sight, clearly implying that the

former is an inner vision, as the latter is an outer vision. Wheresoever he turns he can find no other trace of a faculty without an object. Every sense has its environment, every power its appropriate field of exercise. Is the sense of the supernatural to have no object? The sense of the supernatural is what Paul calls faith—that faculty which looks "to the things that are unseen." These unseen things are to him at once the symbols and the proofs of immortality; they are not "temporal" but "eternal." If the existence of these be a delusion, then we have an eye without light, an ear without music, a hand without material to work upon, a sense of beauty without the symmetry to fill it; our faculty of faith is useless, objectless, vain. From this point of view it becomes easy to understand St. Paul's collateral statement, that "our preaching is vain." It is cruel to stimulate a sense of want which no scene of existence can ever gratify; to awake a power into being which no sphere of life will ever require is a process of education which can only lead to pain. The fact that no faculty can be vain is itself the proof that "Christ is risen." 3. This brings us to the third argument. It is different in its nature both from those that precede and from those that follow it. They are founded upon facts which appeal to the universal nature of man; this, in the first instance at least, rests on an historical experience of the apostle's own life and on an emotion induced by it. He says, If there be no resurrection, and if therefore the highest specimen of the human mind be dead, then I am found a false witness for Christ, to whose rising I testify. What Paul really means to say is: If there be no resurrection, I am myself an anomaly; "We are found false witnesses for God," *i.e.*, for goodness—false witnesses for the immortality of self-sacrifice. Such is the paradox or impossible consequence, which Paul here designs to convey. One cannot but remark what a singular light St. Paul here unwittingly throws on his own character as a witness. He suggests even more than he means. He only wants to prove that he is not a false witness in relation to others; he powerfully impresses us with the additional conviction that he is not a false witness in relation to himself. For, as we follow him in the foregoing train of thought, we see that this man even in his Christianity is no fanatic. 4. St. Paul states his fourth argument thus: "If there be no resurrection, and if therefore Christ be not risen, ye are yet in your sins." It is an argument which is often misunderstood. Paul is speaking, not of a miserable consequence, but of an impossible consequence. What he means is really this: if there be no Christian immortality, there cannot be at this moment in the world a Christian life; ye are in this case yet in your sins: there is no power keeping you from evil. But your own experience tells you that this is not true; you are not in your sins. There is a life within you which is not part of your natural life, nor a product of that life—a spirit lusting against your flesh, a law of your mind warring with the law of your members. What is it? Whence came it? How do you explain it? If there be nothing but earth and the conditions of earth, in what manner shall we account for a sentiment which transcends those conditions? If there be no resurrection, you ought to be yet in your sins; how comes it to pass that you are not in your sins? To Kant the existence of a moral law within the soul was the very demonstration of a life transcending the present order of being. St. Paul, instead of seeking the evidence of a risen Christ in the documents of antiquity, seeks it in the Church of his own day; nay, in himself as a member of that Church. He asks what it is that has given rise to this stream of Christian feeling, which is ever widening into an ocean of universal love. He cannot find a source for that stream in the soil of the natural life; for it flows in a channel the reverse of what we call natural. He is forced, therefore, to seek it in a life beyond nature; and the only such life he can find is that said to have been lived by the Son of Man. The evidence that Christ is risen is the consciousness that we are not in our sins. 5. We pass to St. Paul's final argument. He says: If there be no possible resurrection even of the highest life, if even Christ be not risen, then they that have fallen asleep are perished. This, then, is the argument from affection, since it is evident that here St. Paul directs his main appeal to the feelings of the heart. It would be unfair to say, however, that on this account it is less logical than his other arguments. The feelings of the heart are just as much facts of nature as the sensations of the body, and the intuitions of the intellect. St. Paul, therefore, has a perfect right to appeal to the human heart, whose instincts would be violated by the denial of immortality. (*G. Matheson, D.D.*)

Ver. 2. **By which also ye are saved, if ye keep in memory what I preached**

unto you.—*Hindrances and helps to memory in spiritual things*:—In these words we have a discovery—1. Of men's utmost happiness—salvation. 2. Of the only means for the attaining of it—the gospel. 3. Of the special grace necessary in respect of this gospel—believing. 4. Of the particular faculty that is requisite for this end—the memory. 5. The relation, or influence, which this last hath upon all the rest. And this expressed—(1) By way of condition, "Ye are saved, if ye keep in memory." (2) By way of exception, "Unless ye have believed in vain." Note—I. WHAT THE MEMORY IS. It is that faculty of the soul wherein are reserved the things we know. Its office, however, is—1. To receive such things as are presented to it. Wherein it is fitly enough compared to soft wax, which is prepared to receive any impression made upon it. 2. To retain and preserve what is laid up therein. There is a little kingdom in the soul of man. The king, or rather viceroy, is the will, the privy council is the understanding, the judge is the conscience, and the great treasurer is the memory. 3. To recall or recover what was out of mind. II. THE EXCELLENCE OF THIS FACULTY. The soul of man is a subject of wonder, and nothing more wonderful in it than the memory. It hath power to make things that are in themselves absent and past to be present. We may see the worth of this faculty by those that are deprived of the use of it, that can remember nobody, nor the last question that they did ask. All a man's past life would be lost if his memory were lost; so are the comforts of the soul lost so far as they are forgotten. III. THE CORRUPTION OR DEPRAVATION OF THIS FACULTY. This stands—1. In remembering those things which we should forget. As—(1) Things unprofitable; like as if one should crowd waste-paper, rags, and broken pitchers into a cabinet, which should be stored with things of value. (2) Things hurtful. To wit, injuries; these usually stick in the memory when better things slip out. (3) Things sinful. We can remember a filthy story seven years when we do forget a saving sermon in seven hours. The depraved memory is herein fitly compared to a sieve that lets the good corn fall through and reserves only the chaff. Themistocles said to Simonides, when he offered to teach him the art of memory, "Rather," says he, "teach me the art of forgetfulness, for the things which I would not I remember, and cannot forget the things I would." 2. In forgetting those things which we should remember. (1) Our Creator, and what He hath done especially for us (Eccles. xii. 1; Jer. ii. 32). This is most inexcusable (Acts xvii. 27, 28). And then the great things which He hath done, to wit, in the works of creation and providence, especially for His Church, these we easily forget, but should remember (Psa. lxxvii. 11); and particularly what He hath done for us (Deut. viii. 2). (2) Our Redeemer, and what He hath suffered for us. Else He had never instituted the Lord's Supper on purpose to keep up the remembrance thereof. (3) The truths of religion, especially the most weighty (2 Pet. i. 12–15). (4) The duties of religion (Exod. xx. 8; Heb. xiii. 2, 3, 16). All which, as they show our duty, so do they imply our defectiveness herein. (5) Our sins (Ezek. xxxvi. 31; Deut. ix. 7). (6) Our vows and obligations to God. (7) The Church of God (Psa. cxxxvii. 5, 6). (8) Our latter end (Isa. xlvii. 7; Lam. i. 9). IV. THE SANCTIFICATION OF THE MEMORY. Which is the restoring of this faculty to its former integrity and to its proper objects. This is done—1. By purging the faculty. And so conversion is said to begin here (Psa. xxii. 27; Rev. ii. 5). 2. By strengthening it. For as sin weakens, so grace strengthens, the faculty (John xiv. 26). 3. By reconciling it to good things, and setting it against evil (Psa. cxix. 16). 4. By filling it with good things (Matt. xii. 35). 5. By fitting things laid up in memory for use and practice (Numb. xv. 39, 40; Psa. ciii. 17, 18). V. THE ORDINARY IMPEDIMENTS OF A GOOD MEMORY, OR THE CAUSES OF A BAD ONE. 1. A weak or dark understanding. 2. A carnal, careless heart. Such a heart can retain abundance of a play or a song, but of a chapter or sermon next to nothing, for everything keeps what is connatural to itself. Nay, a good man's memory in a remiss, negligent frame, quite differs from what it was in a religious frame. 3. A darling sin. Any bosom sin, as it fills and employs every faculty, so it debauches, monopolises, and disorders them all. Grace, though it rule every faculty, yet ruffles none; it composes the mind, and employs the memory in a rational manner. 4. Excess of worldly cares. The memory is but finite, though capacious, and a superabundance of worldly thoughts within must needs shoulder out better things that should be there. 5. Surfeiting and drunkenness. These disorder the brain and disable it from its functions (Prov. xxxi. 4, 5). 6. Violent passions. 7. A multitude of indigested notions. If a man have a stock of methodical and digested knowledge, it is admirable how much the memory will contain; but many

read or hear too much for their capacities, they have not stowage for it (2 Tim. iii. 7). He who rides post can never draw maps of the country. VI. THE PROPER HELPS TO IT. 1. Natural. (1) A sober diet. For if excesses in meat and drink do disturb the brain, temperate diet, together with a good air, is a certain help to the memory (Luke xxi. 34). (2) A quiet mind. For if all passions that are violent weaken, then a sedate and quiet mind greatly strengthens, the memory. 2. Artificial or outward. (1) The repetition of those things which we would remember (Deut. xi. 18, 19). (2) Writing what we would remember (Deut. xi. 20). (3) Custom, or using your memories. We say, "Use legs, and have legs"; and so, Use the memory, and thou wilt have a memory. 3. Spiritual. (1) Repentance for forgetfulness. (2) Bewail your forgetfulness. (3) Prayer. For "every good gift and every perfect gift," whereof this is one, "is from above." (4) Diligent attention. If the mind wander in hearing the memory will be weak in remembering. (5) Due estimation. The more we love and admire anything the better we remember it (Psa. cxix. 16). (6) Serious meditation. When people read or hear, and presently plunge themselves in foreign business, then generally all is lost (James i. 24, 25; Psa. cxix. 11). VII. And so I come to APPLICATION. 1. Magnify God for your memories. 2. Let ministers consult people's memories, and to that end observe some proper method in their books and sermons. 3. Labour to improve your memories. 4. Store your memories in the time of youth (Eccles. xii. 1). A new ship is free from leaks, but time and travel will batter it. (*R. Steele, A.M.*) *Memory*:—Aristotle calls it the scribe of the soul; and Bernard the stomach of the soul, because it hath a retentive faculty, and turns heavenly food into blood and spirits. (*T. Watson.*) *Memory, Christian*:—It was the remark of John Newton, when his memory had almost completely gone, that he could never forget two things. 1. That he was a great sinner. 2. That Jesus Christ was a great and mighty Saviour. *Memory, cultivation of*:—If you have learned to look under your feet every day while young, and to cull the treasures of truth which belong to geology, natural history, and chemistry; if every fly has furnished you a study; if the incrustation of the frost is a matter of interest; if the trees that come in spring, and the birds that populate them, the flowers of the meadow, the grass of the field, the fishes that disport themselves in the water—if all these are to you so many souvenirs of the working hand of your God, you will find, when you come into old age, that you have great stores of enjoyment therein. Let me therefore recommend you to commit much to memory. When a man is blind his memory is not blind. I have seen many a man who in youth had committed much to memory from the Scriptures and hymns and poems, who was able, in old age, to recall and recite what he had learned, and to fall back upon those treasures, his own head having thus become to him a library. Oh, how much a man may store up against old age! What a price is put into the hands of the young wherewith to get wisdom! What provisions for old age do they squander and throw away! It is not merely that you may be keen and strong now; it is not for the poor ambition of being esteemed learned that I urge you now to lay such treasures up; but because it is just and right and noble that you should be intelligent, and because your whole life is interested in it, and your old age pre-eminently so. (*H. W. Beecher.*) **Unless ye have believed in vain.**—*Believing in vain*:—1. A terrible peradventure to have believed in vain. To have spent a week, to have risked money, to have loved or chosen a profession in vain, is dreadful, and has driven many to despair, crime, and suicide. What shall we say, then, of having believed in vain; of having staked eternity on a delusion and a lie? 2. There are four phrases in the Greek thus rendered in A.V. (1) "In vain do they worship Me," —*i.e.*, idly, foolishly, falsely—"because their heart is far from Me." (2) "Then Christ is dead in vain," *i.e.*, gratuitously, wantonly, without return. (3) "That ye receive not the grace of God in vain"—unto emptiness. (4) "Have ye suffered so many things in vain"—are all your endurances for Christ to be forfeited or stultified by departure from the truth? "Lest I should have bestowed upon you labour in vain." 3. The word may have had in it, originally, the idea of seeming, as opposed to reality. But in its use it carries the sense of a thing done by chance, at haphazard, not deliberately. Here are two possibilities in one. I. A DEFECT IN THE THING BELIEVED. 1. To believe in vain may be to believe a lie. There are those who say that sincerity is everything. If a man be but sincere he must be in the right. His opinion may be false, his hope a dream, his faith a fable, yet if he is sincere he cannot have believed in vain. St. Paul was of another mind. Truth as well as sincerity went with his religion. With him the text meant primarily,

"Unless the object of your faith be a nullity." I transmitted to you, he says, a definite body of doctrine based on a series of fact—is it true? Some parts no one doubts—the death and burial. The miraculous part is the resurrection, which can only be proved by evidence—the evidence of eye-witnesses. Those who knew Christ saw Him alive after certain proof of His death. 2. Those who reject this evidence tell us to be of good cheer, for there is nothing lost. The resurrection is spiritual, and Christ risen means Christ immortal, successful, progressive, influencing the world by His pure ethics or bright example. But Paul is not satisfied with these airy nothings, and says that if the resurrection of Christ be not true those who believe in Him have believed in vain. Their faith is a random faith—they have not waited to see that its foundation is strong (vers. 12–15). II. A DEFECT IN THE BELIEVER. The faith may be true and yet the belief of it unsound. 1. You may have taken for granted the faith of your family or your country, like the Samaritans, who "believed because of the saying of" another. If you had been born amongst Hindoos for the same reason you would have been such still. There is nothing of conviction, will, soul in your belief. It is no tribute to the truth. There needs in you just that step which was expressed in the Samaritans who said, "Now we believe, . . . for we have heard Him ourselves." 2. You may have believed in vain because you have walked carelessly and never sought to reproduce the mind of Christ in your lives. "Why call ye Me Lord, and do not the things which I say?" How foolish that invention of our times which would apply the microscope to the feeling and the telescope to the life! which would hang all the hope on the warmth with which we can say, "Jesus is all," and divert every anxiety from consistency of conduct! There is a random believing which has made haste after safety, and has forgotten to fight. Take seriously your besetting sin, and count nothing done till in the name of the risen Jesus you are victorious over that. (*Dean Vaughan.*)

Vers. 3, 4. **For I delivered unto you first of all that which I also received, how that Christ died for our sins.**—*First of all*:—First of all in his profoundest arguments; first of all in his richest encouragements; first of all in his severest denunciations; first of all in his fervid exhortations; first of all in his impassioned expostulations; first of all in his enraptured, sometimes his entranced and enraptured and absorbed anticipations of the life and the immortality that was to come. If he wanted to induce a habit of self-denying liberality, mark him—thus he did it:—"You know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you, through His poverty, might be made rich." If he wanted to get men to forbear with one another, thus he did it:—"Be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." When he wanted to get men to lead righteous, sober, and godly lives, thus he did it:—"You are not your own, you are bought with a price; therefore glorify God in your bodies and in your spirits, which are His." If he wanted, whenever he had a congregation like this, to get the impenitent and the unbelieving out of the hands and out of the snare of the devil, thus he did it:—"There is no other sacrifice for sin (don't trifle with that one), but a fearful looking for of judgment and fiery indignation that shall devour the adversary." In a word, he determined not to know anything among men, but Jesus Christ and Him crucified. Your teaching cannot get on without the alphabet; and Paul could not have got on without his alphabet. And thus it was evangelically, that wherever he went he gloried in nothing save the Cross of our Lord Jesus Christ. (*W. Brock, D.D.*) *Originality in preaching*:—Notice that the preacher does not make the gospel. If he makes it, it is not worth your having. Originality in preaching, if it be originality in the statement of doctrine, is falsehood. We are not makers and inventors; we are repeaters, we tell the message we have received. (*C. H. Spurgeon.*) *The Apostle's creed*:—1. In these verses we have the earliest specimen of a Christian creed; the compendious form which Paul habitually used in order that, whatever else they forgot, they might not forget this, and to supply a test of the claims of those who assumed to speak in the name of Christ. Note how in chap. xi. 23, St. Paul introduces the form of words to be used at the Supper in precisely the same way he introduces the creed before us. The phrase seems to have been that by which St. Paul habitually introduced settled and formal statements of Divine truth. 2. But if this creed were already familiar, why repeat it here? Simply because the Corinthians needed to hear it again and again. There were those who held that matter was the root of all evil, that only as the

spirit was redeemed from its thraldom to the body could men hope to rise into a happy spiritual life. And when Paul taught that the death and resurrection of Christ were virtually the death and resurrection of all who believed on Him, they concluded that "the resurrection was past already." Nay, as they reflected on the dignity of Him who had achieved this great spiritual redemption for them, they began to doubt whether the pure Son of God had ever been brought into immediate contact with aught so vile and corrupt as matter; whether all that pertains to His physical life was not a series of illusions. It was in this mood that St. Paul met them. I. THE APOSTLE'S CREED INCLUDES THE THREE FOLLOWING FACTS. 1. That Christ really died—that His death was a genuine historical event, the date, manner, and place of which were all perfectly well known. 2. That Christ was buried—a real human body being laid in an actual grave, a grave familiar to those who dwelt in Jerusalem. 3. That Christ has been raised, as could be proved by hundreds of witnesses still alive. These three facts are the cardinal facts of Christian history. To believe in these is, so far forth, to hold the catholic Christian faith. II. FROM THESE THREE FACTS THE APOSTLE DRAWS TWO DOCTRINAL SEQUENCES. 1. Christ died; but to believe that will do no more for us than to believe that Lazarus died, unless we also believe that "Christ died for our sins." (1) The death of Christ was not a mere natural event. For in Him was no sin, and death is the natural consequence and proper wage of sin: in Him was "the power of an endless life" over which death had no claim or sway. His death, therefore, unlike ours, was a willing sacrifice. He died for the sins of those who were dead in sin, that, coming into their death, He might give them His life. (2) But St. Paul does not embarrass his affirmation with any theory of the mode in which the death of Christ takes away sin. He is content to leave men to theorise as they will, if only they receive the cardinal fact. 2. The death and resurrection of Jesus are parts of an ordered scheme of a Divine economy. "Christ died, has been raised again according to the Scriptures," the law, the will of God. Now that the Hebrew Scriptures did foretell this (Isa. liii. 8, 9; Psa. xvi. 10) is obvious. (1) Mark the value of this fact. It demonstrates that the sacrifice for our sins has found acceptance in heaven. The plan of the work wrought by Christ was designed by God. All the lines of His life were drawn by the hand of God before Christ took our flesh to atone our sin. And therefore to accept the redemption of Christ is to accept the redemption of God. We believe in Christ; we also believe in God. (2) But here again St. Paul quietly passes by all the subtleties of speculative minds. He simply declares the simple fact that the redeeming work of Christ was in accordance with the will of God. He neither affirms anything nor requires us to believe anything as to the mode in which God accepts the righteousness of Christ on behalf of guilty men. All he demands is, that we should find here an expression of the good-will of God; and he demands this because to believe that Jesus died for our sins will be no "gospel" to us, unless we also believe that "God sent His Son to be the propitiation of our sins." Conclusion: 1. The creed is brief enough, and simple enough when compared with the creeds of the Church, and yet, in the judgment of an inspired apostle, it contains all that is essential to the Christian faith. Nay, St. Paul goes even farther than this. There were those at Corinth who, as yet, could not adopt even this succinct and simple creed in its integrity. But instead of expelling them from the Church, or dooming them to everlasting perdition, he sets himself to teach them more perfectly the way of life. 2. The lessons of St. Paul's wise, gracious conduct are—(1) The more accurate and full a man's knowledge of Christian doctrine, the greater will be his help, of an intellectual sort, to Christian obedience. And therefore we should spare no pains to get and to give him rounded and complete views of the truth as it is in Jesus. But we must not be impatient with him if he is slow to learn. (2) If we hold St. Paul's creed in St. Paul's spirit, we shall be very willing to hold as much more as we can. He delivered his creed "first of all." He delivered it first, because the fact that Christ died for our sins was of all facts the most momentous to sinful men—the very first thing they needed to learn. But if he taught this first, he also taught a good deal more than this. Having taught the simple lesson of the Cross, he was for ever urging men to go on to perfection. (*S. Cox, D.D.*) *The glorious gospel:*—I. ITS GREAT FACTS. 1. The death. 2. The burial. 3. The resurrection of Christ. II. THEIR PARAMOUNT IMPORTANCE. 1. Sin expiated. 2. Death conquered. 3. Heaven opened. III. THEIR ABSOLUTE CERTAINTY. 1. Predicted. 2. Attested. 3. Delivered to us on the authority of the Scriptures. (*J. Lyth, D.D.*) *The foundation facts of the gospel:*—I. THE FACTS OF PAUL'S GOSPEL. "First of all

. . . I delivered" these things. And the "first" not only points to the order of time, but to the order of importance. 1. The system unfolded in the New Testament is a simple record of historical fact. It becomes a philosophy and a religious system; but it is first of all a story of something that took place in the world. If that be so, let preachers never forget that their business is to insist upon the truth of these fundamental facts. They must evolve all the deep meanings which are wrapped up in the facts; but they will not be faithful to their Lord unless there be the unfaltering proclamation—"first of all," &c. 2. This character of the gospel makes short work of a great deal that calls itself "liberal Christianity." We are told that it is quite possible to be a very good Christian, and reject the supernatural. It may be so, but I cannot understand how, if the fundamental character of Christian teaching be the proclamation of certain facts, a man who does not believe those facts has the right to call himself a Christian. 3. There is an explanation which turns the facts into a gospel. (1) Mark how "that Christ died," not Jesus. Christ is the name of an office, into which is condensed a whole system of truth, declaring that it is He who is the Apex, the Seal, and the ultimate Word of all Divine revelation. (2) "He died for our sins." Now, if the apostle had only said "He died for us," that might conceivably have meant that, in a multitude of different ways of example, &c., His death was of use to mankind. But when he says "He died for our sins," that expression has no meaning, unless it means that He died as the expiation for men's sins. (3) "He died and rose . . . according to the Scriptures," fulfilling the Divine purposes revealed from of old. These three things turn the narrative into a gospel, and without all three, the death of Christ is nothing to us, any more than the death of thousands of saintly men has been. Do you think that these twelve fishermen would ever have shaken the world if they had gone out with the story of the Cross unless they had carried along with it the commentary? And do you suppose that the type of Christianity which slurs over the explanation, and so does not know what to do with the facts, will ever do much in the world, or will ever touch men? Let us liberalise our Christianity by all means, but do not let us evaporate it. II. WHAT ESTABLISHES THE FACTS. 1. This Epistle is one of the four letters of Paul which nobody disputes, and was written before the Gospels, probably within twenty-five years of the Crucifixion. (1) And what do we find alleged by it as the state of things at its date? That the belief in the Resurrection of Christ was universally taught in and accepted by all the Christian communities. And if that be so, there is not, between the moment when Paul penned these words and the day of Pentecost, a single chink in the history where you can insert such a tremendous innovation as the full-fledged belief in a resurrection coming in as something new. (2) Unless the belief that Christ had risen originated at the time of His death, there would never have been a Church at all. Take the nave out of the wheel and what becomes of the spokes? A dead Christ could never have been the basis of a living Church. 2. The contemporaneousness of the evidence is sufficiently established. What about its good faith? Anybody that knows an honest man when he sees him, anybody that has the least ear for the tone of sincerity and the accent of conviction, must say they may have been fanatics, but one thing is clear, they were not false witnesses for God. 3. What, then, about their competency? Their simplicity; their ignorance; their slowness to believe; their surprise when the fact first dawned upon them, all tend to make us certain that there was no hysterical turning of a wish into a fact, on the part of these men. Fancy five hundred people all at once smitten with the same mistake, imagining that they saw what they did not see! 4. "He was buried." Why does Paul introduce that amongst his facts? Because, if the grave was there, why did not the rulers put an end to the heresy by saying, "Let us go and see if the body is there"? If His body was not in the grave, what had become of it? If His friends stole it away, then they were deceivers of the worst type. If His enemies took it away, for which they had no motive, why did they not produce it and say, "There is an answer to your nonsense"? III. WHAT THE FACTS ESTABLISH. 1. Christ has risen from the dead; and that opens a door wide enough to admit all the rest of the gospel miracles. 2. The resurrection casts back a light upon the Cross, and we understand that His death is the life of the world, and that "by His stripes we are healed." 3. But, further, remember how He claimed to be the Son of God; how He demanded absolute obedience, trust, and love—and consider the resurrection as bearing on the reception or rejection of these tremendous claims. We are brought sharp up to this alternative—Christ rose from the dead, and was declared by the resurrection

to be the Son of God with power; or Christ has not risen from the dead—and what then? Then He was either deceiver or deceived, and in either case has no right to my reverence and love. 4. The resurrection of Christ teaches us that life has nothing to do with organisation, but exists apart from the body; that a man may pass from death and be unaltered in the substance of his being: and that the earthly house of our tabernacle may be fashioned like unto the glorious house in which He dwells now at the right hand of God. There is no other absolute proof of immortality but the resurrection of Jesus Christ. (*A. Maclaren, D.D.*) *Primary Christian truths:*—I. THE PRIMARY TRUTHS WHICH ST. PAUL DELIVERED TO THE CORINTHIANS. 1. Here is a solitary Jew visiting a great heathen city for the first time, to preach an entirely new religion. His bodily presence is weak, and his speech, compared to that of Greek rhetoricians, contemptible. He stands almost alone in a city, famous all over the world for luxury, immorality, and idolatry. A more remarkable conjuncture it is hard to conceive. And what did he say about the Founder of the new faith which he wanted them to receive in place of their ancient religion? (1) That He died, and died as a malefactor on the Cross. Why did St. Paul lay so much stress upon this? Because "He died for our sins." (2) That He rose from the dead. By this amazing miracle He proved, as He had frequently said He would, that He was the Saviour foretold in prophecy; that the satisfaction for sin He had made by His death was accepted by God the Father; that the work of our redemption was completed, and that death, as well as sin, was a conquered enemy. 2. Learn—(1) What were the leading principles of that religion which, eighteen centuries ago, came forth from Palestine, and turned the world upside down. Christianity starved idolatry, and emptied the heathen temples, stopped gladiatorial combats, elevated the position of women, raised the whole tone of morality, and improved the condition of children and the poor. These are facts which we may safely challenge all the enemies of revealed religion to gainsay. What did it all? Not the mere publication of a higher code of duty, but the simple story of the Cross and the sepulchre. (2) What the foundation of our own personal religion must be, if we really want inward spiritual comfort. That the early Christians possessed such comfort is plain. These men had a firm grasp of the two great facts which St. Paul proclaimed "first and foremost" to the Corinthians. II. THE REASONS WHY HE WAS LED TO ASSIGN TO THESE TRUTHS SUCH A PROMINENT POSITION. There are three great facts which stare us in the face everywhere. 1. Sin. When the sense of this is really awakened, what can cure it? Nothing has ever been found to do good to a sin-stricken soul but the sight of a Divine Mediator. 2. Sorrow. What shall best help man to meet and bear this? The cold lessons of Stoicism have no power in them. Just here, the Pauline doctrine of a risen Christ comes in with a marvellous power, and exactly meets our necessities. 3. Death. At no point do human religions and philosophies break down so completely as in the article of death. At the point where all man-made systems are weakest, there the gospel is strongest. Conclusion: 1. Do not be ashamed of holding decided views about the first things—the foundation truths of religion. 2. The only way to do good is to walk in St. Paul's steps, and to tell men first, foremost, continually, that Jesus Christ died for their sins, and rose again for their justification. (*Bp. Ryle.*) *On the atonement:*—I. The expediency of Christ's interposition for our salvation may be inferred from THE GUILT AND DEGRADATION OF MANKIND. Once, indeed, there was, as it has been called, a golden age; but the same persons who have described it, also delineate the degeneracy of our race. Good men, according to one ancient writer, were scarce as the gates of Thebes, or the mouths of the Nile. Another tells us, that peace had left the earth, truth taken her departure, and fidelity fled far away. In consulting the records of ages that are past, amiable qualities, no doubt, occasionally appear which attract our esteem, and splendid virtues are displayed which excite admiration; still, however, misconduct and crime are the prominent features. Yes, crimes follow in close succession, while virtues are rare like those beautiful flowers which spring up here and there among the weeds of the wilderness. They who contemplate the wandering idolaters in the wilds of Tartary, not to mention the ancient votaries of superstition in Greece and Rome; they who behold the Indian on the banks of the Ganges, or the Samoeide situated on the frozen ocean, must discern, in a striking point of view, the degraded state of humanity, and the expediency of that plan of salvation which the gospel unfolds. The degraded state of humanity, on account of the numberless violations of duty, is productive of many apprehensions and alarms. In the presence of a Being of infinite perfection man has trembled to appear, being timorous and dismayed, like the progenitor of

our race, when he "hid himself from the presence of the Lord among the trees of the garden." If he would still hope for happiness, after his manifold provocations, he suspects that he cannot demand it from the inflexible justice of the Almighty, but that he must intreat it from the tender mercy of his God. And how astonishing the display of the Divine mercy to the children of men! II. The expediency of His interposition may be deduced from THE INEFFICACY OF EVERY OTHER KNOWN MODE OF ATONEMENT FOR TRANSGRESSION. Much efficacy has been ascribed to repentance; but it is doubtful how far mere repentance is a reparation for wrong. Is not guilt often attended with punishment which repentance alone cannot remove? Has not the murderer been tortured with remorse, after sincerely deploring his crime, and firmly resolving to shed no more innocent blood? True penitence implies a complete change of life: but who ceases entirely to do evil? Erring man sins, repents, and sins again. Even his best resolutions are at times fallacious, and as the stream of brooks they pass away. Hence he is full of anxious disquietude, apprehensive that, while the corruptions of his nature continue, the Divine displeasure will also remain. Distrusting the efficacy of repentance for appeasing His anger, he naturally fears, as a great philosopher has justly remarked, lest the wisdom of God should not, like the weakness of man, be prevailed on to spare the crime by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him beyond what he himself is capable of making, before the purity of the Divine justice can be reconciled to his manifold offences. But legal oblations were deficient in efficacy. It was not possible, according to the declaration of an apostle, that these should take away sin. A superior sacrifice was requisite, and a better atonement than these. On the Saviour's merits the believer reflects with hope and trust, gratitude and transport, in his last moments. III. The atonement was expedient TO VINDICATE THE HONOUR OF THE DIVINE GOVERNMENT. Mercy to the guilty without suitable expiation might produce ruinous effects. Were breach of order not punished, all would become anarchy and confusion. When the genius of justice seems to slumber for ages, she is scorned like the threatenings of Noah. Never will that Omnipotent Being, who is of purer eyes than to behold iniquity but with abhorrence, allow guilty mortals to trample on the majesty of His laws, and with impunity to set examples of crimes the most atrocious. That obnoxiousness to punishment which results from the violation of the Divine laws was transferred to Christ when He offered Himself as a substitute for sinners. And this substitution, completely voluntary on His part, and consequently highly meritorious, exalted in every point of view, instead of debasing the doctrine of "the natural placability of the Divine Being." IV. Our Saviour's interposition was expedient as being A SUBJECT OF PROPHECY, and the Divine veracity interested of consequence in its accomplishment. Many hundred years before His appearance on earth, the interposition of our Redeemer was predicted with the utmost perspicuity. The whole scene of His sufferings passed before the prophets, and they describe them as circumstantially as if they had been spectators of the crucifixion on Mount Calvary. Without controversy, it was a great and mysterious sacrifice. But mystery is merely a relative term. To infinite intelligence all is plain in the whole economy of grace, the arrangement of providence, and the system of nature. Let us, who are children of the dust, receive with reverence every doctrine which is revealed from heaven, rather availing ourselves of the light of the sun, so to speak, than attempting to gaze on his glory. (*T. Laurie, D.D.*) *Jesus Christ died for the sins of men*:—I. It was violent and ignominious—A DEATH BY CRUCIFIXION. Christians living at this remote age of the Church, are, in some sense, disqualified to conceive of that extremity of pain and shame which attended an execution by the cross. We have been accustomed to associate with the cross whatever is stupendous in history, whatever is dear, and sacred, and sublime in truth. But it was far otherwise in that age, and with those nations among whom the apostles went forth to proclaim their crucified Lord. They knew the cross in no other character than as the instrument of the most horrible and most infamous of punishments. We cannot, therefore, but admire, that in the face of this strong and universal detestation, the apostles should so explicitly affirm and so earnestly iterate the fact of their Master's crucifixion. Far from drawing an oblivious veil over the Cross, far from attempting, by partial or enigmatical statements, to conceal the offensive fact, they assert it, they appeal to it, they rejoice and glory in it! 1. The sincerity of the apostles, and their conviction that Jesus is the Saviour of the world. Had they been insincere, or had they been of doubtful mind, as to

the Christ of God, the mode of their Master's death they might well have kept back. 2. We ourselves may take a lesson not to stumble at the scandal of the Cross. Happy they who, feeling it to be the power of God and the wisdom of God, are raised above the contempt of unbelieving men, and can glory in the Cross of Christ! II. The death of Christ was POSITIVE AND REAL—not fictitious, not visionary: "Christ died for our sins." The importance of this part of apostolic instruction we should have much more distinctly perceived had we lived nearer the times of the apostles. Very early in the Christian Church, yea, even in the days of the apostles themselves, there arose a sect of people who denied the reality of the sufferings and death of the Holy Jesus, maintaining that the Jews spent their fury on a phantom sent from heaven to delude them, and that the real Christ was far removed above the reach of their malignant and cruel hands. Some of these persons had witnessed the miracles which the apostles wrought, and probably some of them those of the Saviour Himself; and we may readily conceive how the witnesses of such wonders should find it difficult to credit, that He who wrought them could ever fall a victim to wicked and impotent men! Be this as it may, the apostles, those wise master builders, were careful to guard against the fatal mistake we have mentioned. With what particularity of circumstance did the sacred historians narrate the manner of Messiah's death! III. These sufferings, and this death, were a vicarious, sacrificial OFFERING TO GOD, for the sins of the world. 1. This account of the Saviour's death is required by the express and constant language of the inspired writers. See Isa. liii. 6; 1 Tim. ii. 5, 6; 1 Pet. ii. 24; 1 John ii. 2; Rev. v. 9. 2. This view of the sufferings and death of the Lord Jesus is no less forced upon us by the narrative of the event. I will not ask where was the goodness, the compassion of the Divine nature? but I will ask where was its justice, its equity, its righteousness if the immaculate Jesus could bear all this weight of woe, and yet not sacrificially, not as a substitute, not as the Lamb of God, dying for the sins of the world? 3. It is when the sufferings and death of the Lord Jesus are regarded in this light that they become, what the sacred Scriptures represent them, the highest display of the love of God to man. Conclusion: 1. This vital, all-momentous Christian doctrine may serve to guide us in our behaviour towards those who deny the Lord that bought them. As men, and as men for whom Christ died, they are entitled to our respect, our pity, and our prayers; but never let us be found lending ourselves to countenance their fatal errors. 2. The exhibition of this great truth may serve to make known the aggravated guilt, the awful danger of an impenitent life. 3. This blessed doctrine ought especially to bring encouragement to every one who sincerely mourns on account of sin. 4. Finally, standing on this bright and eternal truth, I have a right to require that you unite with me in ascriptions of praise to the adorable Fountain of all this love to man. (*J. Bromley.*) *Christ's death: the primary teaching of Christianity*:—The phrase "first of all" means not only first in point of time, but first in point of importance. If we ask why? the answer is that Christ's death is—I. AN UNANSWERABLE PROOF OF THE HUMANITY OF OUR LORD. It declares Him "Son of Man," and therefore not a phantom too high for fellowship and following. A conviction of this ought to be grasped by us, "first of all," because it is essential to our regarding Him—1. As Redeemer. 2. As Friend. 3. As Example. II. THE STRONGEST UTTERANCE OF DIVINE LOVE. In following the life of Jesus we gaze on God's love in unwearied toil, in patient endurance, in keenest sympathy, in bitter tears. But gazing on Christ's death we see Divine love in agony, humiliation, shame. Man's highest love to God was when Abram offered his only son Isaac; God's deepest love to man is seen in giving His only begotten Son in sacrifice on Calvary. III. THE MIGHTIEST FORCE IN THE SALVATION OF THE WORLD. 1. He Himself relied on it: "I, if I be lifted up, will draw all men." 2. The influence of His death on many at the crucifixion illustrates it. 3. The history of Christianity testifies to it. (*U. R. Thomas.*) *Christ's death a cardinal fact and doctrine*:—Why did the Apostle Paul make it the very beginning of his preaching? Because—I. IT WAS MOST STRUCK AT BY ENEMIES. Though not a blind zealot who courted opposition, and though he knew how to become all things to all men, he was no trimmer; and when any known doctrine of his Master was impugned, that was the doctrine to which he devoted himself in affectionate defence. II. IT IS THE DISTINGUISHING DOCTRINE OF CHRISTIANITY. In Christianity there are many things common to it with Judaism, Mohammedanism, and even pure Theism; but here is a discriminative mark. III. IT BRINGS MEN DOWN TO THE EARTH, IN A SENSE OF SIN, WEAKNESS, SHAME, AND DANGER. The gospel is a remedy. It seeks, not to improve what is sound, but to

cure what is dying. It is a remedy which none accept but such as despair of other help. All who ever received the doctrine, received it on their knees. He that humbleth himself shall be exalted. IV. IT IS OF ALL DOCTRINES THAT WHICH LIES NEAREST THE HEART OF CHRISTIAN AFFECTION. It was uppermost in the heart of Paul; it throbbed in its inmost pulses. It reminds him of what he was, it makes him what he is. V. IT IS THE PRECISE OBJECT OF SAVING FAITH. To be saved is the one thing needful. But to be saved one thing is necessary—faith. But in what? In this crucified but risen Redeemer. The man who believes in Him, with a spiritual apprehension of what he believes, is a saved man. VI. IT IS THE KEY TO ALL OTHER DOCTRINES. The symbol of Christianity is not the all-seeing eye, the creative hand, the sepulchre, the sceptre—but the Cross. With this you can explain all; but denying this, you go on till to be consistent you must deny all. VI. IT IS THE GREAT INSTRUMENT OF CONVERSION. This is the very event the recital of which, even before the end of the generation then born, filled the Roman Empire with converts. It is the power of God unto salvation to every one that believeth. Conclusion: 1. These things enable us to come to a judgment with regard to Churches and religious communities. The criterion is the relative place which they give to the doctrine of Christ's death. 2. In like manner, we may judge of books, preaching, and systems of theology. Try them by this question, What think ye of Christ? 3. We may here judge of our own personal religion. (*J. W. Alexander, D.D.*) *The death of our Lord*:—1. ITS NATURE. We must affirm and believe that it was a true and proper death, such as that to which all mortals are by the law of our nature subjected. Such is expressed by all the terms appropriated to it, and by the ordinary signs of death. II. ITS PECULIAR ADJUNCTS AND RESPECTS of our Lord's death, WHICH COMMEND IT TO OUR REGARD, AND AMPLIFY ITS WORTH. 1. Its being a result of God's eternal counsel and decree by which our Saviour was "a Lamb, slain from the foundation of the world." 2. Its being a matter of free consent and compact between God and His Son. It was pre-ordained by God; and our Saviour's reply was: "Lo! I come to do Thy will, O God." 3. Its great excellency and efficacy, appearing from manifold types foreshadowed, and in divers prophecies foretold. 4. Its being compassed by God's especial providence directing and disposing it, though not without the active concurrence of men; so that although as a work of Divine Providence it was most admirable, yet as an act of human pravity it was the most heinous ever committed. 5. Its great commendation in the quality of our blessed Saviour's person: how valuable must be the death of one so incomparably transcendent in glory! III. THE CAUSES AND PRINCIPLES WHENCE IT PROCEEDED; which moved God to determine it, and our Lord to undertake it. There is in Scripture a threefold love of God towards men intimated. 1. A general love to mankind antecedent to the sending of our Lord and His performances, being the ground of God's designing them. 2. A love, consequent on these, and procured by them. 3. A peculiar love of friendship and complacence, which God bears to all who repent of their sins and embrace the gospel. The like principles are said to move our Lord to undergo death for us. To these may be added our sins, as the meritorious causes of our Saviour's death: "He was bruised for our iniquities." He died for us, not only as men, but as sinful and wretched men. IV. THE ENDS WHICH IT AIMS AT. 1. The illustration of God's glory, by displaying His most glorious perfections. 2. The dignifying and exaltation of our Lord Himself, which is what He Himself foresaw and foretold. 3. The salvation of mankind; which He procured by appeasing that wrath which God bears towards iniquity, and reconciling Him to men, who by sin were alienated from Him. 4. Other subordinate designs and effects are the reparation of God's honour; the ratification of the new covenant; the reconciliation of all in heaven and earth; the defeat of death, and of the powers of darkness; the engaging us to the practice of all righteousness and obedience; for attestation to, and confirmation of Divine truth. V. THE PRACTICAL INFLUENCES WHICH A CONSIDERATION OF THIS POINT SHOULD HAVE ON US. 1. It should beget in us the highest degree of love and gratitude towards God and our Saviour. 2. It should raise in us great faith and hope in God, excluding all distrust or despair. 3. It should comfort and satisfy us in regard to our sins, supposing that we heartily repent of them. 4. It discovers to us their heinousness, and thereby should move our detestation of them. 5. It should work in us a kindly contrition and remorse for them. 6. And engage us carefully to avoid them, as "crucifying Him afresh." 7. It should engage us to patience and resignation to the will of God. 8. It obliges us to the deepest mortification, in conformity with Christ's death, "being with Him crucified" to the lusts of the flesh. 9. It is also a strong engagement to

the fullest measure of charity towards our brethren. 10. We are hence obliged to yield ourselves wholly up to the service of our Saviour, to the promoting of His interest and glory; since "we are not our own; being bought with a price," &c. (*I. Barrow, D.D.*) *The mystery of death*:—I. WHY DID CHRIST DIE? 1. Christ has bequeathed to us the invaluable legacy of a true ideal. We desire to know how to conduct ourselves, and our desire is satisfied by the ideal left by Christ. (1) There was in Him a sincerity and simple-mindedness which were yoked with restrained and yet unmeasured power. It is needless to say that whenever this is realised in life its effect is overwhelming. (2) There was in Him a noble-mindedness, a loftiness of tone which struck and moved. He touched the commonest things; whatever He touched He raised; He carried contentedly the atmosphere of eternity into the work and trials of time. (3) And what rendered, what renders, such an one so entirely approachable? His extraordinary devotion to the human race. 2. Now to complete the picture was needed the tragedy of death. Given absolute human perfection in a world death-stricken, then not merely, as Plato said, must the good man suffer at the hands of sinners, but the ideal must be perfected by submission to the common doom of death. (1) Why did He die? The deepest mystery of revelation is the mystery of atonement. Something within us tells us of the chasm between our personal acts and the fulfilment of a righteous law. That fulfilment is in the atoning sacrifice. (2) Why did He die? Certainly to complete that sympathetic tie that binds Him to us all. II. WHAT IS THE SIGNIFICANCE OF DEATH? 1. Well, clearly death is a fact; a fact of intimate and universal interest. In a world of infinite possibilities, and therefore of immeasurable uncertainties, one fact is certain, we shall die. Death is the consummation of the tragedy of change. All is changing—we ourselves among the many that people this mysterious life. Now, death is the crown of change. All other changes are as nothing compared with this. There is a tragic strain in every life when, taking account of so much that has been full of love, and joy, and happiness, we say, "It can never be again." That tragic strain is heard in its deepest chords, in its fullest, most heart-rending music, in the mystery of death. 3. Death in one sense is an unparalleled catastrophe. The ancients when they thought of it at all, they gazed shuddering at a world of gloom. The philosophic thinkers, the tragic poets of the ancient world, tell the same story by their unvarying strain of sadness; do what they would, it was an unparalleled catastrophe. We Christians feel, in a sense, the same. Did you ever take from your shelves a long-closed volume, and shake out from its pages unawares a letter, written by a dear dead hand? Why for a moment are you all unmanned? "Littera scripta manet," yes, "remains" but only to mock you. "Where is he?" "How does he feel to *me?*" "Shall we meet again?" Whatever answer comes, this is certain; what once was is not. Think one moment more. On your table you have the portrait of your wife, your child, your friend. Are they near you? You scarcely care to look at it. Why? Because that sweet presence is about the house. Absence comes, you love the portrait better, for absence is the first, faint, saddening image of the great "farewell." Let the grave divide. You cannot bear to part with that portrait now. It is all that you have left you of what was once so dear, so fair. III. IF OUR CHRISTIANITY BE A GRAND REALITY, WE MUST VIEW EVEN THIS SADDENING SPECTACLE IN THE LIGHT AND ATMOSPHERE OF THE NEW CREATION. 1. We are "in Christ," and Christ has died. Remembering this, I ask in an altogether happier temper, "What is the significance of death?" (1) Certainly death even "in Christ" is a punishment for sin. But as surely also, "in Christ," it takes a touch from the Passion, a power from the Precious Blood. "Right dear in the sight of the Lord is the death of His saints." (2) Death "in Christ" is an escape from a world of trouble. We weep, and who can blame us? But for the dear one gone, we know it is blessed, "taken away from the evil to come." (3) Death in Christ is an accident in immortality. The great unity of life lasts on. And further, one of the bitterest pangs of life is the pang of the parting of friends. Now, death "in Christ" is the entrance to a land where partings are no more. 2. There always is, there always must be, something awful in the thought that I must die. For death has had a fatal affinity to the Prince of Darkness. True; but the Passion of Christ conquers by transforming all. "In Christ" it is still certainly awful, but it is blessed to die. If Christianity has made death more serious by revealing hidden facts of another life, has it not also—for this, too, we must remember—much to offer of compensating strength? To live in faith is to prepare to die. Christ by His death has given us a ground of confidence in His unflagging tenderness, and it

is devotion to a person, it is faith in Jesus Christ which, as it conquers the world, so it subdues the grave. (*Canon Knox-Little.*) **And that He was buried, and that He rose again.**—*The mystery of the grave*:—The memory of the burial of Jesus is stamped upon the heart of Christendom. There are many reasons why it should be so. 1. Since our dear Lord is the Eternal Word, every act of that most sacred life and death has its special significance. 2. It is one of that store of mortal experiences laid up, not by omniscient power, but by personal trial, in the heart of God. 3. It stands in direct relation to that strange borderland, at the memory of whose twilight indistinctness voices are hushed, and dreams of ambition die. The question is, Why was He buried? I. DEATH IS AN ACT OF SOLEMN SEPARATION, BUT HENCEFORTH THE GRAVE TO THE CHRISTIAN IS A WITNESS TO—1. Its meaning. Well, the souls of the dead are robed in mystery; but this at least is clear, there is some special force in the separation for the ennobling of the body; some peculiar power for developing the energy of the soul. 2. Its limits. It cannot last. The strange dark sleep of death is the prelude to a resurrection morning. II. THE BURIAL NIGHT OF THE REDEEMER GIVES A TENDER TOUCH OF SENTIMENT TO THE GRAVE. Nor is this wrong. False sentiment is never so detestable as in religion. But Christianity, because it is a religion of Divine everlasting realities, rouses the deepest feeling and expresses them in sentiments of beauty, as the deep and massive energy of the ocean flings up the sun-bespangled spray. There is a sweet touch of the real truth of things expressed in a pure poetic sentiment, in the Christian certainty that death is sleep. Now the calm majestic rest of the Redeemer is the evident witness that there is this mystery in the grave. It is the sleeping-place of the weary. "They rest from their labours." Their graves are symbols of faithful service. Ah! as you love them you would not call them back again. (*Ibid.*)

Vers. 5–8. **And that He was seen of Cephas, then of the twelve.**—*The infallible proofs of our Lord's resurrection*:—I. THE WITNESSES were—1. Numerous. 2. Competent in respect of their acquaintance with Christ, their intelligence, their opportunities of seeing Him. 3. Honest. II. THEIR EVIDENCE. 1. Was immediately given. 2. Where the facts occurred. 3. Harmonious. 4. Constantly repeated. 5. Openly given while hundreds of them were alive. 6. Steadily maintained even unto death. (*J. Lyth, D.D.*) *The evidence for the resurrection*:—As the resurrection of Christ is an historical fact, it is to be proved by historical evidence. The apostle therefore appeals to the testimony of competent witnesses. Confidence in such testimony is not founded on experience, but on the constitution of our nature. We are so constituted that we cannot refuse assent to the testimony of good men to a fact fairly within their knowledge. To render such testimony irresistible it is necessary—1. That the fact to be proved should be of a nature to admit of being certainly known. 2. That adequate opportunity be afforded to the witnesses to ascertain its nature, and to be satisfied of its verity. 3. That the witnesses be of sound mind and discretion. 4. That they be men of integrity. If these conditions be fulfilled, human testimony establishes the truth of a fact beyond reasonable doubt. If, however, in addition to these grounds of confidence, the witnesses give their testimony at the expense of great personal sacrifice, or confirm it with their blood; if, moreover, the occurrence of the fact in question had been predicted centuries before it came to pass; if it had produced effects not otherwise to be accounted for, effects extending to all ages and nations; if the system of doctrine with which that fact is connected so as to be implied in it, commends itself as true to the reason and conscience of men; and if God confirms not only the testimony of the original witnesses to the fact, but also the truth of the doctrines of which that fact is the necessary basis, by the demonstration of His Spirit, then it is insanity and wickedness to doubt it. All these considerations concur in proof of the resurrection of Christ, and render it the best authenticated event in the history of the world. (*C. Hodge, D.D.*) *The appearances of Christ after His resurrection*:—I. TO WHOM PERMITTED. 1. To individuals. 2. To the twelve. 3. To a large body of disciples. 4. To the faith of every true believer. II. WITH WHAT DESIGN. 1. To confirm the truth. 2. Establish the faith of the disciples. 3. Subdue opposition as in the case of Paul. 4. Comfort and assure His people. (*J. Lyth, D.D.*) **After that He was seen of above five hundred brethren at once; of whom the greater part remain, . . . but some are fallen asleep.**—*More than five hundred witnesses*:—I. THE FACT. 1. Not elsewhere recorded. 2. Must have been well known. 3. Was widely published when it could easily have been disproved. 4. Was never disputed. II. ITS IMPORTANCE.

1. The witnesses of the resurrection were sufficiently numerous and diverse in point of intelligence, &c., to supply the severest test of its reality. 2. To afford ample means of investigation. 3. To satisfy the most persistent unbelief. III. ITS LESSONS. 1. Christ is the living Redeemer. 2. Reveals Himself to many or few. 3. Manifests Himself to His own as He does not unto the world. 4. Shall finally be revealed when every eye shall see Him. (*Ibid.*) *Appearances of the risen Redeemer*:—We have here—I. A MIGHTY PROOF OF THE RESURRECTION OF CHRIST. Two or three witnesses, intellectually and morally competent, would be regarded in a court of justice as sufficient to establish any fact, but here are "five hundred." To suppose that they were all deceived would be to suppose one of the most stupendous miracles ever wrought. Mark, Paul states this fact when the "greater part" were still alive. Would any man, under such circumstances, dare to have made the assertion had it not been an indisputable fact? II. AN INTERESTING VIEW OF THE DEPARTURE OF GOOD MEN FROM THE WORLD. "Some are fallen asleep." Sleep does not include extinction; must exclude suffering. Sleep is—1. A welcome rest. Sleep is refreshing. The work of a Christian here is hard work, the work of cultivation, building, battling, voyaging. Sleep reinvigorates the system, gives new tone to the frame, new vigour to the limb. The holy dead renew their strength in eternity. 2. An anticipation of waking. Men yield themselves to repose with the hope of morning; a morning in which they will go forth to the joys and duties of life with a new zest and energy. Who dreads sleep? No good man need dread death. III. A SUGGESTIVE EVENT IN THE EXPERIENCE OF THE APOSTLE (ver. 8). When did Paul see Christ? When Christ was in heaven (Acts ix. 5). Then, though in heaven—1. He is cognisant of the movements of individual men. He knew all about Saul of Tarsus. 2. He can reveal Himself to men on earth. 3. His love for sinners is unabated. He spoke to Saul the persecutor, the "chief of sinners." (*D. Thomas, D.D.*) *The character and death of the saints*:—I. THE CHARACTER OF THOSE OF WHOM IT MAY BE SAID WHEN THEY DIE, "THEY ARE FALLEN ASLEEP." "Brethren," and not on account of a natural relationship, but of a spiritual union. They were brethren, because they had been united to "the Elder Brother," "the First-born among many brethren"; and their union to Him was the foundation of their union to each other. As brethren, there was a sameness in their principles—in their hopes—in their consolations—in their rejoicing when they beheld a risen Saviour. II. THE STATE OF SUCH PERSONS AFTER DEATH. Sleep denotes—1. Their rest. The time of sleep is the time of rest so sweet to the labouring man. The believer's life here is compared to a day; his departure home to a night. Hence the exhortation, "Work while it is called day, for the night cometh when no man can work." Every description of Christian character conveys the idea of labour. He has to run, to fight, to wrestle, &c.; and death is as the commencing of repose when the labour of the day is done. 2. Their safety. We could not go to rest at night if we knew that a robber would invade our dwelling-place, or a fire consume it, or a wind prostrate it, or a murderer attempt our lives. It is when we have barred our houses against intruders, and committed ourselves to the protection of our Creator, that we close our eyes in hope that we shall both lay ourselves down and sleep in peace and safety. The figure illustrates the perfect safety of those who have entered into peace. It is then that the believer enters into regions which will never be ruffled, and into glories which will never be obscured, and upon joys which will never be interrupted. For no enemy can harass there, no care oppress, no affliction try. And it is a precious remembrance, that the body is safe too. The body of the saint in the tomb is a precious deposit. Christ will rescue it from the darkness and the disgrace of the tomb, and will invest it with honour and immortality. 3. Their resurrection. When we sleep at night, it is with a hope of waking again in the morning. Conclusion: Let this subject—1. Comfort us concerning our departed friends. 2. Comfort us under our present trials. 3. Excite inquiries whether, if we die at this moment, it would be a sleep in Christ Jesus. (*W. Hodson.*) *What the sight of the risen Christ makes life and death*:—Consider—I. WHAT LIFE MAY BECOME TO THOSE WHO SEE THE RISEN CHRIST. The word "remain" not only tells us that the survivors were living, but the kind of life they lived. It is the same expression as "If I will that he *tarry* till I come, what is that to thee?" Now, "that saying went abroad amongst the brethren," and it may have been floating in Paul's memory, and have determined his selection of this expression. So, then, the sight of a risen Christ—1. Will make life calm and tranquil. Fancy one of these after that vision going home. How small and unworthy to disturb the

heart in which the memory of that vision was burning would seem the things that otherwise would have been important and distracting! Our faith in the risen Christ ought to do the same thing for us. If we build our nests amidst the tossing branches of the world's trees, they will sway with every wind, and perhaps be blown away from their hold altogether. But we may build our nests in the clefts of the rock, like the doves, and be quiet, as they are. They who see Christ need not be troubled. The ship that is empty is tossed upon the ocean, that which is well laden is steady. The heart that has Christ for a passenger need not fear being rocked by any storm. Make Him your scale of importance, and nothing will be too small to demand and be worthy of the best efforts of your work, but nothing will be too great to sweep you away from the serenity of your faith. 2. Will lead to patient persistence in duty. The risen Christ is—(1) The Pattern for the men who will not be turned aside from the path of duty by any obstacles, dangers, or threats. (2) The example of glory following upon faithfulness. (3) The helper of them that put their trust in Him. By patient continuance in well-doing let us commit the keeping of our souls to Him and abide in the calling wherewith we are called. 3. Leads to a life of calm expectancy. That vision sent these five hundred men home to make all the rest of their lives one patient expectation of the return of the Lord. These primitive Christians expected that Jesus Christ would come speedily. That expectation was disappointed in so far as the date was concerned, but after nineteen centuries it still remains true that all vigorous and vital Christian life must have in it the onward look. He has come, He will come; He has gone, He will come back. And for us life ought to be a confident expectance that when He shall be manifested we also shall be manifested with Him in glory. II. WHAT DEATH BECOMES TO THOSE WHO HAVE SEEN CHRIST RISEN FROM THE DEAD. The Christian reason for calling death a sleep embraces a great deal more than the heathen reason for doing so, inasmuch as to most others who have used the word, death has been a sleep that knew no waking, whereas the Christian reason for employing the symbol is that it makes our waking sure. The New Testament scarcely ever employs the words dying and death for the act or for the state. It keeps those grim words for the reality, the separation of the soul from God. But the reason why Christianity uses metaphors for death, is the opposite of the reason why the world uses them. The world is so afraid of dying that it durst not name the grim, ugly thing. The Christian faith is so little afraid of death, that it does not think such a trivial matter worth calling by the name, but only names it "falling asleep." Even when the circumstances of that dropping off to slumber are painful and violent, the Bible still employs the term. Is it not striking that the first martyr dying a bloody death should have been said to fall asleep? If that be true of such a death, no physical pains of any kind make the sweet word inappropriate for any. We have here not only the designation of the act of dying, but that of the condition of the dead. They are fallen asleep, and they continue asleep. There lies in the figure the idea of—1. Repose. "They rest from their labours." In that sleep there are folded round the sleepers the arms of the Christ on whose bosom they rest, as an infant does on its first and happiest home, its mother's breast. 2. Continuous and conscious existence. It has been argued from this metaphor that the space between death and the resurrection is a period of unconsciousness, but the analogies seem to me to be in the opposite direction. A sleeping man does not cease to know himself to be, or to be himself. That consciousness of personal identity survives dreams sufficiently show us. And therefore they that sleep know themselves to be, and know where they rest. 3. Waking. Sleep is a parenthesis. If the night comes, the morning comes. They shall be satisfied when they awake with His likeness. Conclusion: Now, then, the risen Christ is the only ground of such hope, and faith in Him is the only state of mind which is entitled to cherish it. Nothing proves immortality except that open grave. Every other foundation is too weak to bear the weight of such a superstructure. The old Greek architects were often careless of the solidity of the soil on which they built their temples, and so many of them have fallen in ruins. The temple of immortality can be built only upon the rock of that proclamation, Jesus Christ is risen from the dead. (*A. Maclaren, D.D.*) *Fallen asleep*:—Yes, the companions of Jesus died one by one. Consider the great value of such men and of all good men to the Church, and the loss caused by their removal. Yet no word of lamentation is used. It is not said that they have perished, or passed into the land of shades, but that "they are fallen asleep." The spirit is with Jesus in glory: the body rests till His appearing. "Fallen asleep" suggests a very

different idea from that which distressed the minds of the heathen when they thought of death. I. THE FIGURE HERE USED. 1. An act of the most natural kind: "fallen asleep." (1) It is the fit ending of a weary day. (2) It is not painful, but the end of pain. (3) It is so desirable that, if denied, we should pray for it. (4) It is most sweet when the place of our sleep is Jesus. 2. A state of which rest is the main ingredient. 3. A position of safety from a thousand dangers, such as beset the pilgrim, the worker, the warrior. 4. A condition by no means destructive. (1) Neither destroys existence, nor even injures it. (2) Should not be viewed as an evil. 5. A posture full of hope. (1) We shall awake from this sleep. (2) We shall awake without difficulty. (3) We shall arise greatly refreshed. II. THE THOUGHTS AROUSED BY THAT FIGURE. 1. How did we treat those that are now asleep? (1) Did we value their living presence, work, and testimony? (2) Ought we not to be more kind to those who are yet alive? 2. How can we make up for the loss caused by their sleep? (1) Should we not fill their vacant places? (2) Should we not profit by their examples? 3. How fit that we should also be prepared to fall asleep! (1) Is our house in order? (2) Is our heart in order? (3) Is our Christian work in order? 4. How much better that the faithful should fall asleep than that the wicked should die in their sins! 5. How patiently should we bear up under the labours and sufferings of the day, since there remaineth a rest for the people of God! III. THE HOPES CONFIRMED BY THAT FIGURE. 1. The sleepers are yet ours, even as those in the house who are asleep are numbered with the rest of the inhabitants. (1) They have the same life in them which dwells in us. (2) They are part of the same family. "We are seven." (3) They make up one church. "One church above, beneath." 2. The sleepers will yet awake. (1) Their Father's voice will arouse them. (2) They shall be awake indeed: full of health and energy. (3) They shall have new clothes to dress in. (4) They shall not again fall asleep. 3. The sleepers and ourselves will enjoy sweet fellowship. (1) Sleep does not destroy the love of brothers and sisters now. (2) We shall arise as one unbroken family, saved in the Lord. Conclusion: 1. Let us not hopelessly sorrow over those asleep. 2. Let us not ourselves sleep till bed-time comes. 3. Let us not fear to sleep in such good company. *Death as sleep*:—God's finger touched him, and he slept. (*Tennyson.*) *Sleep the time of growth*:—Physiologists hold that it is during sleep chiefly that we grow; what may we not hope of such a sleep in such a bosom? (*S. T. Coleridge.*) **After that He was seen of James.**—*Seen of James*:—Words soon read and soon forgotten, but conveying to the thoughtful reader a world of instruction. "All Scripture . . . is profitable," &c. These incidental allusions are meant to challenge inquiry. I. WHO WAS JAMES? "The Lord's brother" (Gal. i. 19). Whether the son of Mary, or the son of Joseph by a former wife, or our Lord's first cousin, it is impossible to say with certainty. All we can say is that the relationship was very close. The incident is illustrative of Christ's mindfulness of His brethren according to the flesh. The touching incident on the Cross is paralleled here. In His humiliation He did not forget His mother. In His glory He did not forget His brethren. Nor does He now (Heb. iv. 13-15). II. WHEN DID CHRIST APPEAR TO JAMES? Placed where this brief account of the incident is, we should infer that it occurred during the forty days, and Acts i. 14 confirms this. The appearance was therefore—1. Early. 2. Tangible. III. WHY DID CHRIST APPEAR TO JAMES? To convict and remove his unbelief. Christ appeared to three types of unbelievers. 1. To Thomas the pious sceptic. 2. To Paul the inveterate disbeliever. 3. To James the scoffing unbeliever (John vii. 3-5)—the hardest of all, as experience shows, to convince. In each case, however, unbelief gave way to faith. Faith is the faculty which grasps the meaning of the vision of Christ; but the appearance of Christ is necessary to quicken the faith which apprehends it. Christ now appears to unbelievers in His Word, providence, &c. Lord, open their eyes! IV. WHAT EFFECT DID THE APPEARANCE OF CHRIST HAVE ON JAMES? This we can estimate by what James afterwards became. 1. President of the Church at Jerusalem. 2. The chairman of the Apostolic Synod. 3. The writer of the most practical Epistle of the New Testament. The vision of Christ is the inspiration of all Christian usefulness. The original disciples (John i.) and Paul saw Christ for themselves, hence were able to describe Him to others and to lead others to Him. V. WHAT IS THE EVIDENTIAL VALUE OF THIS APPEARANCE? James was called the Just, by Jews as well as Christians. No man was less likely to deceive or be deceived. (*J. W. Burn.*)

Vers. 8-11. **And last of all He was seen of me also.**—*Me also*:—Who? 1. The

self-righteous Pharisee (Phil. iii.). 2. The bloodthirsty persecutor (Acts vii. 58, viii. 1, ix. 1, xxii. 4, xxvi. 10, 11). 3. The inveterate unbeliever (Acts xxvi. 14; 1 Tim. i. 13). Conclusion: 1. Who then can despair of any one? 2. Who then need despair? (1 Tim. i. 14–16). (*J. Lyth, D.D.*) *Christ's last appearance*:—I. GRANTED TO PAUL. 1. It was real. 2. Necessary as a seal of apostleship. 3. Supplies additional and valuable evidence of the resurrection. II. GRANTED UNDER SPECIAL CIRCUMSTANCES. 1. As to one born out of due time, after the other apostles. 2. Under unexpected circumstances. 3. Before his religious character was fully developed. III. GRANTED FOR OUR INSTRUCTION. 1. As an example of special grace. 2. Requiring special gratitude and humility. (*Ibid.*) *The Epiphany to Saul of Tarsus*:—This was the occasion of his conversion. The apostle has left on record a statement of the magnitude of the revolution (Phil. iii.). How shall we account for it? The answers may all be reduced to three. That Paul's assertion that he had seen the risen Lord was—I. A FALSEHOOD. This was the position taken by the Deists of the last century. But what motive could Paul have for asserting it? For even men of the feeblest intellects do not act without motives. But here is a man of powerful intellect persisting for thirty years in maintaining what he knew all the time to be an absolute lie. What was his motive then? 1. Was it hope of advancement? But to confess the Nazarene was the surest way to be defeated in every worldly ambition. 2. Was it love of rank, or wealth, or power, or ease? But to be a follower of the Galilean was to make morally certain toil, poverty, persecution, and death (1 Cor. iv. 9–13; 2 Cor. xi. 23–27). Thus on this theory of imposture we see a man of marvellous mental breadth and moral height deliberately inventing a useless, monstrous lie, and persistently adhering to it for a quarter of a century, conscious that his only reward was pauperism, disgrace, torture, martyrdom, everlasting damnation. II. AN HALLUCINATION. This is the position of the modern philosophical sceptic, driven from the theory of imposture by its unspeakable absurdity. "Paul," it is said, "was a man of nervous, excitable organisation, and conscientious to the last degree. Coming into contact with the Christians, their arguments, their self-sacrifice, their patient behaviour under persecution, made a profound impression on his susceptible nature. Doubts began to arise, and being a Pharisee, he would have no difficulty with the doctrine of the resurrection. Then the thrilling question came, May not Jesus really have risen? The more he pondered it, the more it distressed him: the very conscientiousness which had made him a persecutor began to torture him with the thought that he might be fighting against God. Agonised by the possibility, in his inflamed imagination he fancied he saw in the heavens the form of the risen Jesus," &c. But survey the character of Paul. Susceptible, imaginative, impetuous, he certainly was, yet the man never lived who had his faculties more completely under control or used them with more sagacity. Mark the characteristics of a fanatic. 1. Looseness of reasoning and wildness of statement. But the man never lived who reasoned more accurately than Paul (Rom.; Gal., *e.g.*). 2. Utopian dreaming. But no man ever took broader, deeper, more sensible views of the problems of society, or discussed them with finer acumen than Paul: witness his exposition of the great law of edification (Rom. xii.–xv.), and his discussion of cases of conscience (chaps. vi.–xiv.). 3. Impatience, intolerance, obstinacy, recklessness. Paul was the antithesis of all this—witness his gentleness, patience, tolerance, magnanimity, humility, dignity, courtesy, deference to authority, repudiation of outward form, self-forgetfulness in his devotion to others. 4. Destructiveness. But the man never lived who was more absolutely a constructor of society than Paul. Next his Divine Master Himself, the apostle is the most controlling force of Christendom. If hallucination is capable of producing such characters as St. Paul, would God all men were flighty, all earth a Bedlam! III. A FACT. This is the position of the Christian Church, and explains everything. It explains—1. His sudden, radical revolution of character; the risen Lord had appeared to him and beckoned him up to a diviner life. 2. His cosmopolitan ministration (Acts xxvi. 16–18). 3. His claim to be an apostle (chap. ix. 1). 4. His passionate sense of fellowship with the slain and risen Lord (Gal. ii. 20). 5. His career of self-sacrifice (2 Cor. iv. 5, 10). 6. His being persecuted in turn by those who had been his fellow-persecutors. Deny that Epiphany, and you have in the career of Paul the most inexplicable of character-problems. Admit that Epiphany, and all is clear. (*W. E. Boardman, D.D.*) *St. Paul*:—Combining this opinion of himself with the story of his conversion (Acts ix.) we may learn—I. NOT TO BE ASTONISHED IF WE HAVE TO CHANGE OUR OPINIONS AS WE GROW OLDER. When we are young we are very positive about this thing and that, and ready to quarrel with

any who differs from us, as St. Paul was. But let ten, twenty years roll over us, and we may find our opinions utterly changed, and look back on ourselves with astonishment and shame as St. Paul did. II. NOT TO BE ASHAMED OF CHANGING OUR MINDS: but if we find ourselves to be in the wrong, to confess it honestly, as St. Paul did. What a fearful wrench and humiliation to have to change his mind on all matters in heaven and earth! What must it not have cost him to throw up all his friends and to feel that henceforth they must look upon him as a madman, an infidel, an enemy! But he faced the struggle and conquered, and the consequence was that he had, in time, many Christian friends for each Jewish friend that he had lost. III. THAT GOD WILL NOT IMPUTE TO US OUR EARLY FOLLIES AND MISTAKES, if only there be in us, as there was in St. Paul, the heart which longs to know what is true and right, and bravely acts up to what it knows. In all things, whether right or wrong, St. Paul was an honest, earnest seeker after truth and righteousness. He had not yet the grace of Christ, which is love to his fellow-men; and therefore his works were not pleasing to God. His empty forms and ceremonies could not please God. His persecuting the Church had plainly the nature of sin. But there was something which God had put in him, and that was, the honest and good heart. In that Christ sowed the word of God, and, behold, it sprang up and bore fruit over all Christian nations to this day. Keep, therefore, if you have it, the honest and good heart. If you have it not, pray for it earnestly. IV. THAT THOUGH GOD HAS FORGIVEN A MAN, THAT IS NO REASON THAT HE SHOULD FORGIVE HIMSELF. 1. The common teaching now is, that if a man finds, or fancies, that God has forgiven him, he may forgive himself at once, and go boasting about the world as if he had never sinned at all. That is one extreme. 2. The opposite extreme is that of many old saints who could not forgive themselves at all, but passed their whole lives in misery, bewailing their sins till their dying day. That was a mistake. 3. Run into neither extreme. Look at your past lives as St. Paul looked at his. There is no sentimental melancholy in him. He is saved, and he knows it. He is hopeful, joyful; but whenever he speaks of his past life it is with noble shame and sorrow. So let us do. Let us thank God cheerfully for the present. Let us look on hopefully to the future; let us not look back too much at the past, or rake up old follies which have been pardoned and done away. But let us thank God whenever He thinks fit to show us the past, and bring our sin to our remembrance; and learn as St. Paul learnt, to be charitable to all who have not yet learnt the wisdom which God has taught to us. (*C. Kingsley, M.A.*) **For I am the least of the apostles, . . . I persecuted the Church of God.**—*Paul an example*:—I. OF SPECIAL GRACE. A persecutor—1. Saved by extraordinary interposition. 2. Called to be an apostle. 3. Specially privileged. II. OF SPECIAL GRATITUDE. 1. He attributes all to the grace of God. 2. Labours more abundantly. 3. Maintains a spirit of profound humility before God and his brethren. (*J. Lyth, D.D.*) *The conversion of Paul viewed in reference to his office*:—I. IT WAS A TRIUMPH OVER THE ENEMY. When God would convert the world, opening the door of faith to the Gentiles, who was the chosen instrument? Not one of Christ's first followers. He put forth His hand into the very midst of the persecutors of His Son, and seized upon the most strenuous among them. II. IT WAS A SUITABLE INTRODUCTION TO HIS OFFICE. It was an expressive emblem of the nature of God's general dealings with the race of man. What are we all but rebels against God and enemies of the truth? (Col. i. 21). Who then could so appropriately fulfil the purpose of Him who came to call sinners to repentance as one who had persecuted the Church of God? (1 Tim. i. 16). III. HIS PREVIOUS COURSE OF LIFE RENDERED HIM, PERHAPS, AFTER HIS CONVERSION, MORE FIT AN INSTRUMENT OF GOD'S PURPOSES TOWARDS THE GENTILES, as well as a more striking specimen of it. We know that St. Paul's successes were not his, but through "the grace of God which was with him." Still, God makes use of human means, and it is allowable to inquire what these were, and why St. Paul was employed to convert the heathen world rather than St. James or St. John. Doubtless his intellectual endowments and acquirements fitted him for his office. Yet there was something in his previous religious history which especially disciplined him to be "all things to all men." His awful rashness and blindness, his rage against the worshippers of Christ, then his strange conversion, then the three years during which he was left to meditate in private on all that had happened, and to anticipate the future—all this constituted a peculiar preparation for the office of preaching to a lost world dead in sin. It gave him an extended insight, on the one hand, into the ways and designs of Providence, and, on the other, into the workings of sin in the human heart, and the various modes of thinking in which the mind is

actually trained. It taught him not to despair of the worst sinners, and to enter into the various temptations to which human nature is exposed. It wrought in him a profound humility, which disposed him to bear meekly the abundance of the revelations given him; and it imparted to him a practical wisdom how to apply them to the conversion of others, so as to be the comforter, help, and guide of his brethren. 1. Now I do not allege that St. Paul's previous sins made him a more spiritual Christian afterwards, but rendered him more fitted, when converted, to reclaim others, just as a knowledge of languages fits a man for the office of missionary, without tending in any degree to make him a better man. If we take two men equally advanced in grace, one of the two would preach to a variety of men with the greater success who had the greater experience of temptation, the war of flesh and spirit, sin, and victory over sin. 2. But St. Paul's conversion is very far from holding out any encouragement to those who live in sin, or any self-satisfaction to those who have lived in it; as if their present or former disobedience could be a gain to them. Why was mercy shown to Saul? "Because he did it ignorantly in unbelief." And why was he "enabled" to preach the gospel? "Because Christ counted him faithful." He differed from other enemies of Christ in this, that he kept a clear conscience, and habitually obeyed God according to his knowledge. Hear his own account of himself (Acts xxvi. 1, xxiii. 19, xxvi. 5). Here is no ease, no self-indulgent habits, no wilful sin against the light. The Holy Spirit is quenched by open transgressions of conscience and by contempt of His authority. But, when men err in ignorance, they are not left by the God of all grace. God leads them on to the light, in spite of their errors in faith, if they continue strictly to obey what they believe to be His will. (*J. H. Newman, D.D.*) *Self-depreciation must not hinder duty*:—There are people who appreciate themselves intellectually who are constantly depreciating themselves religiously. "I am not worthy to be a Church member—a Christian disciple." What pastor does not have to encounter that again and again *ad nauseam*? What preacher who does not at times, and sincerely, say within himself, "I am only an abortion of a man, I am not worthy to be called a preacher." But as Paul had to be an apostle, notwithstanding his self-depreciation, so you and I have to be that to which we are called, or deny the Christ of God as an all-sufficient Saviour. It would be an act of deliberate disobedience if I, feeling my utter unworthiness to be a preacher of the gospel, should yet refuse to do it when I am called, inasmuch as I believe, intellectually and heartily, that Jesus is God's Christ, and came to be man's Redeemer and Saviour. But is it not equally an act of deliberate disobedience on the part of some of you to refuse to confess Christ before men, simply because you feel that you are not worthy to do it? (*Reuen Thomas, D.D.*)

Ver. 10. **But by the grace of God I am what I am: and His grace was not in vain.**—*The grace of God*:—I. THE GRACE BESTOWED. 1. Conversion. 2. Privilege. 3. Apostleship. II. ITS EFFICIENCY. It worked—1. In him. 2. With him. 3. By him. III. ITS EXPRESSION. 1. More abundant labours. 2. Profound humility. (*J. Lyth, D.D.*) *The grace of God*:—1. There are those who regard themselves as simply the effects of natural causes. 2. Others are wont to attribute their character to social and civil influences, the times and institutions in which they live. 3. There are men of great individuality and power of character who are apt to attribute to their own selves the whole skill and efficiency of their life. 4. The truly Christian man is wont to combine all these as composing a Divine providence; and led by the Spirit of God to see his life and character in its relations to God's superintending power and grace, profoundly sympathises with the text. See it illustrated in—I. OUR PERSONAL HISTORY. No devout man can calmly consider many of the circumstances of his history without profoundly feeling that he has been guided by a wisdom greater than his own; that he is the creature of a God of goodness, who has led him in a way that he knew not. 1. The family is the grand starting place. (1) To many of you family influences seem to be the very best and brightest gifts of God. Your parents were faithful, and their whole life was an engineering for yours. Even where men go wrong, there are golden threads which were wound around their hearts by a mother's hand, and which, unwind as they may, never break, and often become a clue by which they find their way back again to God. (2) But there are many who had no such parental influences. And where a child's parents exert all their power upon him for evil, and he nevertheless grows up to honour and piety, I think he is a miracle. Such a man may truly say, "By the grace of God I, of all men, am what I am." 2.

Many of us have been powerfully influenced by others than parents. (1) It may have been a brother, a sister, or an aunt who was more than father or mother to you. Or perhaps God raised up a labourer in your neighbourhood, a servant, some praying and holy nurse, some young associate, to do you a service which has stood connected with the safety of the whole of your after life. (2) On the other hand, does there not rise up before every one's memory some malign influence of associate, schoolmate, shopmate, whose shadow darkened the prospect of the soul? We often say, "I wonder that I was not ruined by such a one." And we should have been but for the grace of God. 3. Everybody can remember scenes in his early life which threatened his destruction, and many, when reflecting upon these things, are constrained to say, "I never could understand why I was not crushed." They would have been had not the way in which they were going been obstructed by the grace of God. If I had not been taken out of Boston at one time, I do not see what would have prevented me from going to destruction. I look back upon moments of wilfulness, which would have led me to serious disaster, had not events in the providence of God transpired to check me in my course and change my career. 4. Men can often look back and see that the whole complexion of their life depended upon a single choice. Nor do they know why, out of a hundred choices, they should have taken the only one that seems to them to be connected with prosperity and integrity. 5. Many can recall painful crises of their life when everything depended on a single throw. Ninety-nine chances out of a hundred were against you, and God gave you that hundredth, and by His grace you are what you are. Life is like the experience of an Alpine climber. He is met by dangers at every step; and when the ascent is accomplished, he can count twenty places where he might have been dashed in pieces for one where he was absolutely safe. II. OUR INWARD NATURE AND DISPOSITIONS. I suppose there are but few who do not feel that there are laid up in them terrible powers, which, if set on fire of evil, would be desolation to their life. There are criminals of every description to-day whose early tendencies were as good as yours, and who had as favourable a chance as you had of making upright citizens. Now, why are they in their situation, and you in yours? There has been a grace of God which for mysterious reasons has led me in the way in which I have walked, and left them in the way in which they have walked. III. THE DEVELOPMENT OF THE DIVINE LIFE IN THE SOUL. When a man looks back upon the beginning of his Christian life, and considers what his then state was, he wonders more and more at the way in which God leads him in his religious experience. At each stage, as we have gone on from one grace to another, from one victory to another, we are obliged to say, "By the grace of God I am what I am." Conclusion: 1. This is, in other words, the doctrine of man's dependence upon God. It may be so stated as to be offensive, but when it is rightfully stated it is as sweet as the doctrine of love between a child and a parent. It is natural for the weak to lean; but I think none want to lean so much as the strong. The practice of constantly depending upon God is not opposed to activity, but promotes it. 2. Out of this retrospect, and out of this sense of our dependence upon God in the past for all that we have been and all that we have had, there ought to spring a future. That same hand that has taken care of you; that same power that has taken the obstacles out of your way, or marvellously put them in your way; that same Providence that has conducted you thus far through life, yet exists, and rules over the affairs of men. "By Thy grace, O God, in the past, I have been what I have been; and by Thy grace I desire, in the future, to be what Thou wilt have me to be. Glorify Thyself, and I shall be satisfied." (*H. W. Beecher.*) *The grace of God and Paul*:—This account which Paul gives of himself implies—1. That a great change had been wrought in him. 2. That he was thankfully conscious of it. 3. That God was the Author of it. By the grace of God—I. PAUL WAS NOT WHAT HE HAD BEEN. He had been the "chief of sinners"; he was now a humble Christian. "He was before a blasphemer, persecutor, injurious, but he obtained mercy." "And such were some of us, but we are washed," &c. The grace of God softens the heart, cleanseth the soul, sweetens the temper, &c. By its power the lion becomes a lamb, the vulture a dove, &c. II. PAUL WAS WHAT HE DID NOT DESERVE TO BE. In ver. 9 he tells us he is "not meet to be called an apostle," &c. If the grace of God were more fully believed in and better understood, and the necessity for it more deeply felt by men, their works of merit would not be set up in the place of the Saviour, as is too often the case. All whose hearts are changed, whose sins are forgiven, whose souls are redeemed, who are children of God, are great debtors

to grace. III. PAUL WAS WHAT HE NEVER EXPECTED TO BE. He did not expect to be converted to Christ on his way to Damascus; and so "men who have come to scoff have remained to pray." He is found of some who seek Him not. Many who are now ministers, teachers, missionaries, were called, perhaps unexpectedly, to the work. Conclusion: What God by His grace did for Paul, He can do for us. In Paul's conversion "Jesus Christ shows forth all longsuffering for a pattern to them which shall hereafter believe on Him to life everlasting." The grace of God prepared Paul for life or death—it can do this for us. (*G. Type.*) *The grace of God, its nature and effects*:—St. Paul does not say, "By creative power," nor "By providence"; but, "By the grace of God I am," &c., adding, "And the grace which," &c. Consider—I. WHAT THE GRACE OF GOD IS. The free favour of God shown in enlightening, sanctifying, and comforting influence of the Holy Spirit (Heb. x. 29; xii. 28; xiii. 9; &c.). II. HOW THIS GRACE IS BESTOWED. 1. Through our Lord Jesus Christ (chap. i. 4). 2. Freely—implied in the word "grace" (Rom. xi. 5). 3. In use of means—sacraments, Scriptures, prayer. 4. So as not to be distinguishable from working of human mind. 5. Continuously, from moment to moment. III. THE EFFECTS OF THIS GRACE. 1. Transition from state of sin and death into state of life and holiness. 2. Progressive sanctification. 3. Desire to promote spiritual welfare of others. 4. Confidence in God as loving Father. 5. Cheerful submission to will of God. 6. Joyful expectation of future glory. IV. PRACTICAL USE OF TEXT. 1. First clause suggests question, "Can I say?" &c. (1) Every one of us may say, By the creative power of God I am, &c. —a man endowed with reason and human affections, capable not only of sensual, but also of intellectual and social enjoyment. (2) And, By the providence of God I am, &c. (3) But can every one say, By the grace of God I am what I am—a Christian? Do my daily habits of life, objects of pursuit, &c., afford evidence of the work of the Holy Spirit upon my soul? Whosoever is absorbed with cares, &c., of world, or is addicted to uncleanness, Sabbath-breaking, or intemperance, cannot say, By the grace of God, &c. 2. To those who can say with the apostle, By the grace, &c., the second clause suggests another question: Has the grace bestowed produced its due effects? Exhortation to self-examination as to particulars, and to diligence lest we fail of, or fall from, the grace of God. 3. Do we habitually ascribe every good thought, word, and deed to the grace of God? Danger lest Satan turn good works into sin by causing us to take the merit of them. (*Bp. Perry.*) *The grace of God not received in vain*:—I. THE WONDERFUL GRACE WHICH THE APOSTLE HAD RECEIVED, AND WHICH CHANGED HIM FROM WHAT HE HAD BEEN TO WHAT HE NOW WAS. These words stand in close connection with ver. 9. 1. He had been an exceedingly great and atrocious sinner. 2. He became an eminent apostle of Christ. 3. Hence it was, as he here asserts, the free grace of God that caused the wonderful change (Rom. i. 5). II. THE POWERFUL EFFECT WHICH THE GRACE PAUL HAD RECEIVED HAD PRODUCED IN HIM. 1. It was not ineffectual and fruitless—"not in vain" (Isa. lv. 11; Acts xx. 24; 2 Cor. vi. 1). 2. It produced more abundant labours in the cause of God. "I laboured more abundantly than they all." He does not say this in a way of boasting, but merely to show the powerful effects of Divine grace, and to silence the objections of those who could not allow that he was an apostle at all, and who, he elsewhere says, had compelled him to glory. The other apostles were all unspeakably indebted to the grace of Christ, but none so much as Saul the persecutor; and never in any man was that observation of our Lord more remarkably verified, "To whom much is forgiven, the same loveth much" (2 Cor. xi. 23, &c.). And he was none the less laborious as a private Christian in mortifying sin and in following after holiness (chap. ix. 26, 27; Phil. iii. 13). III. THE CARE WHICH THE APOSTLE TAKES TO GIVE ALL THE GLORY OF HIS EXTRAORDINARY LABOURS TO GOD AND HIS GRACE. 1. He renounces the thought that he was to be considered as the performer of these labours. "I laboured; yet not I." 2. He ascribes them to the same grace of God by which he was made a Christian and an apostle. "Not I, but the grace of God which was with me." Conclusion: Learn—1. That the wonderful grace shown to Saul the persecutor is well adapted to excite hope in the worst of sinners, and encourage them in supplicating Divine mercy. There is nothing "too hard for the Lord." 2. Wherever grace is bestowed, it effects a happy and a holy change. 3. That the doctrine of being saved by grace, instead of leading us to indulge in sin or sloth, forms the strongest argument why we should be holy and diligent. (*Essex Congregational Remembrancer.*) *Grace, all through*:—Two or three years before the death of the Rev. John Newton, an aged

brother in the ministry called on him to breakfast. Family prayer followed; and the portion of Scripture for the day was read to him. In it occurred the verse, "By the grace of God I am what I am." After the reading of this text, he uttered this affecting soliloquy: "I am not what I ought to be—ah! how imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be. Soon, soon, shall I put off mortality, and, with mortality, all sin and imperfection. Yet though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'" *Grace, daily, reception of*:—We must ever keep in mind that we are only channels for grace, we are not even pools and reservoirs, we must have a continual supply of Divine gifts. We must have an abiding union with the Fountain of all good, or we should soon run dry, and only as fresh streams flow into us are we kept from becoming mere dry beds of sand and mire, but we know that He will never fail us. This spring is high up in heaven near the eternal throne, and it ripples down through the means of grace from the God of all grace, and we receive daily of His fulness grace for grace. Joyful truth for us, that because He lives we must live also. Till Jesus bows His head in death, we, the living members of His mystic body, can never droop nor fail. His might is our strength, His resources our never-failing supply. (*C. H. Spurgeon.*) *Grace, dying and living*:—"How is it," said a pious but anxiously worrying lady, "that I never can feel willing to die? I know I ought; I trust Christ fully, I believe in Him, and yet I don't feel willing to die." And it troubled her for years. She went to her pastor about it, and went to many friends and counsellors, but all to no purpose. No one could help her. At last an old coloured "auntie" heard her lamentations, and broke out upon her with, "Why, it isn't dying grace ye want, child; it's living grace ye want. Go ahead and do your work, and let the dying take its own time and its own grace." The lady was comforted, and thenceforth was content to grow and go step by step. When she was dying she found abundant supply of dying grace. (*Christian Age.*) *Grace in men's changes*:—I. THE SPIRITUAL EXPERIENCE OF A BELIEVER IS NOT HIS OWN WORK, BUT THE OPERATION OF DIVINE GRACE. 1. From the bias of our fallen nature and the fallen inclinations of the flesh, we are indisposed towards spiritual things. All Scripture and experience tend to negative the idea that man has in himself any predisposition for the things of God. If he had, man might have rendered the offices of the Spirit of grace unnecessary. But as Paul saith, so may every man, "In me"—that is, in my flesh—"dwelleth no good thing." Yet was he, therefore, incapable of grace? No. "Without Me ye can do nothing," said the Lord; but lest we should be discouraged at the conviction of our utter weakness, the apostle tells us, "I can do all things through Christ which strengtheneth me." 2. Perhaps some of us have lost sight of this doctrine. We may have been labouring in our own strength to conform to the image of Christ, and yet our repeated failures in the attempt have not humbled us to the confession, "This thing is too high for me." If so, then let us believe it, and accept the Word of God, "No man cometh unto the Father but by Me"; and on the other hand, "No man can come unto Me, except the Father, who hath sent Me, draw him." There is the mutual co-operation between the Father and Son. The Son attracts the penitent soul to the Father, and the Father gives the pardoned soul to the Son. II. DIVINE GRACE BEGETS IN THE GENUINE SUBJECT OF IT AN ACTUAL AND FELT CHANGE OF VIEWS AND PRACTICES: "By the grace of God I am what I am." 1. This proposition may be proved, as well as illustrated, by some individual instances from Scripture. *Cf.* Nicodemus, the Philippian gaoler, the sorcerers (Acts xix. 1), and Paul. Thus, in these instances, we behold the miracles of mercy and omnipotence of grace to change and transform the hardest heart, and that the reality of such change in the inner man was demonstrated by an unmistakable change of the whole outer man. "If any man be in Christ Jesus, he is (not only) a new creature, but old things are passed away, and all things are become new." 2. But here I must point out an error, namely, the habit of satisfying ourselves with the reduction of some lusts, while we indemnify the deceitful heart by the indulgence of others; and thus the whole labour is rendered in vain. A soul can be slain by one sin as fatally as by a thousand. One stone could slay a Goliath as surely as a thousand spears. "The body of sin must be destroyed, that henceforth we should not serve sin." Conclusion: The subject suggests an application to—1. The man of the world who sometimes excuses his frailties, saying, "I did not make myself. Blame not me that

'I am what I am.' How could I be otherwise?" Now it is freely granted that if God had proposed no remedy for the radical defect in our moral structure, we might say, "Lord, I knew Thee that Thou art a hard Man, reaping where Thou hast not sown," &c. But when, on the contrary, a scheme of salvation is offered, what a wickedness to say that God has done nothing for us, and therefore we are at liberty to retaliate and do nothing for God! 2. To that man who thinks "he is rich, and increased in goods, and in need of nothing," the terms of the text cannot apply. He has no right to say, "By the grace of God I am what I am"; but "by the corruption of nature, by the deceitfulness of the flesh, by the subtilty of Satan, by the vanity and iniquity of my own heart, and by the temptations of the world, but not by the grace of God, 'I am what I am.'" 3. The man of God is justified in the profession, "By the grace of God I am what I am." From first to last it was throughout the work of His grace that made you what you are. See that you "receive not the grace of God in vain." (*J. B. Owen, M.A.*)

Divine grace:—I. THE REASONS WHY DIVINE GRACE IS INDISPENSABLY REQUISITE TO OUR SPIRITUAL WELFARE. The progress of real religion is not only promoted by the discoveries of the understanding, but by the state of the affections. The passions of love, hope, and fear are the springs of universal obedience; and these, when directed to proper objects, regulate and amend the conduct. But the carnal mind is enmity with God. This fallen and depraved state of human nature is one of the principal reasons why Divine grace is indispensably requisite to our spiritual welfare. Without the efficacious operations of the Holy Spirit our prayers will be languid and formal, our devotions careless and insipid, and our lives irregular and unholy. What would be the state of the mind in spiritual concerns, unaided by the powerful operations of Divine grace? Would not the world, with all its fascinating charms, intervene between us and purer communion with God? Are we not, with every warning around us of the vanity of life, too much attached to present objects? Where shall we find that holy zeal which is requisite to our perseverance in a Christian course without the continual aids of Divine grace? As genuine piety is implanted in the heart by the Spirit of God, so it requires the constant aids of the same Divine power to cherish the growth of pure and undefiled religion. II. THE MANNER IN WHICH THE GRACE OF GOD OPERATES ON THE MIND. It usually begins by alarming the conscience and bringing us to a proper view of our danger. The value and worth of the immortal soul is then correctly understood, and the mind is alive to its chief and most important interests (Psa. iv. 6). Divine grace not only operates on the mind by causing us to think seriously, when we were before careless and indifferent; but it enlightens the understanding and corrects the errors of a mistaken judgment. The efficacious aids of this Divine power are also manifest, not only in enlarging the faculties of reason, and adding a luminous distinction to the acuter determinations of the judgment, but also in directing our choice to proper objects and fixing the affections on heavenly pursuits. The grace of God operates on the mind by inclining it to the love of holiness; by cherishing every mild, peaceable, charitable, and contented disposition which flows from the real dictates of pure and undefiled religion. Divine grace does not operate on the mind by lessening our pleasures, but by regulating them. It teaches us to distinguish between those joys which are lasting, and those which only flatter to destroy. This principle, when really implanted in the heart, will uniformly influence and amend the life. Though it will not in this militant state constitute us perfect, yet it will habitually render us altered men in our character, conduct, and pursuits. III. THE BENEFITS WHICH HAVE UNIFORMLY ARISEN FROM THE DIVINE ASSISTANCE, AND THE DUTIES INCUMBENT ON ALL WHO HAPPILY ENJOY IT. First, the mind is prepared by the influence of Divine grace for the performance of works acceptable and pleasing to God. Further, from the powerful operations of Divine grace, we shall derive not only the lively exercise of faith, genuine repentance, but the continued improvement in every Christian virtue. Our minds will be hereby elevated to the blissful enjoyment of communion with God. Let us now, then, consider the duties which are incumbent on all who happily enjoy this Divine aid. It is our duty to be diligent in the use of those means which are connected with the end. It is not in the busy crowd, or amidst the trifling and the gay, that we can have the sublimer joys of religion; but it is by a willing obedience to the commands of God, a course of habitual piety, and having our minds with our whole affections the temple of the Holy Ghost. It is our duty to avoid every pursuit which may divide us from God or lessen

our love of practical holiness. Let us watch against the beginnings of vice, and more especially those temptations to which either our calling in life or our natural inclination peculiarly expose us. (*J. Grose, A.M.*) *On the Divine influence in the conversion of sinners:*—The conversion of Paul is not to be made the test of conversion in general. His case was peculiar. Deeply prejudiced against the name and religion of Christ, as well as by the mode of his education, as by the example of his connections and associates, more than ordinary means were necessary to reconcile him to the doctrines of the Cross. But we who have lived under the light of the gospel, and been encouraged from our infancy to revere its doctrines and laws, have no more warrant to look for any immediate and palpable manifestation of Divine power to convert us from sin to holiness, than to expect the gifts of prophecy or of tongues. I. WE ARE BOUND GRATEFULLY TO ACKNOWLEDGE THE INFLUENCE OF DIVINE GRACE, BOTH IN DIRECTING OUR ATTENTION TO "THE THINGS WHICH BELONG TO OUR PEACE," AND IN AIDING OUR EXERTIONS OF OBEDIENCE TO THE WILL OF GOD. Generally speaking, those who are "transformed by the renewing of their minds," perceive nothing which they can distinguish as a special impulse from above; but in the exercise of their rational faculties and in the use of appointed means are eventually brought to "choose that good part which cannot be taken from them." It can hardly be otherwise, at least, with such as are virtuously educated. Without any assignable human cause, preparatory to such an effect, a deep conviction of guilt and danger, accompanied with anxious desires and endeavours to obtain forgiveness and salvation, suddenly succeed a course of heedless inattention, neglect, and rebellion. II. WITHOUT PERSONAL EXERTIONS OF OBEDIENCE TO THE WILL OF GOD, NONE CAN OBTAIN THE CHARACTER AND REWARDS OF THE FAITHFUL. Lessons: 1. We are led to remark the necessity of Divine assistance in the conversion and sanctification of sinful men. 2. We are taught that no trust is to be reposed in any impressions, however serious, or in any resolutions, however sincere, at the moment, which do not issue in a life of uniform virtue and godliness. 3. We are furnished with a test by which to ascertain and determine our spiritual state. 4. We may infer the paramount obligations imposed upon us to exercise charity toward all who exemplify an undissembled attachment to the cause of Christ—though they presume not confidently to describe the manner nor even to assert the reality of their "deliverance from darkness to light," &c. (*John Foster, D.D.*) *A good man's estimate of himself:*—"By the grace of God I am"—and he is going to say what he is, but he bethinks himself, as if he had reflected. "No! I will leave other people to say what that is! By the grace of God I am—what I am; whatever that be. And all that I have to say is that God made me, and that I helped Him. For the grace of God which was bestowed upon me was not in vain. You Corinthians may judge what the product is. I tell you how it has come about." I. AS TO THE ONE POWER THAT MAKES MEN. "By the grace of God I am what I am." Now that word "grace" has got to be worn threadbare, and to mean next to nothing in the minds of many. But Paul had a very definite idea of what he meant by it; and what he meant by it was a very large thing, as being the only thing which will transform character and produce fruit that a man need not be ashamed of. The grace of God, in Paul's use of the words, implies these two things which are connected as root and product—the active love of God in exercise towards us sinful creatures, and the gifts with which that love comes full charged to men. What is it that men need most for noble and pure living? These two things precisely: motive and power to carry out the dictates of conscience. Every man in the world knows enough of duty and of right to be a far nobler man than any man in the world is. And it is not for want of clear convictions of duty, it is not for want of recognised patterns of life, that men go wrong; but it is because there are these two things lacking, motives for nobler service, and power to do and be what they know they ought to be. And precisely here Paul's gospel comes in, "By the grace of God I am what I am." That grace, considered in its two sides of love and of giving, supplies all that we want. It supplies motives. There is nothing that will bend a man's will like the recognition of Divine love which it is blessedness to come in contact with, and to obey. You may try to sway him by motives of advantage and self-interest, and there is no adequate response. You cannot soften a heart by the hammers of the law. You cannot force a man to do right by brandishing before him the whip that punishes doing wrong. You cannot sway the will by anything but the heart; and when you can touch that deepest spring it moves the whole mass. The other aspect of this same great

word is, in like manner, that which we need. What men want is, first of all, the will to be noble and good; and, second, the power to carry out the will. It is God that worketh in us both the willing and the doing. I venture to affirm that there is no power known, either to thinkers, or philanthropists, or doctrinaires, or strivers after excellence in the world, which will lift a life to such heights of beauty and self-sacrificing nobility as will the power that comes to us by communication of the grace that is in Jesus Christ. And now, if that be true, what follows? Surely this, that for all you have, in any measure, caught a glimpse of what you ought to be, and have been more or less vainly trying to realise your ideal, there is a better way than the way of self-centred and self-dependent effort. All noble life is a building up by slow degrees from the foundation. And can you and I complete the task with our own limited resources and our own feeble strengths? Will not "all that pass by begin to mock" us and say, "this man began to build and was not able to finish"? I need not, I suppose, linger to remind you what important and large lessons these thoughts carry, not only for men who are trying to work at the task of mending and making their own characters, but on the larger scale, for all who seek to benefit and elevate their fellows. Nothing will truly re-form humanity, society, the nation, the city, except that which re-creates the individual; "the grace of our Lord Jesus Christ" entering into their midst. II. Notice the lesson we get here AS TO HOW WE SHOULD THINK OF OUR OWN ATTAINMENTS. Well, then, it is not necessary for a man to be ignorant, or to pretend that he is ignorant, of what he can do. We hear a great deal about the unconsciousness of genius. There is a partial truth in it; and possibly the highest examples of power and success, in any department of mental or intellectual effort, are unaware of their achievements and stature. But if a man can do a certain kind of service, there is no harm whatever in his recognising the fact that he can do it. But the less we think about ourselves, in any way, the better. The more entire our recognition of the influx of grace on which we depend for keeping our reservoir full, the less likelihood there will be of touchy self-assertion, the less likelihood of the misuse of the powers that we have. If we are to do much for God, if we are to keep what we have already attained, we must make a conscious effort to copy these two things, which marked the apostle's estimate of himself—a distinct recognition that we are only reservoirs and nothing more—"What hast thou that thou hast not received? Why then dost thou glory as if thou hadst not received it?"—and a humble waiving aside of the attempt to determine what it is that we are. III. Lastly, one word about THE RESPONSIBILITY FOR OUR CO-OPERATION WITH THE GRACE, IN ORDER TO THE ACCOMPLISHMENT OF ITS RESULTS. "The grace which was bestowed upon me was not in vain," says Paul. "Not I, but the grace of God which was with me, and so I laboured more abundantly than they all." That is to say, God in His giving love, Christ with His ever out-flowing Spirit, play round our hearts and desire to enter. But the grace, the love, the gifts of the love may all be put away by our unfaithfulness, by our non-receptivity, by our misuse, and by our negligence. Paul yielded himself to the grace that was brought to work upon him. Paul said, "By the grace of God I am what I am." This man, because he knew that he had submitted himself to the often painful searching, crucifying, self-restraining, and stimulating influences of the gospel and Spirit of Christ, could say, "God's grace has made me what I am, and I helped Him to make me." And can you say anything like that? Take your life. In how many of its deeds has there been present the consciousness of God and His love? Is it the grace of God, or nature and self and the world and the flesh that have made you what you are? Oh, let us cultivate the sense of our need of this Divine help, for it does not come where men do not know how weak they are, and how much they want it. The mountain tops are high. Yes, and they are dry; there is no water there. The rivers run in the green valleys deep down. "God resisteth the proud, and giveth grace to the humble." Let us see that we open our hearts to the reception of these quickening and cleansing influences, for it is possible for us to cover ourselves over with such an impenetrable covering that that grace cannot pass through it. Let us see to it that we keep ourselves in close contact with the foundation of all this grace. (*A. Maclaren, D.D.*) *Grace, power of:*—Grace infuseth a spirit of activity into a person; grace doth not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian like a seraphim, swift-winged in his heavenly motions. Grace is like fire, it makes one burn in love to God. (*T. Watson.*) *Wonders of grace:*—I recollect the story of

a traveller who at night shouted to the keeper of a toll-bridge to let the gate rise that he might pass through. There was a terrific storm raging, the night was deluged in darkness, and the man could scarcely be prevailed upon, in his tremor, to come out. When he did come out, he found the traveller on the bridge side of the gate, and said to him, "In the name of God, where did you come from?" The traveller replied, "I crossed the bridge." The man kept him that night, and the next morning took him back and showed him the bridge which he had crossed. The planks had all been taken up, so that nothing remained except the string-pieces, which were stretched from one side to the other of the chasm. The story has it that his faithful steed took the centre one of these beams, a hundred feet beneath which was rushing a swollen flood, and, dark as the night was, carried him safely across. The man at the time did not know but that he was crossing a regular bridge; and in the morning, when he saw how near he came to being dashed to pieces, he fainted. Are there not many men that can look back and see that the providence of God has carried them across the bridge over the pit of destruction on a single beam? (*H. W. Beecher.*) *The conversion of St. Paul*:—I. SOME ASPECTS OF THE APOSTLE'S LIFE AND CHARACTER IN RELATION TO WHICH HE WOULD BE LIKELY TO USE SUCH LANGUAGE. By the grace of God—1. He was a pardoned and recovered sinner. (1) It could not be other than a matter of grateful reflection to this apostle that he was no longer, as he once was, a persecutor, blasphemer, &c. "Who or what opened my eyes? Did the wisdom of Gamaliel do it? Did my own strong powers of reasoning do it? Did the light of nature or of conscience do it? No, it was light from heaven—fresh, direct, undesired, unsought. It was convincing light, for I was made to perceive it was the Lord which spake to me out of the fire. It was melting and subduing light, for, in a moment, all my iron enmities of soul were broken. Tell me, ye that think lightly of the grace of God, what hand had Saul of Tarsus in all this?" (2) And to the same Divine influence would the apostle refer the change of mind and spirit and temper which followed upon his conversion. His original temperament was not one to fall in easily with the meekness and gentleness of the gospel character. He was proud, he was hasty, he was self-confident, he was impatient of contradiction or control. Not without much struggle and effort, we may be sure, was a spirit like this brought into subjection (Rom. vii.). The grace which makes strong in Christ Jesus comes to the rescue, and to the agonising and bewildered cry, "Who shall deliver me from the body of this death?" his own soul makes answer, "I thank God through Jesus Christ our Lord." His grace is sufficient for me. 2. He changed his former views as a Pharisee, and embraced those which he now held as to what would constitute acceptance before God. His own account of himself is in Phil. iii. 4-6. Yet how does he estimate these privileges on becoming a Christian? Why, as worthless, and something more (Phil. iii. 7-9). 3. He became a chosen vessel unto Christ to preach and teach in His name. Certainly nothing could be more unlikely than the choice of such a man to such a work. The feeling wrought upon him powerfully to the end of his days. "Necessity was laid upon me," &c. II. PRACTICAL LESSONS. 1. It is a law of all worlds that, in the way of anything good in His creatures, God alone maketh us to differ. I might go through the ranks of the Seraphim, and single out one who stood nearest to the throne, and were I to say to him, "What raised thee thus high?" he would make answer, "By the grace of God I am what I am." I might thread my way through the mansions of the just, but if I should be betrayed into the exclamation, "What a recompense for good works is here!" in an instant ten thousand voices would testify aloud, "By the grace of God I am what I am." Or I might go to one who, through fourscore years of temptation and trial, had ever walked with God; or to one whose unselfish Christianity had prompted him to spend and be spent in his Master's service; or to one laid low by suffering; yet if I should say, "There must be a claim to moral worthiness here," again the response would be, "By the grace of God I am what I am." 2. All true conversion must have its origin in a Divine influence. If I am very far gone from original righteousness, nothing but an influence from on high can bring me back; if "dead in trespasses and sins," nothing short of a regenerating process can give me life. 3. True conversion extends to the whole character. Look at the proof of this in Paul. See it—(1) In the illumination of his mind. He had studied under Gamaliel, yet after his conversion he counts all foolishness. (2) In his ambitions, and aims, and preferences. Things which had been once a gain to him are now counted as loss. (3) In the change in his moral temperament, in the casting off of a bitter, furious hate for a spirit of reli-

gious gentleness. And in like manner should we look for the evidence of the spiritual change in improved moral character. Conversion implies not only something turned from, but something turned to—from the world to Christ, from sin to holiness, &c. 4. The grace which has made you what you are alone can make you what you desire to be—(1) Established in holiness. (2) Prepared for death. (3) meet for your appearing before the great white throne. He who begins must finish. (*D. Moore, M.A.*) **I laboured more abundantly than they all: yet not I, but the grace of God that was with me.**—*Individuality in the Christian life* (text, and Gal. ii. 20):—"I, yet not I" is characteristic of Paul. He knew himself. He did not ignore self. In his life, as a man and an apostle, he took the proportions of his own personality, and at the same time confessed that all the operative grace came from God. The "I" within him was regenerated. I. EVERY MAN MUST RECOGNISE HIS OWN INDIVIDUALITY. Some say that this is an intuition, and others say that it is a conviction which comes with experience. But to us the constituent elements in self are more important. Though there is a generic likeness among men, yet each person has his own individuality. One is calm, another explosive; one logical, another intuitional; one prosaic, another poetic. Hence we have a Shakespeare and Milton, a Bacon and a Butler. II. REGENERATION DOES NOT DESTROY THIS INDIVIDUALITY. If Christ be in you, you are "a new creature." Your features are the same, though sweetened or calmed, perhaps, by the peace of God; your intellect is the same, though quickened by the new life of faith and hope. If cheerful, you are still cheerful; and if born with tendencies to melancholy, you will still contend with the temptation to despondency. Peter was Peter to the last. The same vehemency that Paul the persecutor exhibited was shown in Paul the apostle. In the annual regeneration of the visible creation, in the plumage and song of the bird, and in the renewing verdure of field and garden, we see pictured the unity yet beautiful variety which prevails in the world which God has made. III. THE SPIRIT OF GOD IN HIS WORK IN A MAN USES THIS INDIVIDUALITY. It colours and qualifies the whole activity of a person. 1. See how it appears in the writing of the Scriptures. They are Divinely inspired, and yet the human and Divine elements are mingled. David well says, "His word was in my tongue." Moses was wise in the wisdom of Egypt, and shows it in his writings. The lyrics of David differ from the proverbs of Solomon. The grandeur of Isaiah contrasts with the homely verse of the rude herdsman Amos. The pungency of James and the weird magnificence of Revelation again show the "I and yet not I." 2. So in character. Peter was fitted to minister to the circumcision and Paul to the Gentiles. Augustine, Luther, Wesley, Whitfield, &c., reveal the same principle. In the Church to-day one is fitted for Sunday-school teaching and another for mission work. As in an orchestra each instrument has its place, and its absence cannot be filled by a different instrument, so there is a place and work for each in the Church. We must give full play to the inspiring and directing Spirit of God within us. 3. We must trace the actual results to the operation of the Spirit in us and through us. Give glory to Him who uses us. In a factory the machinery does variety of work, but derives all its motive power from the engine. Is there anything too hard for God? Conclusion: 1. Respect your individuality, and at the same time give God the glory of what you are and do. Live your own life, and do not fancy that your experience is to be like your neighbour's. David was powerless wearing the armour of Saul. 2. Be sure that Christ is in you and in your work. He is an inner fountain, and He will evoke your life as a productive and perennial stream. 3. Let your humble and hearty utterance ever be, "Not unto us, not unto us," &c. (*W. M. Taylor, D.D.*) *Individuality and self-negation*:—I. THE TEXT IS EXPRESSIVE OF THE HIGHEST TYPE OF CHARACTER. 1. The more "self" and the less "self" there is in any man the nobler he is. This sounds paradoxical, but man himself is a paradox. He "lives, moves, and has his being" in Another, and yet is distinct from that Other. This distinctive personality God seeks to fill out of His own fulness with a rich and noble life. 2. Our ordinary language bears witness to this truth. "Self-will," "self-seeking," "self-indulgence" we regard as the essence of vice, and "self-sacrifice" as the climax of virtue; yet we commend "self-reliance." We admire "self-possession," but laugh at "self-complacency"; and, whilst disgusted by "self-righteousness," we honour "self-respect." We say of a man that he "quite lost himself"—"quite forgot himself." We may be uttering either the highest praise or the severest censure. And although we commonly speak of "self-consciousness" as a fault, yet we feel that a certain consciousness of self is inseparable from all true greatness. 3. In our estimates of men we pronounce that

character defective which lacks either individuality or self-negation. (1) Here, *e.g.*, is a man whose individuality is clearly enough marked; he thinks for himself, but he may pride himself on his position or his attainments instead of recognising his "stewardship" and using his gifts for the benefit of his brethren. He can say "I," but he has yet to learn to say "Not I." Here, again, is a man who is always deferring to the opinions of others; but then he has no decided opinions of his own. He is often giving up his own will, but he has but little will to give up. He is modest, but sometimes he is too modest even to do his duty. In such a man there may be much to love, but he would be a nobler man if, whilst still able to say "Not I," he could also say "I." Humility is most divine when it is the lowliness of a great soul. And self-sacrifice is lofty in proportion to the greatness and worth of that "self" which is sacrificed. 4. The text is well illustrated by the character of the apostle. We scarcely know which is the more striking—Paul's individuality or his self-negation. He says that he is "the least of all the apostles," and then that he is "not a whit behind the very chiefest apostles." He is conscious of his own unworthiness, and also of the high honour which God has put upon him. His letters are full of dignified self-assertion and noble independence, and yet he speaks as if he had no separate life at all. "I live, yet not I, but Christ liveth in me." 5. We see the positive and negative poles of the same attractive nobleness in Christ Himself. "My doctrine is not Mine, but His that sent Me." In one view Christ's ministry was a self-proclamation. "I am the Light of the world," &c. In another view it was a self-negation. "I can of Mine own self do nothing." II. NOTICE HOW THE DIVINE EDUCATION OF MAN IS DESIGNED AND FITTED TO PRODUCE THIS TYPE OF CHARACTER. 1. The human creature is at first thrown entirely upon the care of others, and yet from the first also he has a body distinctively his own. The processes of "isolation" and association go on together. His needs, desires, pleasures, pains, and, alas! sins, all lead him to say "I"; his dependence on his mother's love, &c., leads him to feel "Not I." 2. This education God carries on throughout our whole life. (1) He brings us into circumstances when we must think and act for ourselves, but He likewise so binds us together that we are often impelled to yield up our own will to the will of others. Love and duty call upon us to sacrifice self for the good of our brethren, and yet they sometimes call us to stand upon our rights. (2) God has also brought man into such relations with the material world as to give him a feeling at once of greatness and of nothingness. Look at the capacities of the body in health and its impotence in disease. You listen to the poet, philosopher, or man of science, and you see the height to which the mind may rise; you walk through the wards of the asylum, and see the depth to which it may fall! How insignificant, too—and yet how mighty—is man in presence of the powers of nature! And in front of those forces the very condition of our being able to stand up and say "I" is that we learn to say "Not I." (3) God carries on this same process of education through the medium of His providence. His "gentleness makes us great"—evoking our powers, whilst the awfulness of His mysterious visitations humbles us to the dust. (4) The gospel of Christ is fitted to develop this same composite character. Its word is, "Believe in the Lord Jesus Christ, and thou shalt be saved." And every Christian is taught by the gospel to recognise his individual responsibility and privileges, and thus he may well feel and say "I." On the other hand the gospel also cultivates the spirit which leads a man to say "Not I." Its very first call addresses him as a sinner, and summons him to repentance. The faith which "justifies" "excludes boasting." He is also perpetually reminded that he is "not his own," and that he is bound to present his whole nature as a "living sacrifice" to God. And the gospel leads him into Christian fellowship, and summons him to the help of the brethren. 3. And this same process of education God carries on even unto the end. To die—it is to feel how insignificant I am—how the great world will move on all the same without me! and yet it is to feel the preciousness of my own being as I never felt it before. Alone I must pass through this valley of the shadow, and yet this lonely road is the great highway which all the generations of men have trod before me. 4. This same feeling—"I, yet not I"—will abide with each of the redeemed in heaven. Heaven is not selfish enjoyment. The "faithful servant" enters into "the joy of his Lord." Yet heaven is not "absorption into the Divine essence." There is no destruction of personality in "the Father's house." Each child has a "place prepared" for him. (*T. C. Finlayson, D.D.*) *The privilege of working*:—No one ever had—1. A more vivid sense of the grandeur of the work which God was carrying on in the earth than the Apostle Paul. 2. More of *esprit de corps*. He

knew well who was working with him, and understood perfectly the grandeur of the campaign on which he had entered. 3. So grand and magnificent a sense of the final outcome of God's moral government over this world as he. Learn—(1) This subject may comfort those who are weary of work, or, rather, rebuke and convert them. (2) It is our duty to work as long as there is work, and we have strength to do it. (*H. W. Beecher.*)

Ver. 11. **Therefore whether it were I or they, so we preach, and so ye believed.** —*The truly important in preaching*:—1. Not the preacher, but the truth preached. 2. Not the hearing, but the belief of the truth. (*J. Lyth, D.D.*) *An example of a faithful ministry and the conduct of a faithful people*:—I. A FAITHFUL MINISTRY. 1. The gospel preached. Not scientific or philosophical discussions occupied St. Paul's ministry or that of his fellow apostles, but he proclaimed—(1) Christ's atoning death. (2) Christ's certified resurrection. These must be ever the themes of a true minister. 2. The character possessed. (1) Humility breathes through the words, "I am not worthy to be called an apostle." What true minister of God feels his worthiness to handle those sacred truths? (2) Dependence on Divine grace. "By the grace of God I am what I am," &c. 3. The work accomplished. "I laboured more abundantly than they all." Follow the zealous work of St. Paul from Damascus to Rome. Labour for God must be earnest and abundant. II. A FAITHFUL PEOPLE. "So ye believed." The death and resurrection of Christ preached in the spirit of humility, and the co-operation of the grace of God, "the grace of God with me," should ever produce this result—faith. (*Clerical World.*)

Vers. 12–19. **Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection?**—*If there be no resurrection*:—1. Our religion is not based upon opinions, but upon facts. Whatever your "views" may be, is a small matter; what are the facts of the case? 2. When those outside the Church deny the gospel facts, we are not at all astonished; they are unbelievers, and they are acting out their own profession. But when men inside the Church deny the resurrection, then is our soul stirred within us. Paul's argument begins, If there be no resurrection—I. CHRIST IS NOT RISEN. Now—1. The apostles bore witness that Christ had risen. 2. "But," says one, "Christ might rise, and yet not His people." Not so, for Christ is one with His people. When Adam sinned, the whole human race fell in him, for they were one with him. In Adam all died. Now, Christ is the second Adam, and all believers are one with Him; and because He rose again, they must rise again; He lives and they shall live also. II. APOSTOLIC PREACHING FALLS (vers. 14, 15). For—1. The apostles were false witnesses. When a man bears false witness, he usually has a motive for doing so. What motive had these men? Surely they were the most extraordinary false witnesses who ever lived. What were their morals? 2. If we suppose that they were mistaken about this matter, we must suspect their witness about everything else; and the only logical result is to give up the New Testament altogether. III. FAITH BECOMES DELUSION. 1. It is the belief of a lie. Take this home to yourselves: if He did not literally rise, this faith of yours, that gives you comfort, which has renewed you in heart and life, which you believe is leading you home to heaven, must be abandoned; it is fixed on a falsehood. 2. The trial will be too great for faith to endure, since it has for the very keystone of the arch the resurrection of Christ from the dead. If He did not rise, your faith rests on what never happened; and certainly your faith will not bear that trial. When you are sure that "the Lord is risen indeed," then you feel that there is something beneath your foot that does not stir. IV. YE ARE YET IN YOUR SINS. For then—1. There is no atonement made. Christ died, and by His death obtained the full discharge of all our obligations. But His rising again was the token that He had discharged the whole of the dread liabilities. 2. There is no life for those who are in Christ. If He were still slumbering in the grave, where would have been the life that now makes us joyful, and now makes us aspire after heavenly things? V. ALL THE PIOUS DEAD HAVE PERISHED. 1. One phrase must be explained by the previous one; if Christ is not risen, they are yet in their sins. They died, and they told us that they were blood-washed and forgiven; but if Christ rose not from the dead, there is no saint who ever died, who has had any real hope; he has died under a delusion, and he has perished. 2. If Christ be not raised, the godly dead are yet in their sins, and they can never rise; for, if Christ did not rise they cannot. VI. OUR SOURCE OF JOY IS GONE (ver. 19). 1. Believers have given up sensuous joys.

If we consider the mirth of the worldling to be no better than the husks of swine, and there be no bread for us, in the fact that Christ rose from the dead, then we are hungry indeed. 2. We have now learned superior things—holiness, communion with God. Now if, after having tasted these superior joys, they all turn out to be nothing, then we are indeed of all men the most miserable. 3. We have had high hopes that have made our hearts leap for joy. We have been transported with the full conviction that our eyes "shall see the King in His beauty," &c., and if that be not sure, then are we of all men the most miserable. Conclusion: Everything hinges upon a fact, and if that is not a fact, it is all up with us. 1. Our eternal hopes do not depend upon our moral condition; for these men in Corinth would not have been better or worse if Christ had not risen from the dead. The reason of your being safe is not the result of what you are, but of what He did. 2. The great hope you have does not hinge even upon your spiritual state. You must be born again; but still, your ultimate hope is not in what you are spiritually, but in what He is. 2. Your being forgiven and saved depends not upon your sincerity and your earnestness. You may be very sincere, and very earnest, and yet be wrong all the while. (*C. H. Spurgeon.*) *If there be no resurrection, what then?*—The method which the apostle employs is that known as the argument from the absurdity of the contrary supposition. He points out five such absurdities. I. CHRIST HIMSELF IS STILL DEAD (ver. 13). The suborned report of the Roman guard is true, the Sanhedrin after all is triumphant, ye are worshipping a corpse. II. THE GOSPEL IS A DELUSION (vers. 14, 17). 1. "Vain is our preaching." 2. "Vain also is your faith." Ye have been putting your trust in a myth. 3. "Ye are still in your sins." The proof that Jesus is the Saviour lies in His resurrection (Rom. i. 4); but if Jesus has not been raised, then He is not the Son of God—you have no Saviour, your fate is still among the unforgiven. III. THE APOSTLES ARE LIARS (ver. 15). Observe how St. Paul puts his own personal veracity and that of his fellow apostles into direct issue. IV. THE SAINTLY ARE LOST (ver. 18). If it is the fact that there can be no resurrection of the dead, then Christian morality is a failure. The Heavenly Father puts no difference between His children and the beasts that perish. V. THE LIFE IN CHRIST IS A MISERY (ver. 19.) To profess Christ means self-denial, persecution, martyrdom. Moreover, Christianity awakens within us loftiest aspirations which can never be satisfied in this world. But if there is no resurrection, then we Christians are of all men the most to be pitied. (*G. D. Boardman, D.D.*) *Supposing Jesus be not raised from the dead, what then?*—I. AS TO THE APOSTLES. We are "false witnesses"—liars, the whole twelve of us. Peter heard Him say, "Lovest thou Me?" I heard Him ask, "Why persecutest thou Me?" We have risked our lives for the pleasure of telling a lie which has landed us in poverty and disgrace. What do you take us for? Men now try hard to find some standing-place between the assertion that Jesus was the Christ of God, and positive denial of His claims. They talk of His "moral influence"; what! the moral influence of an impostor? Jesus claimed a place which no ordinary man can claim without blasphemy. Yet we never accuse Him of blasphemy or madness. II. AS TO THE DISCIPLES. 1. Theirs was an empty faith, and they were yet in their sins. An empty or void faith is one which has no centre, an empty thing like a soap-bubble, a filmy something floating in vacancy. For faith must have a person to whom to cling. Faith towards God will be strong or weak according to our conception of what God is. But if God sent Christ into this world, and then treated Him so as the Crucifixion indicates, what kind of a God is that to trust in? What an appalling mystery that the Creator, whom we call Father, should evolve into being such a soul as that of Jesus, simply to dash it into nothingness! No doubt of this being a devil's world then. 2. They were yet in their sins. The idea that Christ lifts us out of our sins, is one of which we cannot make too much. But if man is to die the death of the swine, why may he not live the life of the swine? III. AS TO THOSE WHO HAVE FALLEN ASLEEP. They are perished. Fallen asleep in Christ! Suggestive word—so full of rest and quietude! But those of whom we thus think are not in this beatific state. If Christ be not risen, they are perished. We cannot believe that. Our loved ones are gone hence. Their going was a loss to us; oh, how great! Where is he? she? The idea of immortality is in my mind. How did it get there? How could it get into a mind not preadapted to receive it? Then this intuition is corroborated by Jesus the Christ. "In My Father's house are many mansions; if it were not so, I would have told you." "Now see," says one, "what these sceptics require us to believe: that all those who have shed a sunshine upon earth, and whose affections were so pure and

good that they seemed to tell you of eternity, perished utterly as the selfish and impure! You are required to believe that the pure and wise of this world have been wrong, and the selfish and sensual all right." But how can we believe it? The thing is impossible. The resurrection of Jesus the Christ says that they who have fallen asleep are not perished; they are in His keeping to whom all power is given in heaven and on earth. Perished! Why, even the material does not perish; it changes, but that is all. Why the spiritual? (*Reuen Thomas, D.D.*) *The certainty of the resurrection of Christ*:—The religion founded by Jesus Christ has many teachings in common with other religions of the world; spiritual teachings which concern the relationship of God to man, and moral teachings which concern the relationship of man to his fellow-men. Eminent among the truths thus exclusively proper to Christianity is the truth of the resurrection from the dead. The resurrection is essentially and notably a distinctive Christian truth. Other religions of the world have entertained, with more or less clearness, notions of the immortality of the soul. The ancient religion of Egypt (as we learn from the custom of careful and costly embalming, from the erection of massive sepulchral pyramids, and from the teachings of the Book of the Dead) manifested a consciousness not only of the immortality of the soul, but also of the ultimate re-union of the soul with its revivified body. But none of these ancient teachings are comparable, either in scope or perspicuity or inspiring power, with the Christian revelation concerning the rising from the dead. None of them unfold, as does St. Paul (chap. xv.), the characteristics of the risen body and the risen life. And, what is more important than all else, it is Christianity, and Christianity alone, which has furnished to the world a historic illustration and example of the risen life. No doubt there are many earnest, conscientious persons who find great, sometimes even insuperable, difficulty in accepting the fact of Christ's resurrection. It is a fact so wonderful, so awful, so glorious, so altogether unique in majesty and sublimity: it is, moreover, a fact so utterly unlike anything which the world has ever witnessed either before or since; both science and religion are helplessly unable to supply any parallel to it—that multitudes of thoughtful people shrink from accepting, and even utterly reject the fact. Yet, while fully allowing the possibility of honestly doubting, or even denying, the resurrection, still it seems to me that the difficulties of doubt are greater than the difficulties of faith; the difficulties of denial greater than the difficulties of acceptance. 1. For, first of all, it is clear that the course of the world is a course of progress—progress frequently hindered by lapses and retrogressions. It is surely, then, natural—and none the less natural because of the retrogressions of Mohammedanism—to believe that this great law of progress and ascent should apply to religious knowledge and religious conduct and religious aspiration; and that Christianity should contain illuminations brighter and more heavenly than any of the religions which preceded it. 2. The inherent wonder of the resurrection is not greater than the inherent wonder of many every-day occurrences. In itself, and apart from the frequency of its occurrence, a birth is more marvellous than a resurrection; it is more marvellous that a life should begin to be than that its existence should be renewed and prolonged. If resurrections were as frequent as births, births would be considered more marvellous than resurrections. 3. But the non-recurrence of the resurrection, instead of being unreasonable and unnatural, is just the opposite. For why has there been only one resurrection in the long history of mankind? Simply because, during the whole course of that long history, there has been only one Christ. The resurrection was as natural, as necessary, to the Christ, as death is natural and necessary to us. The perfections of His holiness, and the prerogatives of His Sonship, made His corruption impossible and His resurrection a necessity. If the Son of God has, indeed, taken human flesh, then, I ask you, which is the more reasonable and the more credible supposition—to believe that His body never saw corruption, or to believe that His body is dead, eternally dead? 4. This, moreover, is our answer to those who affirm that the resurrection of Christ goes contrary to the laws of nature. For who, we ask, shall say what was the law of nature in the instance of the Christ? If there had been many Christs and only one of them had risen, while all the others had turned to corruption, then we should rightly have deemed that the one resurrection was contrary to the laws of nature operating upon the Christs. But as there has been only one Christ, we have no means of judging what were the laws of nature in His case, except from what actually happened to Him. 5. And what is the alternative of rejecting the resurrection? The alternative is that Christianity is founded on a falsehood; and that Christ and His apostles are deceivers and

untrue. (*Canon Diggle.*) *Terrible conclusions resulting from the denial of two great gospel facts* :—Conclusions resulting from the denial of—I. THE GENERAL RESURRECTION. 1. The non-resurrection of Christ. What is true of the whole is true of all the parts. If no man can rise from the dead, then Christ is still numbered amongst the dead. 2. That departed Christians are no more. Those thousands who accepted Christ, lived according to His teaching, and who quitted this world have perished—can you believe it? Are they quenched in eternal midnight? 3. That there is no more pitiable condition in this life than that of Christians. It is implied—(1) That there are men in a pitiable condition on this earth. (2) That the pitiable condition exists in different degrees. (3) That the degree of pitiableness is regulated by hope. Man is always hoping, and therefore enduring one of the greatest elements of suffering, viz., disappointment. (4) That the hope of a Christian if false will make him, of all men, the most to be pitied. The higher the object of our hope, and the more of the soul that goes into it, the more overwhelmingly crushing will be the disappointment. The man who has thrown his whole soul into Christianity, and who reaches a point when he is convinced of its imposture, is at that moment of all "men the most miserable." II. CHRIST'S RESURRECTION. 1. That apostolic Christianity is vain. (1) It is an empty phantom, a worthless fiction. The resurrection of Christ was the foundation stone in the temple of Paul's teaching. Take that stone away, it falls and becomes worthless rubbish. (2) We are impostors; can you believe this? What motives have we to impose? Either supposition is eternally inadmissible. 2. That the faith of the disciples was vain. What a wreck of faith is involved in the denial of Christ's resurrection! Vain is—(1) Faith in the credibility of historic testimony. On what stronger historical testimony can any fact rest than that of the resurrection of Christ? (2) Faith in the accuracy of philosophic deduction. The rapid progress of Christianity in the Roman Empire in its first stages, and its subsequent influence throughout the world, reveal a mass of phenomena which you cannot account for if you deny the resurrection of Christ. (3) Faith in the moral value of character. Did a nobler character than Christ's ever exist? And yet if He rose not then is He an impostor. (4) Faith in the righteous government of God. If a Being so transcendently excellent as Christ is to be crushed for ever in the grave, then where is the justice of Heaven? 3. That the followers of Christ are still in their sins. But the Christians at Corinth were conscious that they had got out of their sins. "Such were some of you, but ye are washed," &c. Consciousness, the highest ultimate argument, protested against Paul's statement that they were still in their sins, hence it goes to verify the fact of the resurrection of Christ. (*D. Thomas, D.D.*)

If there be no resurrection of the dead, then is Christ not risen.—*If there be no resurrection Christ not risen* :—Paul refused to consider Christ's resurrection as a miracle in the sense of its being exceptional and aside from the usual experience of man. On the contrary, he accepts it as the type to which every man is to be conformed. Precedent in time, exceptional possibly in some of its accidental accompaniments it may be, but nevertheless as truly in the line of human development as birth, and growth, and death. Christ being man must submit to the conditions and experience of men in all essentials, in all that characterises man as human. And therefore, if resurrection be not a normal human experience, Christ has not risen. The time at which resurrection takes place, and the interval elapsing between death and resurrection, Paul makes nothing of. A child may live but three days, but it is not on that account any the less human than if he had lived his threescore years and ten. Similarly the fact of Christ's resurrection identifies Him with the human race, while the shortness of the interval elapsing between death and resurrection does not separate Him from man, for in point of fact the interval will be less in the case of many. Both here and elsewhere Paul looks upon Christ as the representative man, the one in whom we can see the ideal of manhood. If any of our own friends should die, and after death should appear to us alive, a strong probability that we too should live through death would inevitably be impressed on our mind. But when Christ rises this probability becomes a certainty, because He is the type of humanity, the representative person. As Paul here says, "He is the firstfruits of them that sleep." When the farmer pulls the first ripe ears of wheat and carries them home, it is not for their own sake he values them, but because they are a specimen and sample of the whole crop; and when God raised Christ from the dead, the glory of the event consisted in its being a pledge and specimen of the triumph of mankind over death. (*M. Dods, D.D.*)

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

—*Reverse the proposition*:—I. PREACHING IS NOT IN VAIN. 1. It has power. 2. Effects moral miracles. II. FAITH IS NOT IN VAIN. It brings—1. Comfort. 2. Pardon. 3. Life. III. THEREFORE CHRIST IS RISEN. (*J. Lyth, D.D.*) *What comes of a dead Christ*:—We do not prove that an event has happened by showing the advantages of believing that it has. Paul here deals with the results that would follow from the denial of a Resurrection to show, not that it has taken place, but that the belief of it is fundamental to Christianity. With the resurrection of Christ—I. THE WHOLE GOSPEL STANDS OR FALLS. It is emptied of its contents. There is nothing in it. A dead Christ makes a hollow gospel; a living Christ makes a full one. If the Resurrection goes—1. The supernatural goes; if the Resurrection remains, the door is opened for the miraculous. We hear that all miracle is impossible. The historical fact of the resurrection of Jesus Christ shatters all such contention. That fact is the key of the position. Like some great fortress standing at the mouth of the pass, as long as it holds out, the storm of war is rolled back; if it yields, all is surrendered. 2. All the peculiarity of Christ's nature goes with it. His life is full of claims to a unique position. Is He in the grave still? If so, there is no use in mincing the matter, Jesus Christ's talk about Himself was false. But if He has risen, then He is "declared to be the Son of God by the resurrection from the dead." 3. The special character and efficacy of His death goes. If He lies in the tomb, then it is idle to talk of sacrifice for sin; but if He has come forth from the grave, then we have the great Divine attestation to the acceptableness of His expiation. So, if all these things go, what is left is not Christianity: yet a great many think all is left—viz., the beauty of Christ's words, the loveliness of His character, His position as our Pattern. Yet, says Paul, if that is all I have to preach, I have nothing but an empty shell to preach. II. THE CHARACTER OF THE WITNESSES STANDS OR FALLS. The apostle puts his finger upon the real state of the case when he says, "This is the question: Are we liars or are we not?" He points out, too, the palpable improbability, when he says that, if so, they are "false witnesses of God"—men believing themselves to be servants of the God of truth, and thinking to advance His kingdom by telling a monstrous falsehood. But the vulgar old theory has been long abandoned, and now the men that least accept the apostles' theory are those who abound in compliment to their moral elevation, to the purity and beauty of their religious character. But Paul would have said to them, "I do not want your compliments; my business is to tell a plain story. Do you believe me, or do you not?" They talk about illusions. Strange illusions that sprung up in a soil that had nothing in it to prepare for them! There was no expectation which might have become parent of the belief. Illusions shared by five hundred people at once! We are shut up to the alternative, either Christ is risen or these noble lives of self-sacrifice and lofty morality are the spawn of a lie. III. THE FAITH OF THE CHRISTIAN STANDS OR FALLS. Twice the apostle says, according to A.V., "Your faith is vain." But the two words are not the same. The first means "empty." The second (ver. 17) means "having no effect." A dead Christ makes —1. An empty faith. There is nothing for faith to lay hold of. It is like a drowning man grasping a rope's end swinging over the side of the ship which is loose at the other end and gives; or like some poor creature falling down the face of a precipice, and clutching at a tuft of grass, which comes away in his hand. A dead Christ is no object for faith. Faith is empty of contents unless it grasps the risen Lord; and if it lays hold of Him, it is solid and full. 2. A powerless faith. A religion which does not bring conscious deliverance from sin, both as guilt and as tendency, is not worth calling a religion. Unless for the Resurrection, we have no ground of belief in the expiation and sacrifice of the Cross; and unless we have a faith in a Christ that lives to help and quicken and purify us, we shall never really be delivered from the dominion of our sins, nor live a life of purity and of righteousness. IV. THE HEAVEN OF CHRIST'S SERVANTS STANDS OR FALLS. A dead Christ—1. Means dead Christians (ver. 18). The one thing that makes immortality certain is the fact of Christ's resurrection. A living Head means living members; a dead Head means members dead. 2. Makes deluded Christians (ver. 19). People say, "What a low notion that is! Would it not be better to be a Christian than not if there were no future life? Did not the Stoic philosophers, who said, "Virtue is its own reward," reach a higher level than this apostle? I do not think so. Notice, he does not say they are most to be pitied, because of any sorrows or trouble that they have had here, but because the nobler the hope the more tragic its disappointment. And of all the tragedies of life there would be none so great as this, that Christian men cherishing such aspirations should all the

while have been clutching a phantom, grasping mists. If we, journeying across the desert, are only cheated by mirage when we think we see the shining battlements of the eternal city, which are nothing but hot air dancing in empty space, surely none are more to be pitied than we. On the other hand, a living Christ turns these hopes into certainties, and makes us, not the most pitiable, but the most blessed of the sons of men. (*A. Maclaren, D.D.*) *Consequences of denying the resurrection of Christ:*—If Christ be not risen, then vain is our faith—I. IN THE CREDIBILITY OF HISTORICAL TESTIMONY. If their testimony is not to be taken, history is worth nothing. II. IN THE CERTAINTY OF PHILOSOPHICAL DEDUCTION. The rapid prevalence of Christianity in the Roman Empire, in its first era, and its subsequent influences throughout the world, present a mass of phenomena, of which you have no philosophic cause, apart from the resurrection of Christ. Deny that, and you find all history teeming with effects of which you can find no sufficient cause. III. IN THE WORTH OF HUMAN CHARACTER. Character is the foundation of confidence; and earth never had such a character to inspire human confidence as that of Christ. But if He rose not from the dead, then He is an impostor, and there is no character for us to trust. IV. IN A FUTURE STATE OF EXISTENCE. Whatever probable evidence we may discover of a future state, its power depends on Christ's resurrection. V. IN THE MORAL GOVERNMENT OF GOD. If a being like Christ is to be smitten and crushed for ever by wickedness, then where is Divine justice? VI. IN THE POWER OF MORAL EXHORTATION. "If ye then be risen with Christ, seek those things," &c. This is the most powerful of all exhortations, yet it is delusion if Christ be not risen. (*W. Johnson Fox.*) **If the dead rise not, then is not Christ raised.**—*Christ's resurrection the ground of belief in our own:*—Few of us may have seen an Oriental pearl, and still fewer a collection of such gems, but we have no difficulty in believing, when we see one, that such also are the others, whether in the repositories of the wealthy, or even within the shells of the pearl-producing animals living at this moment at the bottom of the eastern seas. We hold in our hands a golden sovereign coined in the royal mint, and from its obvious appearance and properties we infer the facts of its origin and value, and never question, or think of questioning, the statement when made to us, that there are millions of such coins stored up in the cellars of the Bank of England. So, says the apostle, we ought to do with respect to the doctrines of the Resurrection. The resurrection of Christ is not a solitary instance; it is one of a class. It is evident that, if Christ has been raised from the dead, there can be no likeness or congruity between Him and His people, unless in these respects they are assimilated to Him. The stock must be like the sample—the coins in the Treasury to those in circulation—the stars hid, it may be, behind a cloud, similar to that which shines in the clear heavens. (*J. Cochrane, A.M.*) **And if Christ be not raised, your faith is vain; ye are yet in your sins.**—*Logical consequences of rejecting Christianity:*—There are two kinds of doubters: those who wish to doubt, and seek materials to strengthen their unbelief; and those who would be glad to believe, but are perplexed with doubts that they do not cherish. It is impossible to assist the first of these. Their difficulty is not with the head, but with the heart. I shall therefore pursue a line of thought adapted to assist the honest doubter. The text begins, not with an affirmation, but with a question; so I ask, What will follow from the assumption that the gospel of Christ is untrue? I. THAT GOD HAS NEVER, IN ANY SUPERNATURAL WAY, SPOKEN TO MAN. 1. There is no other religion that can be put into competition for a moment with the gospel as having claims to a supernatural origin. Of course, Judaism you would reject; and Mohammedanism, which is a mixture of Judaism, Christianity, and heathenism, in about equal proportions. 2. We come to systems of philosophy. Plato differed from Socrates in a great variety of modes. And what was the relation of Aristotle to Plato? But what is the condition of affairs to-day? A friend, who has been reading nothing but philosophy for twenty years, testified to me that he has not in all his library two works which substantially agree. But upon the assumption that philosophers do agree, how can they be authenticated? Can a system of philosophy span the river that separates us from the future state? Is it possible for a system of philosophy, without instruction from God, to interpret properly the plans of God, involving the whole course of human life and the final adjustments of eternity? And there will be nothing supernatural in it. 3. Now, let us look at it upon the basis of Nature. J. S. Mill logically argued that Nature is a contradictory witness. Look at her on one side, and she seems to say, "The Being who made us is good." Look at her on the other side, and she seems to say, "He is not good." II. THE MOST ELEVATING

PRECEPTS WE HAVE ARE WITHOUT A DIVINE SANCTION. Take, *e.g.*, the Golden Rule. Some say that it can be found outside the Bible, and I will not deny it; but if it is, it is found without a Divine sanction. No man, according to the Scriptures, can love his neighbour as himself unless he first loves God and recognises the Fatherhood of God and the brotherhood of man. Now take the specific applications of the Golden Rule. If the gospel be not true, the Sermon on the Mount is a purely human production. "Blessed are the poor in spirit." Why? "For theirs is the kingdom of heaven"; and there is no kingdom of heaven if the gospel be not true. III. THE NOBLEST EXAMPLES ARE FICTITIOUS. The Book of Job must take its place by the side of Shelley's "Queen Mab," as a mere creation of human fancy. The character of Christ is but a rhapsody. Paul's character is entirely inexplicable; and even Peter must be set down as a myth if the gospel be not true. IV. IT IS FOLLY TO THINK OF PARDON FOR SIN. In nature there is no proof, of any kind, of forgiveness. If the gospel is not true, a man cannot incur guilt, and therefore may dismiss the idea that he is guilty. If his conscience says he is, he can say to it, "You are a presumptuous usurper. There is no law, and I cannot be guilty." But men cannot do that; they know that they are guilty. But the man who has a sense of guilt, if the Bible be not true, has no power to secure its obliteration from his conscience. V. THERE IS NO REGENERATIVE INFLUENCE. When a man for twenty-five years has tried to keep good resolutions, and has broken them, and has to acknowledge at the end of that time that he has made little progress in purifying his heart, he will do one of two things, according to his temperament: he will sadly relinquish the effort to obtain moral purity, or he will continue on without hope or any inward peace. The gospel of Christ declares that there is a regenerative influence. Now, if the gospel be untrue, there is none such; consequently, to doubt the gospel is to doubt whether there be anything which can possibly make men pure and good. VI. THERE IS NO COMFORT IN TROUBLE. It has been said by a French writer that philosophy conquers past and future evils. Dr. Johnson represents Rasselas as going to hear a philosopher, who taught him how to subdue his passions and to conquer trials without any difficulty. The next day, however, Rasselas found the philosopher tearing his hair and walking up and down in great agony. "Why this grief?" asked Rasselas. "Oh!" said the philosopher, "my only daughter, the light of my home and comfort of my old age, is dead!" "But, certainly," said Rasselas, "the philosophy which you so eloquently descanted on yesterday comforts you now?" "Oh, no," cried the philosopher, wringing his hands; "what can philosophy say to me now, except to show me that my condition is inevitable and incurable?" Rasselas went to Imlac and told him what he had heard, and he replied, "They preach like angels, but they live like men." The gospel does offer comfort to every class of afflicted persons, and Tom Moore only told the truth when he said, "Earth hath no sorrow that heaven cannot heal"; or, as I would say, earth has no sorrow that the gospel does not offer to heal. But if the gospel be untrue, all these offers of consolation are baseless. VII. THERE IS NO STRENGTH FOR TEMPTATION. How is a man to subdue his passions and propensities? Probably four-fifths of the persons who reject the gospel have sophisticated themselves into the belief that what is natural cannot be wrong. But there are men who reject the gospel that never have done that, and they keep on through life struggling and failing. Now the gospel offers to man several kinds of helps. 1. The commands of Almighty God. 2. Promises for every situation of trial and difficulty. 3. Holy examples of men of like passions with ourselves. 4. The privilege of taking these commands and of strengthening his faith by them at the very throne of grace. But if the gospel be untrue, every promise and command in the Bible may be thrown aside as a matter without any foundation in fact. VIII. THERE IS NO ANSWER TO PRAYER. A distinguished rationalistic preacher ceased to preach, and a friend asked him why he stopped. Said he, "I liked the preaching, and could have got along with it very well as long as I lived; but there was one thing I could not get along with at all, and that was prayer. I did not expect my prayers would be answered, and never believed they would; and to stand up before the congregation and address the Deity as if I really believed that prayer produced a result, seemed to me too much like hypocrisy." No man will long pray who has not a specific promise upon which to rest. IX. THE INSTITUTION OF MARRIAGE IS IMPERILLED. This cannot be sustained without a religious sanction, and never was in the history of this world. The heaviest strain on human nature is chastity, and it cannot be sustained unless the obligation rests upon a solemn accountability to God, and the human race cannot sustain it without religious

sanction after marriage, and never have. Polygamy, on the one hand, and either spiritual or carnal or free love on the other, would certainly spring up, as they have done, to run riot all over the world. X. YOU UPROOT THE WHOLE IDEA OF FUTURE ACCOUNTABILITY, and the question of whether a man will live or die becomes a question of logic. What reason is there why a man utterly dissatisfied with life should not commit suicide? Suppose the case of a man who has lost all his friends, his property, and his reputation? He is too old to begin again. Prove that he ought not to commit suicide. I cannot, unless you give me the gospel. You cannot find an instance of a sane, devoted, intelligent Christian committing suicide; but you can produce a hundred instances of irreligious men not insane committing suicide. The reason men are committing suicide, and making such a trifling thing of it, is the spread of infidelity, the spread of doubts as to future accountability. XI. EVERYTHING WITH REGARD TO A FUTURE STATE OF HAPPINESS MUST BE REMANDED TO THE REALM OF CONJECTURE. No man can prove a future state in any proper sense of the term. If you could show it to be probable, you could not determine the mode of existence, or the relation between the future and the present life, or get any means whatever to do so. Then, if the gospel be not true, let us face the issue and strike out, "In My Father's house are many mansions." Conclusion: Is it rational to believe that God has given no voice to man? Is it rational to believe that the noblest precepts are without a Divine sanction, &c.? It is not! Rather than believe that, I would believe "There is no God!" But because I cannot say there is no God, I must say that He has spoken to man; and because I must say that, I must believe that the gospel of our Lord Jesus Christ has a supernatural origin. (*J. M. Buckley, D.D.*) **Then they also which are fallen asleep in Christ are perished.**—*Our lost ones:*—I. THEIR CHARACTER. In Christ. II. THEIR CONDITION. "Fallen asleep," implying—1. Rest. 2. Life. 3. Hope. III. THEIR DOOM. "Perished"—impossible. Then the assumption is false; Christ is risen, and they must also rise. (*J. Lyth, D.D.*)

Ver. 19. **If in this life only we have hope in Christ, we are of all men most miserable.** Observe—I. WHAT IS IMPLIED. 1. That all men are miserable. 2. In different degrees, but are comforted by hope. II. WHAT IS ASSUMED. 1. That our hope in Christ is false. 2. That it only extends to this life. III. WHAT IS HYPOTHETICALLY ASSERTED. That in such a case we are subject to greater—1. Delusion. 2. Sacrifice. 3. Disappointment. 4. Sense of destitution. IV. WHAT IS THE FACT. 1. We are not most miserable. 2. Our hope is sure. (*J. Lyth, D.D.*) *One life only an argument against God:*—If human life, redeemed by Christ, be limited to this world, God has committed a cruel mistake in creating man. The greatness of man becomes a terrible charge against God. He has created appetites which He cannot satisfy, excited hopes which must perish, built a great ship and must destroy it because He cannot create a sea in which it can float. What would be thought of a man who built a splendid chariot and could not get it out of the workshop? A man believes in Christ, and so becomes identified with all that is known of purity, joy, and hope. He rejects the promises of the world; he gets all that the world can give and finds that it is a stone, not bread; his whole life becomes a hunger after something higher. Having thus developed he is told that his grave is dug, and that into it must be thrown every dream, hope, desire. This world is enough for creatures destitute of aspiration—for the lion and the eagle. They cannot hope, pray, aspire. One life only is an argument against—I. GOD'S GOODNESS. Take men like the psalmists. They often sang as if they had laid hold of eternal life. They declared Jehovah to be all their salvation and all their desire. To all this God's answer is extinction. Can a more revolting blasphemy be conceived? II. HIS WISDOM. Could not man have been made so as to be satisfied with the present world? We know how *our* generosity may become a pain and temptation to those upon whom we have bestowed it. Our gifts may be large enough to create dissatisfaction with our daily lot, yet too small to secure contentment with another. If it is not God's purpose to continue the consciousness with which He has endowed us, He has, so to speak, overbuilt Himself in creation. He should either have gone farther, or not so far. III. HIS POWER. But herein is God unlike His creatures. Impair one of God's attributes and you overturn the whole Godhead. Man may have special excellences and redeeming points of character; but in the case of God every point must be of equal strength and glory. Suppose His goodness to be infinite, and His power limited; then He is Jehovah no more. When He created man, did He not

know that His power was incomplete? Has He been taught the insufficiency of His strength by results which He failed to foresee? Conclusion: 1. We have before us, then, a strong presumptive argument in favour of another and higher life. That life suggests itself as the required complement of our present existence, and urges itself upon us in vindication of all that is Divine in God. Whatever speculative difficulties may arise in connection with immortality, the practical difficulties of the negative theory are insurmountable. 2. The theory of our life only bears more vividly upon the mediation of Christ. How bitter the irony of His appeals, how wasteful the sacrifice of His life, if a few pulsations be the measure of our existence. He spoke much of the life eternal: did it all mean that His most loving followers must be blotted out of existence? If so, His attempts at redemption aggravated the original injustice of our creation. 3. Granted that you never doubted the existence of the future life, this discussion is of the first importance. We may be called upon to give to others a reason for the hope that is in us, and we may feel more keenly the obligations which another life imposes on us to live nobly in this present world. If there is another life—(1) In what relation does our present existence stand to it? Is it disciplinary? (2) What will be its effect in regard to the moral confusion and restlessness of our present existence. Here virtue is often undervalued and vice successful. Is the glory of the Divine righteousness to shine through all the obscurities of the Divine government? Christian hope answers, Yes! (3) Can they be wise who exhaust themselves within the limits of the present world? What a fool is the mere money-gatherer! How deluded is he who mistakes the part for the whole. (4) Is not he the wise man who regulates the present by all that is solemn and sublime in the future? (*J. Parker, D.D.*) *Hope in this world only*:—I. WHAT THE TEXT IMPLIES. 1. That there is misery amongst men on this earth. This is obvious. "Man is born to trouble." But great as it is—(1) It is not as great as man deserves. All suffering springs from sin. Misery does not grow out of the constitution of things. (2) It is not as great as man's happiness. For days and weeks of affliction he has months and years of happiness. (3) It is not as great as the good it will ultimately work out. 2. That misery amongst men exists in different degrees. Paul speaks of the "most miserable." There is a great inequality of suffering here. There must come a day for eternal justice to balance these accounts. 3. That the degree of misery is sometimes regulated by hope. Paul speaks of "hope" as having to do with making men "most miserable." Man is ever living in the future; he seldom turns willingly to the past; his past sins terrify him, and even his past pleasures depress him. The present satisfies him not. His home is in the future. It is obvious that a principle so powerful must exert a wonderful influence, either for weal or woe. If the hope is directed to right objects, and rightly founded, it will be as a firm anchor, holding his ship securely amidst the tumultuous billows of his stormy life. But should his hope be not rightly directed and grounded, it is clear that though it may afford him for a time some amount of enjoyment, it will ultimately end in his confusion and distress. 4. That the hope of a Christian, if false, will make him of "all men most miserable." II. WHAT THE TEXT MEANS. 1. Not—(1) That apart from the resurrection of Christ, man has no evidence of a future state. All the Jews except the Sadducees believed in the existence of a future retribution; and Paul as a philosopher knew that human nature and human history prophesied a future state. (2) That on the supposition that there is no future life, the practice of virtue here would place man in a worse condition than that of vice. This would not be true; the life of virtue as embodied in Christianity would give a man considerable advantage even in this world. (3) That apart from a future state a godly life is not binding on man. Were there no heaven, no hell, man's obligation to love his Maker "with all his heart, soul, strength," would still remain. 2. Two things must be distinctly kept in mind in order fully to apprehend the idea of the apostle. (1) That he is speaking of himself and his evangelical contemporaries. The sufferings which they brought upon themselves in consequence of their faith in Christianity, and their efforts to extend it through the world, were unique in their enormity. In this age our faith in Christianity, and our endeavours to propagate it, entail little or no inconvenience. (2) That he supposes the disappointed to survive the discovery of the delusion. The very first flash of the terrible truth, that there was no future blessedness, would scathe their spirits into everlasting annihilation, and there would of course be no misery at all in the case. We must suppose the apostle therefore having the idea that there was a future state, in which he should live in vivid memories of the past. Up to the

time of discovery, however great their suffering, Christians could not be "most miserable." An enthusiast, whatever his physical affections, is happy; he revels amidst the hallucinations of his own brain, and requires none of your pity if he survive not the discovery of his delusion. III. THESE SUPPOSITIONS ENABLES US TO SEE THAT THE MISERY OF WHICH THE APOSTLE SPEAKS IS THE MISERY OF A TREMENDOUS DISAPPOINTMENT. Note—1. The power which the blighted hope had obtained over the whole soul. There are some hopes that take but a slight hold upon the heart. But there are hopes like the tree that strikes its roots deep into the very fibre of our nature. When such hopes are torn away, it is as the "giving up of the ghost." Imagine the case of a man who had thrown his whole being into Christianity, being met at the moment when his hopes were at their zenith, and when his death was at hand, with the conviction that all was a delusion; and you have a man of all men "most miserable." Imagine that man still further fixed in a future state of deep despair, and regarding himself as the hopeless victim of a life of folly. Would he not say, Fool that I have been in spending a whole life in aiming at objects that were purely visionary. Had I been wise I should have adopted the maxim, "Let us eat and drink, for to-morrow we die." 2. The deception which the blighted hope prompted its subjects to practise. The apostle declares that on the assumption that Christ rose from the dead, they were "false witnesses of God." Most assuredly if there be no future state of blessedness, the whole life of the Christian is a living lie. His deception is—(1) Earnest. He "counts not his life dear unto him," if he can only make men participate in his creed. (2) Systematic. It is not an occasional or spasmodic effort; it is the organised purpose of his being. He rears temples, forms societies, circulates books, preaches discourses, in order to win men over to his views. (3) Influential. He succeeds in his proselytism. Such is the deception Christians practise on the hypothesis that there is no future life in Him. How much would the memory of their deception heighten the misery of their disappointment on the discovery of their own terrible mistake! The feeling that they themselves had been deluded would be well-nigh intolerable; but the feeling that they had deluded others would be crushing. 3. The destitution in which the departure of the hope would involve the soul. Christianity works a most radical change in a man. It effects a "regeneration." Under its influence man becomes "a new creation"; old things pass away, all things become new; what he once loved he loathes, what he once sought he shuns, what he once valued he despises, what things were gain to him he counts loss. On the discovery therefore of the delusion, he would be left in possession of tastes and desires for which there was no provision. A thousand times worse is the state of such a soul than that of a parched traveller, who, beneath the agonising fires of thirst, falls prostrate on the Oriental sands, many leagues away from the refreshing streams. Conclusion: Thank God this is only hypothetic. The apostle does not speak as if he had any doubt, but in order to bring out the glorious fact on which it rests with greater fire and force. "But now *is* Christ risen from the dead," &c. We have hope in a blessed future, and therefore—1. When bereavement snatches from our embrace the dearest objects of our heart, let us not sorrow as do others. 2. Let us not envy the wicked in their prosperity, but bear up with fortitude, knowing that "our light afflictions which are but for a moment," &c. 3. Let us labour earnestly to indoctrinate all within our reach with the soul-saving principles of the everlasting word. (*D. Thomas, D.D.*) *Life most miserable without hope in Christ*:—These words have been a cause of much distress. Christians have felt that their hope in Christ made this life joyful to them. No doubt the very name "hope" implies a looking forward. But they do not find that the mere thought of a change in their position constitutes their blessedness. "Lo, I am with you always"; "My peace I give unto you"; there, they say, is the secret of it. Certainly they have a right to claim St. Paul in general as the witness and highest authority for their persuasion. "All things are yours," &c., he said to these very Corinthians. He speaks of himself as "rejoicing in tribulation." He wished that Agrippa, Festus, and Bernice, and all who heard him, "were both almost and altogether such as he was, except those bonds." Was, then, that so terrible an exception, that he regarded the worshippers of false gods less miserable, as far as this life went, than he was? Does any one who knows anything of St. Paul's life and words believe this? Those very bonds became a cause of exultation to him, because through them Christ's name was made known in Rome. He counted, not some future promised felicity, but his office as an apostle of the Gentiles, which caused him to be the offscouring of all things, the highest privilege ever bestowed upon a mortal. Is this a man who was

likely to say, "I am utterly miserable here; but I can endure my lot, for I shall be well paid hereafter"? But if that is not the meaning of the words, what is it? 1. The Corinthians had heard him say, "We are risen with Christ." A party of them had built on this the conclusion that their spiritual resurrection was all that Christ had procured for them. St. Paul shows them that they were turning this half-truth, not to the destruction of the other half merely, but of itself. If they were not to rise in their bodies, Christ their Lord had not risen in His body. The very ground of the spiritual resurrection, of which they boasted, was their union with Him. God had justified them in Him. The new doctrine, in effect, disclaimed this relation between them and Him. It left them a set of poor, separated, unredeemed creatures; "yet in their sins." It was very miserable to believe such a contradiction as this would be. 2. Christ had broken through the barriers of death, had brought the visible and the invisible world into one. Those who said "The Resurrection only concerns us here," established this separation again, and treated Death as to all intents and purposes the ultimate ruler, Life as shut up within threescore years and ten of conflict. This was to confound the dim hope of all nations. When the sense of present misery was very acute, there was a prophecy, arising in some minds almost to a conviction, that the other side of death might offer a compensation. Had not St. Paul a right to say, then, "If we possess all that Christ came to give us, He has taken from us something which He has not taken from any others. That which has never been altogether a blank to them, in which there have been some bright Elysian spots, has become entirely a blank to us." But it may be said, "The apostle speaks of a hope in Christ. What could such a hope have to do with dreams of Greeks or Goths respecting an Elysium or a Walhalla? Being heathens, they certainly could not hope in Him." But the principle which underlies all the apostle's teaching is that when Christ took flesh and dwelt among men, He declared Himself to be that King, whose manifestation in His own true and proper nature all had been desiring. If this be so, I cannot imagine how he could describe any hope which had ever been entertained by any human being, except as a hope in Christ. The gods whom Greeks or Goths worshipped could have kindled no hopes in them, only a vague, inconceivable dread. Whatever hope they had came from a secret source, a hidden root. The apostle, then, might truly say, that if the Corinthians who professed to believe that Jesus was the Christ, made His work upon earth an excuse for not looking beyond the earth, they had parted with some of the hope in Christ which their heathen brethren possessed. 3. But there is an ampler justification of the apostle's words. He had a much deeper impression of the misery of the world around him than any person who did not believe in the gospel could have had. The devil-worship and the sin which prevailed was revolting to him who worshipped a God of love, and who believed that the Spirit of Christ had come among men to make them after His image. Feeling as he did their misery, it would absolutely have crushed him if in this life only he had had hope in Christ, if he could have measured the future of mankind merely by anything that he saw or had yet experienced. The thought which we should often bring before ourselves as we walk our streets, and as we read of what is doing in other parts of the world, is—Are our hopes in Christ, for those whom we see perishing in filth, in ignorance, in moral debasement, only hopes for this life? Is the wisdom of rulers, the godliness of teachers, the benevolence of societies, all which seems to us to intervene between them and utter, absolute ruin? Oh, then, surely we must be of all men most miserable! To think of all the wickedness which is crowded into the most fortunate corner of this earth, and not to feel something very like despair, is very difficult. It would be impossible, if we were not encouraged and commanded to place our hopes, not in what we are doing, but in what Christ has done by His death, resurrection, ascension, and gift of the Holy Spirit. If we think that nothing is given yet; that we are merely to look for something to come, we are most miserable. If we think that all has been given—that we have nothing to long for—we are most miserable. But if we accept the signs and pledges of a perfect sacrifice made once for all, the vision of Him who died once and reigneth for evermore will become brighter and clearer. (*F. D. Maurice, M.A.*) "*Alas for us, if thou wert all, and nought beyond, O earth*":—The apostle does not say that all men are now miserable if there be no hope of the world to come. There are very many who never think of another life, who are quite happy in their way. But he speaks of Christian people, who are known by this, that they have hope in Christ—hope in His blood for pardon, in His righteousness for justification, in His power for support, in His resurrection for eternal glory. I. WE ARE

NOT OF ALL MEN MOST MISERABLE. He who shall affirm that Christianity makes men miserable is an utter stranger to it. For see—1. To what a position it exalts us! It makes us sons of God. Shall His foes have mirth, and His own home-born be wretched? We are married unto Christ, and shall our great Bridegroom permit His spouse to linger in grief? The Christian is a king, and shall the king be the most melancholy of men? 2. What God has done for us! The Christian knows that his sins are forgiven. And shall the pardoned offender be less happy than the man upon whom the wrath of God abideth? Moreover, we are made temples of the Holy Ghost, and are these dark, dolorous places? Our God is a God of love, and it is His very nature to make His creatures happy. 3. Their actual joy and peace. Our joy may not be like that of the sinner, noisy and boisterous. "As the crackling of thorns under a pot"—a great deal of blaze and much noise, and then a handful of ashes, and it is all over. The Christian's joy does not depend upon circumstances. We have seen the happiest men in the most sorrowful conditions. Every Christian will bear witness that he has found his sad times to be his glad times, his losses to be his gains, his sickness means to promote his soul's health. We can rejoice even in death. II. WITHOUT THE HOPE OF ANOTHER LIFE WE SHOULD BE OF ALL MEN MOST MISERABLE. This is true, not merely of persecuted, and despised, and poverty-stricken Christians, but of all believers. Note that the Christian—1. Has renounced those common and ordinary sources of joy from which other men drink. We must have some pleasure. Well, then, there is a vessel filled with muddy, filthy water which the camels' feet have stirred: shall I drink it? I see yonder a cool, clear stream, and I say, "I will not drink this; I will drink of that." But if it be but the deceitful mirage, then I am worse off than those who were content with the muddy water. So the Christian passes by the pleasures of sin, because he says, "I do not care for them, my happiness flows from the river which springs from the throne of God and flows to me through Christ—I will drink of that," but if that were proved to be a deception, then were we more wretched than the profligate. 2. Has learned the vanity of all earthly joys. We have chosen eternal things which are satisfying to the soul. But it is the most unhappy to know that this world is vain, if there be not another world abundantly to compensate for all our ills. There is a poor lunatic in Bedlam plaiting straw into a crown which he puts upon his head, and calls himself a king. Do you think that I would undeceive him? Nay, verily. If the delusion makes the man happy, by all means let him indulge in it; but you and I have been undeceived; our dream of perfect bliss beneath the skies is gone for ever; what then if there be no world to come? 3. Has had high, noble, and great expectations, and this is a very sad thing for us if our expectations be not fulfilled. I have known poor men expecting a legacy, and the relative has died and left them nothing; their poverty has ever afterwards seemed to be a heavier drag than before. Poverty is infinitely better endured by persons who were always poor, than by those who have been rich. The Christian has learned to think of eternity, of God, of Christ, and if indeed it be all false, the best thing he could do would be to sit down and weep for ever. 4. Has learned to look upon everything here as fleeting. Well, this is a very unhappy thing, if there be no world to come. III. OUR CHIEF JOY IN THE HOPE OF THE WORLD TO COME. There is—1. Rest. 2. Victory. 3. Happiness. 4. Perfection. IV. THUS THE FUTURE OPERATES UPON THE PRESENT. Here is a man who has a machine for his factory. He wants steam power to work this machine. An engineer puts up a steam engine in a shed at some distance. "Well," said the other, "I asked you to bring steam power here, to operate upon my machine." "That is precisely," says he, "what I have done. I put the engine there, you have but to connect it by a band and your machine works as fast as you like; it is not necessary that I should put it just under your nose." So God has been pleased to make our hopes of the future a great engine wherewith the Christian may work the ordinary machine of every-day life, for the band of faith connects the two, and makes all the wheels of ordinary life revolve with rapidity and regularity. To speak against preaching the future as though it would make people neglect the present is as though somebody would say, "There, take away the moon, and blot out the sun. What is the use of them—they are not in this world"! Precisely so, but take away the moon and you have removed the tides, and the sea becomes a stagnant, putrid pool. Then take away the sun, and light, and heat, and life; everything is gone. Do you believe that apostles and martyrs would ever have sacrificed their lives for truth's sake if they had not looked for a hereafter? In the heat of excitement, the soldier

may die for honour, but to die in tortures and mockeries in cold blood needs a hope beyond the grave. Would you poor man go on toiling year after year, refusing to sacrifice his conscience for gain; would you poor needle-girl refuse to become the slave of lust if she did not see something brighter than earth can picture to her as the reward of sin? The most practical thing in all the world is the hope of the world to come; for it is just this which keeps us from being miserable; and to keep a man from being miserable it is to do a great thing for him, for a miserable Christian—what is the use of him? But the man who has a hope of the next world goes about his work strong, for the joy of the Lord is our strength. V. THIS WILL LET US SEE CLEARLY WHAT OUR FUTURE IS TO BE. There are some persons here to whom my text has nothing whatever to say. Suppose there were no hereafter, would they be more miserable? Why, no; they would be more happy. Do you see, then, this proves that you are not a Christian; for if you were, the taking away of a hereafter would make you miserable. Well, then, what have I to say to you? Why just this—that in the world to come you will be of all men most miserable. "What will become of you?" said an infidel once to a Christian man, "supposing there should be no heaven?" "Well," said he, "I like to have two strings to my bow. If there be no hereafter I am as well off as you are; if there be I am infinitely better off." (*C. H. Spurgeon.*) *The importance of the Resurrection*:—St. Paul, in this great passage, makes Christianity answer with its life for the truth of our Lord's resurrection from the dead (ver. 14). If in this life only we have hope in Christ, we have made a capital mistake, and are of all men most miserable. I. WHAT, THEN, IS THE HOPE RESPECTING A FUTURE WHICH WE OWE TO OUR RISEN LORD? Is it the hope that we shall exist for ever? Is our continuous existence hereafter altogether dependent upon faith in and communion with the risen Christ? No, our immortality is not a gift of the Redeemer; it is the gift of the Creator. Belief in a future state does not begin with Christianity. It is as deeply rooted in the human soul as belief in God. In some sense it is wellnigh universal. The honour so widely paid to the graves of ancestors is a natural expression of belief in their survival after death. It was this belief which made an ancient Egyptian deem the embalming of his mummy the most important thing that could happen to him: it was this belief which built the pyramids, which rendered the Greek mysteries of Eleusis so welcome to those upon whom the old popular religion had lost its power, and which made great thinkers, such as Plato, at least in their higher moods, capable of thoughts and aspirations which Christians, in all ages, have welcomed as almost anticipating their own. II. BUT TO WHAT SORT OF IMMORTALITY DOES THIS ANTICIPATION POINT? It is not the immortality—1. Of the race. How is this shadowy survival entitled to the name of immortality? A race of beings does not live apart from the individuals which compose it. 2. Of fame. How many of us will have a place in the public memory and live in history? For most of us life is made up of duties of so humble a kind that they hardly have a place in our own memories from day to day, much less in those of others. But if there is no life after death, what is to become of them, that is, what is to become of this kind of immortality in the case of the greater part of the human race? Is not this immortality only a perpetuation of inequalities which disfigure our earthly life, and of which a future of absolute truth and justice would know nothing? 3. Of our good deeds. To say that a man lives in his good actions may be Christian language (Rev. xiv. 13). To this day the saints of the Bible history live in the works which are recorded of them. But there are actions in all true and saintly lives which are known only to God, and which, so far as we can see, have no certain consequences here. But if the soul perishes at death, in what sense are they immortal? And are our good deeds our only deeds? Have not our evil deeds—some of them—consequences; and do these consequences punish the agent, if he really perishes at death? Others than he are punished. No; the immortality of our actions is not an immortality which satisfies the yearnings of the heart of man, since this yearning is based always and especially on its sense of justice. II. WHAT, THEN, IS THE HOPE IN CHRIST WHICH REDEEMS CHRISTIAN LIFE FROM THE FAILURE AND MISERY ALLUDED TO IN THE TEXT? It is the hope, that through His precious death and His glorious resurrection, our inevitable immortality will be an immortality of bliss. Of course it is not denied that He has "brought life and immortality to light." For multitudes before He came it was a vague and dreary anticipation: He has made it a blessed and welcome certainty. He has familiarised us with the idea that all live unto God (Luke xx. 37, 38); and He has further taught the future resurrection of the body, as com-

pleting the life beyond the grave (John vi. 40). He thus has altogether removed the question from the region of speculation into that of certainty, founded upon experience; since when He rose from death He was Himself but the first-fruits from the dead. But the hope in Christ is the hope of a blessed immortality. This He has won for us by His one perfect and sufficient sacrifice on the Cross, whereby our sins are blotted out, and the grace of His Spirit and His new nature is secured to us, so as to fit us, by sanctification, for His eternal presence. Apart from this conviction, Christianity is a worthless dream; the efforts and sacrifices of the Christian life are wasted; we are the victims of a great delusion; we are of all men most miserable. Conclusion: 1. There are signs in our day that faith in a future after death is less taken for granted than was the case a generation ago. One of these signs is the increased number of suicides all over Europe. There are not merely the pathetic suicides of the very wretched, there are the suicides of votaries of pleasure, who having exhausted all the facilities of enjoyment, throw it away like a toy which has ceased to please. Suicides like these mean that the opportunities for enjoyment have in certain classes outrun the power to enjoy. Suicides are only possible when through continuous enervation of the moral nature the awful realities of immortality have been lost sight of: and their increase is a serious symptom of what must be passing in large classes of minds. 2. Much seems to show that in the modern world two entirely different beliefs about man are confounded with each other. According to one of these man is really only the highest of the beasts that perish. Opposed to this idea is the Christian belief that man differs from the lower creatures altogether, except in the fact that he owns a body, which is governed by the same laws as theirs. For man, his body, instead of being the substantive and central part of his being, is an appendage. The soul of man no more dies when it leaves the body than the musical genius which makes that organ do so much to aid the devotion of God's people forfeits its knowledge and its skill when it ceases to touch the key-board. In man the central or substantive feature is the soul; and of the life of the soul, this earthly life in the body is but a very small portion indeed. It is related to what follows, as is a brief preface to a very voluminous book: it throws light on what is to come; it is relatively insignificant. "The things which are seen are temporal: the things which are not seen are eternal." (*Canon Liddon.*) *The penalty of piety and its promise:*—These words—I. DEMAND EXPLANATION OF US. 1. Only the heavenly hope could compensate for the severity of their earthly experiences (2 Cor. vi. xi.). Speaking for himself, and having in view all of every kind that he was enduring for the sake of the gospel, he felt that all the peace and comfort which solaced other men's lives were absent from his own, and he concluded that without that grand compensation which was in store, he and they were the most to be pitied of all men. 2. In that case they were the victims of a miserable delusion. They were basing their whole life on a faith which was a falsehood; they were building everything on a rotten foundation; they were spending all their energies and surrendering all their opportunities to teach men that which their disciples were bound to disbelieve (ver. 14). They might well be pitied as the dupes of a dream. II. PROVIDE SUGGESTIONS FOR US. 1. That there are consequences attending unswerving faithfulness we must all be prepared to meet. Not now the lash or the dungeon. It may be the biting sarcasm or the polite irony, &c. But it must be that "all who will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). 2. That delusion is always pitiable. Men may be buoyed up by false hopes, and it may seem at a superficial glance that the cherishing of the error is positively gainful. But it is always better to walk in the light than to wander in the darkness. They who give way to plausible but unsound doctrine are to be pitied, however fair in the face these doctrines may be, however excellent be the spirit and intention of those that hold them. 3. That genuine piety has within it sources of pure and lasting joy (1 Tim. iv. 8, vi. 6); and if the "Man of Sorrows" could speak of "His joy" so may we. (*W. Clarkson, B.A.*)

Ver. 20. **But now is Christ risen from the dead, . . . first-fruits of them that slept.**—*The resurrection of Christ:*—I. THE RESURRECTION OF CHRIST AS AN HISTORIC FACT. If Socrates died of the fatal hemlock in an Athenian prison; if Cæsar died upon the Roman senate-floor, stricken down by the daggers of assassins; then Christ, our Redeemer, not only died on Golgotha, but on the third day rose again, leading captivity captive. This miracle of the resurrection, as Neander has remarked, is not of the class designed for the conviction of unbelievers. It was

rather, in the first instance, for such as already believed in Christ, and now needed only that their faith should be sealed and confirmed. II. THE RESURRECTION OF CHRIST IN ITS RELATION TO PREVIOUS ECONOMIES. There were two of these economies, and under each of them a miracle bearing some resemblance to the resurrection of Christ. Under the first, or patriarchal economy, there was the miracle of Enoch's translation. Under the second, or Jewish economy, there was the miracle of Elijah's being taken up into heaven in a chariot of fire. Precisely what befel these men, it is impossible to say. But so much at least is certain, that these translations were not resurrections: for the men did not die. The fact proclaimed, and the doctrine illustrated by their departure, was simply the continued existence of the soul in a higher realm; in a word, the immortality of the soul, and not the resurrection of the body. So, also, of the resurrections which occurred under the Jewish economy. Elijah, it is true, restored again to life the widow's son at Zarephath; Elisha, the son of the Shunemite; and even Elisha's bones quickened the corpse which touched them. But these persons, thus recalled to life, all died again. Like the translations already spoken of, they attested rather the presence of a soul in man, destined to survive the striking of its tent of flesh. They attested the reality of a world of spirits, not so far removed but that those who had passed behind its curtain might be summoned back. That the body, reduced to ashes, should rise again, never more to be subject to decay, had only been proclaimed, not proved. The resurrection of Christ was, therefore, a new phenomenon. He was literally "the first-fruits of them that slept"; rising as none had ever risen before. III. THE RESURRECTION OF CHRIST IN ITS RELATION TO OURSELVES. (*R. D. Hitchcock, D.D.*) *Christ the first-fruits*:—We might take occasion hence to consider the great fact—Christ is risen, the symbolical figure by which that fact might be illustrated—the first-fruits—and the favour which follows—the resurrection of the pious dead. Refer to Lev. xxiii. 10, &c. The first-fruits were a typical representation of Christ presented to God after His resurrection. 1. The first-fruits were of the same nature as the after fruits. Let this remind us that Christ is of the same nature as His people. He took a real human nature, that in that nature He might sanctify us, as the harvest was sanctified by offering the first-fruits to God. "For both He that sanctifieth, and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren." Had Christ died and risen in a different nature from ours, it would not have been conquering death for us. We could have derived no benefit or consolation from it. "The Man Christ"; "that Man whom He hath ordained"; "a Man approved of God"; "in all things made like unto His brethren." He had real flesh. He felt hunger, thirst, and weariness, which a mere spirit could not; and He had a real human soul, which could rejoice, grieve, be amazed, and angry. Being a Man, His resurrection to immortal life is the first-fruits of the human race from the grave. 2. The first-fruits were of superior excellence, being the best—most early ripe, and therefore stronger and more vigorous. Let this remind us of the excellency of Christ's human nature. He transcends all His brethren. He is without sin, and so excels in perfect purity. His soul had no base passions, His will no rebellion, His understanding was not obscured by mistakes, errors, or prejudices; His body was not influenced by bad habits, nor led astray by sensual appetites. Nor was He only free from sin; there were all the excellences which are comprised in perfection itself. He was, of all the sons of men, the first ripe for heaven—His ripeness was perfect, rich, delightful holiness and love. 3. As the first-fruits, being first ripe, were of superior excellence, and so were a shadow of Christ, so they were to be first gathered in. And thus they resembled Christ as "the first born from the dead," the first of all those who rose from the grave to immortality. It was fit that the Captain should lead the way to the soldiers, that the Conqueror of death should be the first to take possession of life, that He who was first in the perfection of holiness and grace should be first in the perfect possession of life and glory. 4. As the first-fruits were gathered on the morrow after the Sabbath, it is remarkable that our Lord rose, as "the first-fruits of them that slept," on the morrow after the Sabbath. 5. The sheaf of first-fruits was lifted up by the priest, and waved to and fro in the air, as an offering presented to the Lord. Christ, as a Priest, presented Himself as the First-fruits to God. The sheaf was waved, to be accepted for Israel, and Christ presents Himself to God that we may be accepted before Him. As the first-fruits were presented to God, so our risen Lord rose to Him. "In that He died, He died unto sin once; but in that He liveth, He liveth unto God." 6. The corn of the first-fruits was threshed out and winnowed, and the pure

corn was pounded, roasted, and, together with the oil and frankincense, was waved before God. Then part of it was made an offering by fire and the rest was the priest's. When Christ arose, He left all that was mean, humiliating, and mortal, left our sins, with His grave-clothes, in the sepulchre, as new corn separated from chaff. And the oil and frankincense may remind us of the oil of gladness with which the risen Saviour was anointed above His fellows, and the sweet frankincense of His intercession, which is sweet to God; and He offers Himself to God in flames of love, as the first-fruits, with oil and frankincense, was offered on the altar (a handful of them). The rest was for the priests, intimating that Christ, as raised from the dead, is the sweet and pure food of faith to which the spiritual priesthood are entitled. On earth and in heaven, Christ is immortal Bread, living Bread, and souls feast on Him and live and grow. 7. The firs-tfruits sanctified the whole crop. It might then be gathered in, but not before. Christ the first-fruits being raised, such is the power of His resurrection, that the saints through Him have right to rise to a blessed immortality. But for that, they that are fallen asleep in Christ had perished. But by His resurrection they are sanctified for life and glory. 8. The first-fruits being accepted of the Lord for Israel, not only sanctified the harvest, but were a pledge that the harvest should follow. He is called the First-fruits, to convey the idea that the rest must come after. This is the doctrine and argument of this whole chapter. The favour pledged to the Church by the resurrection of Christ is the resurrection of all her members in the last day to fellowship with Christ in life, glory, and a blessed immortality. That state to which He arose, do they arise to also in their measure and order. As a prelude to this, some arose after His resurrection. This shows that the resurrection of Christ has a retrospective influence, and sheds the dew of heaven on the graves of all who died in faith from the beginning. As He died for the sins under the first testament, so shall the ancient believers arise by virtue of His resurrection. It has also a prospective influence on the believing multitudes yet unborn. 1. The same power is employed in raising Christ and His people. "The exceeding greatness of His mighty power, which He wrought in Christ when He raised Him from the dead." The utmost ability in man cannot re-kindle the vital spark. As no creature was employed to awaken Christ, so none shall quicken them. Here Omnipotence will work without means, and the heavenly house will be "a house not made with hands." 2. As it was the same Christ and the same body that arose, so the very bodies which fall asleep in Christ will again awake. The harvest will resemble the first-fruits in this also. It may not be every particle. "This mortal shall put, on immortality." 3. The same Spirit that quickened Christ will quicken us. It is spoken of as a privilege to be quickened by the Spirit (Rom. viii.). The wicked may be raised by mere power, the saints by a holy and gracious influence. The Holy Spirit will then put forth His influence in its fullest display of power, sweetness, and glory like the influences of the spring on the vegetable world. 4. The whole Trinity concurred in Christ's, and shall also in our resurrection. 5. Sin lay on Christ before His death; and there was still some portion of the curse on Him while He lay in His grave. But He arose free from the burden. Saints have to contend with sin while in the body; but they will rise free and pure. 6. Christ wept in His last sufferings. He rose to weep no more. So from the eyes of risen saints "God shall wipe away all tears." It is a resurrection to joy. 7. Christ rose with His human soul full of love to His people, and they shall rise in the perfection of attachment to all who love the Lord. All envy, hatred, and alienation—all discord, strife, and evil surmisings will be destroyed for ever. 8. Christ rose with a body fit for heaven; and so shall they. "Raised in power," spirituality, and glory, all marks of their fallen and degraded estate shall disappear. "Their bodies shall be fashioned like unto Christ's glorious body." Contemplate, then, the "end of the world" as the Redeemer's harvest. See the angels gathering the sheaves into the garner after the first-fruits. (*The Evangelist.*) *The Resurrection:*—I. THE FACT OF THE RESURRECTION. 1. This event is indisputable. (1) Heaven attested it (see Matt. xxviii. 2; Luke xxiv. 2, 4–7). (2) Earth also bare her testimony (Matt. xxviii. 2, xxvii. 52, 53). (3) Enemies who were obliged to acknowledge that the body was no longer in the sepulchre, and could only produce the testimony of sleeping witnesses against it. 2. The agency by which it was effected. (1) Infidels perceive that the Christian system is signed and sealed by a miracle that requires one of the mightiest displays of omnipotence; they cannot affirm that God has affixed the broad seal of heaven's approbation to a lie. Since, then, it is so manifest that God alone could effect it, they do not presume, like the magicians of Pharaoh, to stretch

forth the hand in bold and impious imitation. (2) We often find it ascribed to God without any distinction of persons (Acts ii. 23, 24, iii. 13–15). At other times, however, it is referred to the Father (Rom. vi. 4); at others to the Son (John ii. 19, 21); at others to the Spirit (Rom. viii. 11). 3. Its necessity. It was necessary —(1) Because Christ had Himself made His resurrection a test of His claims (Matt. xii.). (2) Without it credence must be withheld from the teachings of His apostles (ver. 14). (3) That He might make efficacious intercession for His people, and secure to them all the blessings of the everlasting covenant (Rom. v. 10; Heb. vii. 24, 25). Remember you have not "a dead Saviour," but one who has triumphed over death and all your foes. When Suwarrow, the Russian general, was being borne wounded from the battle-field, his soldiers, discouraged by the disappearance of their beloved commander, fell into confusion and fled; when the hardy veteran perceived it he leapt from his litter, mounted his horse, bleeding as he was, and exclaiming, "My children, I am still alive," rallied them, and led them back to victory! And shall not the discouraged Christian rouse every energy anew, when he hears Jesus, the great Captain of his salvation, exclaim, "I am He that liveth, and was dead, and, behold I am alive for evermore." II. THE RELATIONSHIP WHICH, BY VIRTUE OF HIS RESURRECTION, IS FORMED BETWEEN CHRIST AND HIS PEOPLE—that which exists between the first-fruits and the entire harvest. Christ the first-fruits, His people the plentitude of the ingathering. Hence we learn that the resurrection of Christ is inseparable from that of His people. Christ cannot be complete without His people. He is the "Vine," but where were the perfection of the vine without "the branches"? He is the "Head," but where were the perfection of the head without "the members"? Where shall we find completeness, perfection, beauty, in the "Husband" without the "bride," in the "Foundation" without the superstructure, in the "First-fruits" without the fulness of the ingathering? Notice—1. That Christ is the "first-fruits" of the Resurrection of His believing people only. It is true that by His power all shall rise again. But it is with believers only that this relationship will be recognised. The term employed is, "them that slept," which evidently refers to the children of God (ver. 18). As He was the "first-fruits of them that slept" on the resurrection morning (Matt. xxvii. 53), so also "them which sleep in Jesus" to the end of time, "will God bring with Him." But ere you can "fall asleep in Jesus," you must live a life of holiness in Jesus. If you go down to the grave with a heart unrenewed, you will rise again, indeed; but it will be "to the resurrection of damnation." 2. The order of the Resurrection. The righteous and the wicked will simultaneously rise from their graves. One common resurrection will precede one common judgment (John v. 28, 29; Matt. xxv. 31–34, 41–46; 2 Thess. i. 7–10; Rev. xx. 12, 13). 3. The nature of the change which will pass on the bodies of the saints. It will be a change from all that is earthly and gross and vile to that which is heavenly and holy and refined (ver. 35, &c.). By what mode this marvellous change shall be effected we know not. It is enough for us to know that our present vile and wasting body shall undergo a great and ennobling change, divesting it of all that is gross and fading, and clothing it in a robe of brilliance and majesty which shall make it "shine as the brightness of the firmament, as the stars for ever and ever." Conclusion: The subject affords ground of consolation—1. For those who are suffering from bereavement. 2. To those whose lot is sickness and poverty in this vale of tears. (*J. Gaskin, M.A.*) *The certainty and joy of the Resurrection*:—The apostle has been contemplating the dismal consequences which would arise if we only had a dead Christ. Then he turns away from that dreary picture, and with a change of key, from the wailing minors of the preceding verses, he breaks into this burst of triumph. I. THE CERTAINTY OF CHRIST'S RESURRECTION. "Now *is* Christ risen." The way to prove a fact is by the evidence of witnesses. I, therefore, protest against confusing the issues which is popular nowadays, when we are told that miracle is impossible, and therefore there has been no Resurrection, or that death is the end of human existence, and that therefore there has been no Resurrection. The men who argue thus are no more logical than the reasoner who, when told that facts were against him, with sublime confidence in his own infallibility, said, "So much the worse for the facts." Let us deal with evidence, and not with theory. 1. In this chapter we have a record of the resurrection of Christ, older than, and altogether independent of, the Gospels; that this Epistle is one of the four undisputed Epistles of the apostle; that, therefore, this chapter, written at the latest, some twenty-seven years after the Crucifixion, carries us up very close to that event; that it shows that the Resurrection was believed all over the Church, and

therefore must have then been long believed; that it enables us to trace the same belief among the Churches at the time of Paul's conversion, some five or six years after the Crucifixion, and that so we have absolutely contemporaneous testimony. This is not a case in which a belief slowly and gradually grew up. 2. And the witnesses are reliable and competent. It would be an anomaly, far greater than the Resurrection, to believe that these people were conspirators in a lie, and that the fairest morality and the noblest consecration grew up out of a fraud. But the apostle avers that that is the only tenable alternative. "If Christ be not risen, then are we men who are lying to please God." The fashionable modern theory, that it was hallucination is preposterous. Hallucinations that five hundred people at once shared; that lasted all through long talks, spread at intervals over more than a month; that included eating, drinking, the clasp of the hand, and the feeling of the breath; that culminated in the fancy that a gathered multitude of them saw Him going up into heaven! The hallucination is on the other side, I think. 3. Another valuable way of establishing facts is to point to others which indispensably require them for their explanation. I do not understand how it was possible for the Church to exist for a week after the Crucifixion, unless Jesus Christ rose again. How came it that these people, with their Master taken away, and their bond of union removed, and all their hopes crushed, did not say, "We have made a mistake, let us take to our fishing again, and try and forget our bright illusions." That is what John the Baptist's followers did when he died. Why did not Christ's do the same? Because Christ rose again and re-knit them together. Christianity with a dead Christ, and a Church gathered round a grave from which the stone has not been rolled away, is more unbelievable than the miracle, for it is an absurdity. 4. Then there is another thing. Suppose, after the execution of Charles I., a pretender had sprung up and said, "I am the king!" the way to end that would have been for the Puritan leaders to have taken people to Westminster Abbey, and said, "Look! there is the coffin, there is the body, is that the king or is it not?" Jesus Christ was said to have risen again. The rulers could have put an end to the nonsense in two minutes, if it had been nonsense, by the simple process of saying, "Go and look at the tomb and you will see Him there." But this question has never been answered, and never will be, What became of that sacred corpse if Christ did not rise again from the dead? The clumsy lie, that the disciples had stolen away the body, was the acknowledgment that the grave was empty. If the grave were empty, either His servants were impostors, which we have seen is incredible, or the Christ was risen again. II. THE TRIUMPH IN THE CERTITUDE OF THAT RESURRECTION. The apostle has been speaking about the consequences which would follow from the fact that Christ was not raised. If we take these and reverse them, we understand this great burst of triumph from the apostle's lips. 1. The risen Christ gives us a complete gospel. A dead Christ annihilates it. "If Christ be not risen, our preaching is vain," *i.e.*, empty—a blown bladder; nothing in it but wind. Strike the Resurrection out, and what have you left? Some beautiful bits of moral teaching, a lovely life, marred by tremendous mistakes about Himself and His relation to men and to God; but you have got nothing left that is worth calling a gospel. 2. A living Christ gives faith something to lay hold of. A dead Christ makes our faith "vain," *i.e.*, "of none effect" or "powerless." (1) The risen Christ gives something for faith to lay hold of. Who can trust a dead Christ, or a human Christ? It is only when we recognise Him as declared to be the Son of God, and that by the Resurrection, that our faith has anything round which it can twine, and to which it can cleave. (2) If Christ be dead, our faith, if it could exist, would be as devoid of effect as it would be empty of substance. It would be like an infant seeking nourishment at a dead mother's breast, or men trying to kindle their torches at an extinguished lamp. It would fail to bring deliverance from sin. 3. The risen Christ gives us the certitude of our Resurrection. Many men talked about a western continent, but Columbus went there and came back again, and that ended doubt. Many men before, and apart from Jesus, have cherished thoughts of an immortal life, but He has been there and returned. And that only puts the doctrine of immortality upon an irrefragable foundation. Conclusion: If you will let Him, He will make you partakers of His own immortal life. 1. "The first-fruits of them that slept" is the pledge and the prophecy of all the waving abundance of golden grain that shall be gathered into the great husbandman's barns. The apostle goes on to represent the resurrection of "them that are Christ's" as a consequence of their union to Jesus. He has conquered for us all. 2. There are two resurrections; one, that of Christ's servants; one, that of others. They are not the

same in principle—and, alas! they are awfully different in issue. "Some shall awake to everlasting life, and some to shame and everlasting contempt." (*A. Maclaren, D.D.*) *The law of the resurrection*:—1. Our common ideas and fears of death are more Pagan than Christian. Death to many men is the blank wall around life beyond which they look or plan for nothing. But physical death does not hold the first place in the economy of redemption. The Bible assigns it a subordinate place. Sin, indeed, entailed the certainty of death for man; but Adam was not commanded by the Lord to live every day a slave bound under the fear of death. Man is to work out his time here, and to pass through death, as born under the higher law of the Spirit, and with the possibility of eternal life always before him. And in the New Testament the chief use made of the fact of death is as a metaphor. Sin is death; the maid whom the people thought dead Christ said "sleepeth." The importance of natural death falls into the background, and the new birth of the Spirit comes into the foreground. 2. The Christian doctrine of the Resurrection is a stumbling-block to faith because of this exaggerated estimate of death. We speak as though death were the ultimate law of life, and thus we have to smuggle in our hope of the resurrection as a miraculous exception. Exactly the opposite is true. Life is the law of nature, and death a natural means to more life and better. The resurrection of Jesus was not the great exception to natural law; it is an exemplification of the higher, universal law of life. In the opinion of the apostle the resurrection of Jesus was no more out of the Divine order of things than the first-fruits of the summer are exceptions to the general law which in the autumn shall show its universal power in every harvest-field. 3. The resurrection of Jesus is the great miracle of history, the corner-stone of the evidences of supernatural religion. But the miracle was not the fact itself, but in that He was raised before the last great day, and that He should be seen by men in His intermediate state between earth and heaven. And the God of the living had His own sufficient reason for making this one exception. It was partly for our sakes, that the world might believe. Was it not due also to the person of Jesus that He should not wait with all the saints for the day of final redemption? The miraculous thus in Jesus' resurrection pertains to the manner and time of it rather than to the essential fact of it. It was an exceptional fruit appearing before the harvest, which is the end of the world. If you should see a tree blossom, and the next morning find the fruit already ripe, you would say, That is extraordinary! It is not indeed contrary to the nature of the tree that fruit should ripen, yet contrary to all our experience of growth that the fruit should ripen in a day. And it would not be impossible to conceive a quickening of nature's forces which might cause a plant to break into fruitfulness contrary to our experience of its usual times and seasons. Somewhat so is Jesus' resurrection a first-fruit of the tree of life; not in itself contrary to the law of life, but in its manner and time out of the common order. I. THERE IS NO LITTLE SCRIPTURAL EVIDENCE FOR THE BELIEF THAT THE RESURRECTION OF JESUS, ALTHOUGH EXCEPTIONAL IN TIME AND MANNER, IS AN INSTANCE OF A GENERAL LAW OF RESURRECTION. 1. This was Jesus' teaching. He answered the Sadducees by asserting that the dead shall be raised, but He placed the fact of the Resurrection upon the fundamental principle that life, not death, is God's first law. The highest law of human nature according to Christ is that it should "live unto God"; if there is to be eternal death, that death must come in as the exception, as the falling back of a soul from the kind of life for which it was created to the lower powers of corruption. It is born for freedom and life in constant relation to the living God; if it is to perish it can only be by making itself, through some inner falsehood, subject to corruption. 2. The Lord's own resurrection is set forth as an event which could not possibly have failed to occur (Acts ii. 24, 27). How can holiness see corruption? how can life itself be given over to death? Impossible! It would have been a miracle had not Jesus risen from the dead—a miracle without reason, a miracle against the living God, had He not risen from the dead—the first-fruits of this power and order of Divine life in the creation. 3. The same truth comes out grandly in the apostolic gospel of the Resurrection. What is this wonderful chapter but a setting forth of the glorious law of the resurrection? First the historical fact that Jesus was seen after His death is solemnly attested; then Jesus' resurrection is declared to be the first-fruits of the whole harvest of life which is to follow; and then this process of the resurrection is shown to be in the largest and profoundest sense natural. It is a spiritual outgrowth from this body of death. (1) The nature of the resurrection is in accordance with law. If there is a natural body there is also a spiritual body—the latter is just as much in the Divine order

of things as is the former—the creation is made and constituted for the higher spiritual body as much as for the lower natural body. (2) Its method is in accordance with law. First the God-given seed, then its quickening in the earth, then its springing up out of its earthliness into its own element, and its being clothed upon with its own proper form and texture, as God gives "to each seed a body of its own." (3) Its whole process is in accordance with law (vers. 46, 47). The apostle was not standing dazed before a miracle. He has caught a glimpse into the first principles of life which go deeper than death. He has learned that the resurrection is the promised fulfilment of the laws of life which have been with God from before the foundation of the world. The stars which differ in glory are no more miracles in the sky than is the resurrection of the dead to the apostle who had seen the risen Lord. The sun and the moon are no more exceptions to the ancient order of the heavens than the souls of men raised from the dead, and clothed upon with the shining glory of the celestial, are out of the Divine order and harmony to the eye of the apostle who has seen the risen Lord. II. THE BIBLICAL TEACHING OF THE RESURRECTION IS THAT IT IS IN ACCORDANCE WITH LAW. WHY SHOULD IT SEEM OTHERWISE TO US? 1. Why should we regard it as a thing incredible that God should raise the dead? Is there anything which we have seen upon this earth which contradicts the spiritual law of our full redemption? Apparent contradictions to this gospel there are, but not one which is real. On the other hand, there are positive facts arranging themselves now in lengthening lines, over which we look straight out into the unseen and the eternal. As I cannot think of a star except as I think of it as in the sky, so I cannot think of this visible sphere of things or nature except as existing in some invisible realm and larger presence. And particularly in confirmation of this Scriptural faith in the Divine orderliness of the resurrection and eternal life, let me now merely suggest these considerations. (1) We do know this, that death is not the only law of nature; there is also the law of life. (2) It is a fact that of the two laws life, not death, is the higher and prevailing power so far as we can see. The earth was dead, so they tell us, ages ago. Now how this earth lives! (3) Even here, where death reigns, life has been growing higher, more complex, more capable of larger correspondences with things. Between the lowest living thing and the brain of man there is a difference of life wide as the distance between the earth and the heavens. Plainly, then, without any doubt, life is something stronger thus far upon this earth than death. Notwithstanding death, life grows to be more and richer. 2. But this is not all. What is death, so far as we can see? Here is a minute living thing in a glass of water. You turn the water out. That living particle is now mere dust upon the glass. Dead—that is, it is no longer moving in an element corresponding to its capacity of vital movements. Death, then, is simply some wrong or imperfect adjustment of life to external conditions. But death may be partial, then, not entire. A part of the body may be dead. A man may be dead in some relations, and still live in others. There is a sense in which we die daily. Life is the principle, the force, the law; death the limitation, the accident, the partial negation of God's great affirmation of life in things. Now see where this thought leads. (1) Death is the sundering of certain relations of life towards outward things. (2) Therefore, when the body finally is wholly dead and buried, when all these physical relations are wholly broken off, so much of life is certainly gone, but nothing else in a man, if there is anything more of him, is dead. "You may catch me if you can find me," said Socrates, as he let his body go. And the Scripture says, "God is not the God of the dead, but of the living. 3. This view of the partial and negative power and function of death opens up a further rational possibility of life. We have only to suppose a living soul in perfect adjustment to God, and all God's laws of things, to conceive of a being possessing eternal life. "This is life eternal that they might know Thee," &c. In such perfect adjustment of being to God and His laws the finite spirit would exist in its final spiritual embodiment. Eternal life would be the perfect harmony of the inward and outward conditions—the final union of the spirit of the just made perfect with God and His universe. Conclusion: If these things be so it follows that our true life consists in our coming at once into the right correspondence with that which is the real and eternal element of life—with God and His righteousness. We are made to live in perfect harmony with all good, beautiful, and true things, or in communion with God. The only thing to be feared is spiritual death. That is non-adjustment of our hearts to God. There is one thing which I cannot but fear, and that is the loss of one's own soul. And I am afraid of the death which I see already going beyond the physical man,

benumbing the conscience, and chilling the very souls of men. He that hath the Son hath life; he that hath not the Son of God hath not life. (*Newman Smyth, D.D.*) *The resurrection of Christ*:—Contemplate this as—I. AN ESTABLISHED FACT. It is established—1. On the testimony of the most competent witnesses—those who had a thorough knowledge of the facts, and such an invincible love for truth as would render it impossible for them to misrepresent them. 2. On the very existence of Christendom. What gave birth to Christendom? The gospel; and the truth of the gospel rests on the resurrection of Christ. 3. On the consciousness of genuine disciples. Such consciousness attests that they are "not in their sins," and they feel that this deliverance came from the gospel. II. A SIGNIFICANT FACT. The reference here is to the "first-fruits" of the harvest (see Lev. xxiii. 12–19). Those first-fruits were both an earnest and a sample of the full harvest at hand. Hence Christ's resurrection was regarded—1. As a pledge of the resurrection. As He rose so will all rise. 2. As a pattern. The sheaf waved before the Lord was a specimen or sample of what remained in the field to be gathered in. "Our vile bodies shall be fashioned and made like unto His glorious body" (vers. 21, 22). III. AN INFLUENTIAL FACT. Between the influence of Adam and that of Christ on the race there is—1. A resemblance. The resemblance is in its extensibility. Though Adam's influence upon the race is more extensive at present than that of Christ, it is not more extensible. It has in it the power of extending over the whole race down through all times, and it will do so. 2. A contrast. The influence of the one is destructive, the influence of the other quickening. If by death here bodily death is meant, then the idea is that Christ will quicken to life all that have died. But what does it mean to be in Adam and in Christ. In the sense of character. All men live in the characters of others; children in the character of their parents, pupils in their masters, the present generation in the preceding. The characters of the men of past ages constitute the moral atmosphere of existing men. In Adam's character—the character of selfishness, carnality, unbelief—all unregenerate men live to-day, his principles pulsate in all hearts. In the character of Christ, in His self-sacrificing love, spotless purity, and godly devotion, all the godly live to-day. Now those who live in the character of Adam must die, not merely in the sense of the dissolution of the soul from the body, but in the more awful sense of the dissolution of the soul from God; whereas those who live in the character of Christ live by a vital connection with the Eternal Fountain of all life. (*D. Thomas, D.D.*) *Christ's resurrection*:—I. OUR LORD'S RESURRECTION FROM THE DEAD IS THE PLEDGE AND EARNEST OF ALL CHRISTIAN HOPE. 1. That it should be the corner-stone of Christian doctrine strikes at the root of all religious theories which ignore the miraculous in Christianity. The story of Christ begins and closes with the supernatural—the incarnation and the resurrection. 2. It is constantly represented as the supreme fact in Christianity. (1) Christ often foretells it as such (Matt. xvii. 9; Mark viii. 31; Luke ix. 22; Matt. xii. 40; John ii. 19, xi. 25, &c.). He thus committed Himself to a test by which His claims might be proved, or the reverse. (*a*) If He did not rise men would know He was a self-deceiver, if not an impostor. (*b*) As the Holy Son of God He could not remain in the power of death, which is a penalty for sin. (*c*) As such, moreover, He might give Himself up to death for a time, to secure a great end in the economy of salvation, but He must have life, indestructible, in Himself—must rise. (2) The apostles made it the supreme fact in their preaching (Acts iv. 2, i. 22, iv. 33, xxiii. 6; Rom. iv. 1, vi. 5; Phil. iii. 10; 1 Pet. i. 3, iii. 21). 3. It was established by evidence which admitted no question in the mind of St. Paul, long the bitter opponent of Christianity (vers. 5–8). II. WHY SO MUCH STRESS IS LAID ON THE RESURRECTION OF CHRIST. 1. It was the confirmation of all His promises as the founder of a new religion. (1) Had He lain in the grave the proof to which He appealed, of being sent to save men, would have been wanting. (2) His resurrection was a confirmation of His claims by the Eternal Father. (*a*) Of His claims to be an atoning sacrifice for sin. Of His being, in reality, the Son of God. "Declared to be the Son of God, with power," &c. (*b*) Of His having entered into His glory at the head of the new spiritual kingdom He had founded. (3) In the presence of His resurrection all doubts vanish from the minds of the apostles as to His being able to save to the uttermost all who come to God through Him (vers. 14, 17–19; *cf.* Rom. viii. 34). (4) But, now that He is risen, all is bright with a glorious hope. "He was raised for our justification, having obtained eternal redemption for us." "We have an advocate with the Father." "He ever liveth to make intercession for us." 2. It was the pledge of our own resurrection and

future happiness. The words spoken over the tomb of Lazarus come back with awful power from the heavens now Christ is risen—"I am the resurrection and the life." Those, also, spoken to His disciples—"Because I live ye shall live also." (1) In Him humanity conquered death. The destiny of man linked with Him. He is the first-fruits. The streamer that heralds the day. The bud of spring that foretells the glory of June. (2) He has thus brought life and immortality to light through the gospel. The contrast between the darkness of the future before Christ and its holy radiance since. Cæsar demanding that Cataline should be spared since death ended existence. Cicero bewailing his daughter's death without a ray of hope beyond earth. (3) Christ's resurrection has "begotten us again to a lively hope." It has attracted us to the eternal world as the home of our Elder Brother. 3. It is the constraining impulse to a holy life. (1) To be like Christ the ideal of His followers, since He showed us the path by which alone we can gain a happy immortality. Gratitude and love draws out the heart to an absolute devotion to His service, that service being a holy life. As He has risen, so we are constrained to seek a spiritual resurrection from our old selves to newness of life, to be like Him, and hereafter rejoin Him. (2) His resurrection has secured us heavenly grace to assist us on this course (Acts ii. 23; John xvi. 7). (3) The resurrection of Christ is a pledge of the future triumph of His kingdom. "All power given Him in heaven and on earth." "He must reign." (*Cunningham Geikie, D.D.*) *The resurrection: Christ the first-fruits:*—I. THE PICTURES HERE GIVEN OF THE DEATH OF THE SAINTS. 1. As a sleep. Not that the soul sleeps, but the body in its lonely bed of earth, beneath the coverlet of grass, with the cold clay for its pillow. (1) With sleep we associate the ideas of—(*a*) Rest. On yonder couch, however hard, the labourer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath for the day. So is it with the body while it sleeps in the tomb. The weary are at rest; the servant is as much at ease as his lord. (*b*) Forgetfulness. The soul forgets not, and we have no reason to believe that the glorified are ignorant of what is going on below. But what do their bodies know? Take up the skull, see if there be memory there. See where once the heart was if there be any emotion there. Gather the bones, see if they are still obedient to muscles which could be moved at will as passing events might affect the mind. (*c*) Benefit. In the old tradition Medea, the enchantress, cast the limbs of old men into her cauldron that they might come forth young again. Sleep does all this in its fashion. The righteous are put into their graves all weary and worn, but such they will not rise. (2) The sleep of death is not—(*a*) A dreamy slumber. The involuntary action of the mind prevents us at times from taking rest in sleep. But not so with the dear departed. In that sleep of death no dreams can come. (*b*) A hopeless sleep. We have seen persons sleep who have been long emaciated by sickness, when we have said, "That eye will never open again; he will sleep himself into eternity." But it is not so here. They sleep a healthy sleep—they sleep to wake, and not to die the second death; to wake in joyous fellowship when the Redeemer stands in the latter day upon the earth. (3) Ought not this view of death to prevent our looking upon it in so repulsive a light? Did you ever feel horror at a sleeping child or husband or wife? And do not wish the departed back again. Would you wake your friend who has fallen asleep after excruciating pain? 2. As a sowing. The mould has been ploughed, and the husbandman scatters his seeds. They fall into the earth, the clods are raked over them, and they disappear. So it is with us. We call Death a reaper—I call him a sower. He takes these bodies and sows us broadcast in the ground. And if this is so let us have done with all faithless sorrow. "The granary is empty," says the farmer. Yes, but he does not sigh over it; for the seed is put into the ground in order that the granary may be filled again. "Our family circle has been broken," say you. Yes, but only broken that it may be re-formed. The stars are setting here to rise in other skies to set no more. II. THE CONNECTION BETWEEN THE RESURRECTION OF CHRIST AND THAT OF BELIEVERS. Some take very great delight in the hope that they may be "alive and remain" at the coming of Christ, but not to die would be to lose the great privilege of relationship with Christ as "the first-fruits." The allusion is to the Jewish feast, when the first sheaf was brought out from the harvest as a token of the whole, and first of all heaved upward as a heave-offering, and then waived to and fro as a waive-offering, being thus dedicated to God in testimony of the gratitude for the harvest. The Passover was celebrated first, then came a Sabbath-day, then after that came the feast of first-fruits. So Christ died on the Passover day, the next day was the

Sabbatic rest. Christ's body therefore tarried in the grave; then early in the morning of the first day, the feast of the first-fruits, Christ rose. Christ was the first that rose—1. In order of time. All who were raised before died again, and, with the exception of Lazarus, none were ever buried. Christ was the first who really rose no more to die. He leads the vanguard through the dark defile, and His brow first salutes the light of heaven, We admire the man who discovers a new country. Christ is the first who returned from the jaws of death to tell of immortality and light. 2. In point of cause; for as He comes back from the grave He brings all His followers behind Him in one glorious train. We read of Hercules descending into Hades and bringing up his friend. Verily went Christ thither, and He gave no sop to Cerberus, but cut off his head. 3. In point of pledge. The first-fruits were a pledge of the harvest. 4. As the representative of the whole. When the first-fruit sheaf had been waved before God it was considered that all the harvest had been brought into the sanctuary. So when Christ rose He consecrated the whole harvest. All the righteous dead were virtually risen in Him. III. THE INFLUENCE OF THIS DOCTRINE. 1. Let us look well to the holiness of our bodies. "Know ye not that your bodies are the temples of the Holy Ghost?" Now if our eyes look upon vanity we have defiled the windows of God's house; if our tongues speak evil we have desecrated its gates. Let us see to it that our feet carry us nowhere but where our Master can go with us, and that our hands be outstretched for naught but that which is pure and lovely. 2. Are we among those for whom Christ stands as first-fruits? (*C. H. Spurgeon.*) *Christ the first-fruits*:—All shall rise at the last day, and be clothed with their bodies again. But will all that rise enter into Christ's joy? Only if they rise after His likeness. The crop from which the first-fruits were picked was not all of the same quality. There may have been wild grapes and fruit of brambles amid the crop of the vineyard, and there may have been tares and thistles among the crop of corn. These would be cast into the fire, and none but what are of the same kind as the first-fruits, grapes and corn, laid up in store. So it will be at the resurrection harvest. None but such as are like to Christ, the first-fruits, will be admitted into the kingdom of heaven. There is, therefore, much to warn us here. That which goes into the ground as seed of bramble or thistle will rise bramble or thistle, so he that goes into the grave a child of wrath will rise a child of wrath. Note—I. THAT WHICH IS THE GRAND PROPERTY OF EVERYTHING THAT BEARS FRUIT, GROWTH. As all men bear fruit of some kind, they are growing up from something and to something. 1. What, then, is the seed in our hearts from which we are growing? Is it the good seed of the Word of God? It is easy to determine. The manner of the plant's growth declares its seed. (1) Is there in the heart—(*a*) A spreading forth of the love of God? (*b*) A continual rise, as if of lively sap, of the sense of the mercies in Christ, of the experience of the earnest of His promises, of the motions of the Holy Spirit, of the promptings of good thoughts, godly meditations, heavenly affections? (*c*) The shooting upwards of the stem of the seeking of God, the believing in Christ, the hoping of the good things to come, the raising of the desires? (*d*) The shooting downward of a good hold of faith, of a rooting in love, of a seeking of spiritual nourishment? (*e*) Shooting sideways into branches of love toward the brethren, of exercise in good works, of example to edification? Who can doubt the seed of such a plant? (2) But, on the contrary, if the heart—(*a*) Rise and swell with the motions of ungodliness. (*b*) Shooting upward in rebellion against God. (*c*) Shoot downward in carnal desires, earthly affections, devilish inclinations. (*d*) Shoot sideways in carelessness of living, bad example, indifference to God's honour and glory—who does not know that it is the bad seed sown by the devil in the heart of man when he was asleep in the unwatchfulness of this world? And who is not certain of the nature of its fruit, that it will be a poisonous berry, to the shame and scandal of the vineyard and field of God in which he has been suffered to grow up? 2. What is the fruit to which we are growing. There can be no doubt of a plant bearing its natural fruit, but there may be a doubt of its bearing fruit at all. But we hardly ever see worthless plants disabled from bearing fruit. Who ever saw the thistle blighted? It is the valuable fruits that are so uncertain, and the more precious they are so much the more tender they are, and require greater care to bring them to perfection, for they are not in their natural climate. And is the sinful world the natural climate for the precious fruits of holiness? No; all ungodliness thrives in it, blossoms without fail and in all abundance, and brings forth fruit most plentifully. But how different is it with the plant which comes up in the heart from the seed of the Word of God. The

heat of temptation, the cold of indifference, the blight of unbelief, the floods of ungodliness, are all against it, and it requires to be nursed carefully, watched continually. II. ON OUR GROWTH, WHETHER FOR GOOD OR FOR EVIL FRUIT, DEPENDS OUR PLACE ON THE DAY OF THE HARVEST of which Christ is the first-fruits. Our characters are decided for holy or unholy when we go into the grave; our place is decided, for happiness or misery, on the day that we rise out of it. It is astonishing how watchful some men are in keeping out such thoughts; it would be well if others would be as watchful in keeping them in. A person may indeed look forward to a happy resurrection without attaining it, because he may delude himself with false hopes; but no one will ever attain a happy resurrection without looking forward to it. (*R. W. Evans, D.D.*)

Vers. 21-22. **For since by man came death, by man came also the resurrection of the dead.**—*Salvation by man*:—When Paul says "by man" he refers to Christ; only taking advantage of the fact that, since the Son of God incarnate is become a proper man, it is permitted us to regard the power of salvation as included in humanity itself. Christ is not so much to be thought of as being external, but as a regenerative power so inserted in humanity as to be, in a sense, of it. The word "since" supposes an impression felt of inherent fitness, requiring the corporate disadvantages of the fall to be made good by a corporate remedy. Consider, then—I. THE ANTECEDENT PROBABILITY OF SUCH A REMEDY, INDICATED BY FAMILIAR ANALOGIES. It is God's manner to make all things largely self-remedial when attacked by disorder. The bush that is bent, as soon as it is let go springs up suddenly by an elastic force within. Cut it down and it will set to new growths. Every animal body has a distinct self-medicating force in its own nature, called by physiologists the *vis medicatrix*. The same is true of all defections of character, the man must repair his losses by a process of recovery undertaken by himself; the whole world toiling at his vices and dishonors could not repair one of them. The same is true of society. What, then, shall we expect when humanity is broken by sin, but that if God organises redemption, He will do it in a way to have it appear as a redemption from within, executed in a sense by man? II. WE NOT ONLY WANT A SUPERNATURAL SALVATION (for nothing less than that can possibly regenerate the fall of nature), BUT IN ORDER TO HAVE ANY STEADY FAITH IN IT WE MUST HAVE IT WROUGHT INTO NATURE AND MADE TO BE, AS IT WERE, ONE OF ITS OWN STOCK POWERS. Note the eagerness that turns such multitudes of our time after the doctrine of progress. 1. Yet there is no fiction more baseless than a strictly natural progress, for after the fact of sin the progress of the race must be (as we see it is) from bad to worse. We want a salvation that is to us all that this doctrine of progress pretends to be, and God gives us to see the general humanity so penetrated with the supernatural by Christ living in it, as to be, in a sense, working out redemption from within itself. 2. Meantime, if it were possible to restore the fall of our race by any kind of wholly external agency, supposing no concurrent struggles operating from within, it would reduce our character and grade of insignificance to a virtual nullity. But the Saviour being or becoming man, the salvation dignifies and raises man even before he receives it. III. SINCE IT IS CONTINUALLY ASSUMED IN SCRIPTURE THAT WE FALL AS A CORPORATE WHOLE, WE NATURALLY LOOK FOR SOME RECUPERATIVE GRACE TO BE ENTERED INTO THE RACE, BY WHICH SO GREAT A DISADVANTAGE MAY BE REPAID OR OVERCOME. True, we are not born of Christ physiologically. The correspondence must not be understood to hold in any but a general and qualified way. Let it be enough that as Adam is our head physiologically, so is Christ our head by the head influences He inaugurates. Good souls have a power to get into the race by collateral propagations of their goodness, when bad souls have almost no such power at all. They have a destiny of headship, becoming Adams in the sublime fatherhood of their power. And so it is, illustrating the Divine by the human, that the incarnate Word of God's eternity, coming into birth and living and dying as a man, fills the race with new possibilities and powers, starts resurgent activities, and overtops the sin abounding with a grace that so much more abounds. IV. CONSIDER NOW SOME OF THE SCRIPTURE EVIDENCE OF THE SUBJECT. It declares that the seed of the woman shall bruise the serpent's head. The woman's whole posterity, including Christ, shall do it, God being always present in the struggle. Here and there the hidden method is departed from, and God does something for or upon our humanity and not through it, but nothing works like a power that does not work by man. When Christ comes, perfect in all Divinity, He gets into the common family register as

man, and puts the struggle on as being a struggle of race. And when He is gone a gospel is born, and, though there seems nothing here but the same humanity there was before, it is a very different fight as respects the power of it. Observe how even Holy Scripture is written by man, bearing in every book the stamp of the particular mind in whose personal conception it was shaped. And the gospel of Christ is to be preached by human ministers, and the disciples are to be newer incarnations of Christ, and, in a sense, by their gifts, prayers, and sufferings, vehicles, also, of the Spirit. "Ye are the light of the world." Conclusion: 1. We have, then, a very significant presumption raised, that when any breakage or damage occurs in any legitimate institution of the world, God has put in somewhere some kind of self-remedial force to mend it. 2. Note the immense responsibility thrown upon Christ's followers. Christ lays it on them to be gospellers with Him, and to really believe is to come into the great life-struggle of Jesus. 3. Lift up your heads, O ye drooping ones! Christ is in the world. He is about us, within us, going through all things, moving onward in all. Leaven does not make a noise when it works, and yet it works. No river runs to the sea more certainly or steadily than the great salvation by man runs to conquest and a kingdom. 3. Observe the beautiful delicacy of God in His plan of salvation. He makes it not a salvation for man only, but contrives to make it, as far as possible, a salvation *by* man. True, it is all by Christ, and yet it is by the Christ within—the law of the spirit of life in Christ Jesus. And so, instead of making His mercy a mere pity that kills respect, He makes it a power that lifts into character and everlasting manhood. And when we shall go home to be with Christ, what shall we do but confess in lowliest homage—"Unto Him that loved us and washed us from our sins in His own blood"; raising our finale, also, to sing, in the glorified majesty of our feeling, "And hath made us kings and priests unto God." (*H. Bushnell, D.D.*) **For as in Adam all die, even so in Christ shall all be made alive.**—*Adam and Christ*:—Consider—I. THE POINTS OF RESEMBLANCE between these two beings as traced out in different parts of Scripture. 1. Adam was the immediate creation of God. He had no other father—neither had Christ's human nature. 2. In the perfect beauty of holiness was Adam created. And of Christ we are told that He was "holy, harmless, undefiled." 3. The crown of dominion over the earth and the creatures was set upon the head of Adam; but this is more fully verified in the exalted humanity of Christ (Heb. ii. 8, 9). 4. Adam was transported from the part of the earth where he was created to Eden; Christ ascended from the world to the heavenly Paradise. II. THE POINTS OF DISSIMILARITY between them. There is between them the distance of humanity and deity. Christ was able to vivify His own body. He was made a "quickening spirit"; but Adam "was made a living soul" only. III. THE RELATION IN WHICH THESE PERSONAGES STAND TO HUMAN BEINGS, and the manner in which it is formed. To Adam all stand related by a natural connection—our bond with Christ is a bond of faith. IV. THE CONSEQUENCES ACCRUING TO US FROM THIS RELATION. 1. The baneful effects of our connection with Adam. 2. The benefits which come to us from our bond with Christ. (*J. Leifchild, D.D.*) *The Adam and the Christ*:—The apostle is not content with affirming the obvious fact, that as Adam died, so all men die. He traces the death of all to the death of the one, and affirms the work of Christ to be coextensive and coefficient with the work of Adam. Just as in Rom. v. 12–21 he connects the results of Christ's redemption with the sin which brought death into the world and all our woe. I. Throughout the Scriptures CHRIST IS SET FORTH AS THE CREATIVE WORD AND WISDOM OF GOD. Without Him was not anything made that was made. By Him, "the Quickening Spirit," Adam was made in His image, after His similitude. Adam, by his trespass, defaced that Divine image; but he did not altogether obliterate it. He brought evil and death into our nature; but there was still in that nature some remnant of its original beauty and goodness. And to this day our nature is a compound in which good and evil are strangely blended; the good of God, the evil of ourselves. In every child we see some bad, some good tendencies. Whence do they derive that goodness? From Christ, the Creative Word. All in himself and in us that Adam could not, or did not, wholly spoil, is a remnant of man's original endowment; it is the work and gift of Christ. And therefore it is that the better man, the better self, in us speaks with an authority which the worse self never claims. II. BUT IT IS NOT AS CREATOR ALONE THAT CHRIST SAVES US AND GIVES US LIFE: IT IS ALSO AS REDEEMER, THE "SECOND Man, the Lord from heaven," who took our flesh and dwelt among us. Whatever our view of "original sin," we all admit that the sins of the father do

affect the very nature of his children; and that therefore, if by transgression our first parents fell from their purity, it may very well be that we are the worse for their transgression. But it is not equally easy to see how the redemption of Jesus should have a similar effect on us before we believe on Him. Yet a little consideration may suffice to show us that whatever Christ does must affect the whole human race in the same way in which it is affected by Adam's sin. For what gave Adam his power over us and the conditions of our life? Simply the fact that he was our father; in the subordinate sense, our maker. Like begets like. God begot Adam in His likeness; Adam begot men in his likeness. As he transgressed, we suffer for his transgression. But who made Adam? Christ, the Creative Word, that afterwards took flesh and became man. If, then, whatever Adam did affects us, simply because we descend from him, will not whatever Christ—from whom also we descend—does, affect us? and affect us by so much the more as Christ is greater than Adam? If we can conceive that Christ, the Living and Creative Word, should have perished, should not we all have perished in Him? And if He, our Maker, assumes our nature, and renders a perfect obedience, must we not all be the better for His obedience? As well might the sun move from its place without influencing, in every part, the whole solar system, as the eternal Christ descend to earth, and dwell a Man among men, without sending a vital influence through the whole of humanity. III. BUT HOW ARE ALL MEN THE BETTER FOR THE GRACE OF CHRIST? Death, moral and physical, was the consequence of Adam's transgression. Had he become only what he had made himself, he would have sunk irremediably into evil. Had we in our nature only that which, in the strictest sense, we derive from him, we should be only evil. That he did not, that we do not, become the mere bondslaves of evil, is all of "grace"; it is because we derive from Christ other and better qualities than we inherit from Adam, because Adam derived from Christ other and better qualities than those which he superinduced upon his nature. As we have seen, even before we believe in Christ we have a better and a worse self contending in us for the mastery. Consider the children you know. Nay, consider the very worst man you know. Is there not a double nature in him? Has not even he a better self? Does he not know that it is the better, and that it should be supreme? This is the benefit all men derive from the redemption of Christ, that they have "the Christ" in them, just as the harm they inherit from Adam is that they have "the Adam" in them. But for the grace of Christ they would never have had that "better self," of which they are conscious even when they wrong it by sinning against it. Conclusion: Perhaps it may be objected, "But Adam was the first man. Christ did not come into the world for four thousand years after sin was in the world." It might be enough to reply that Christ was in the world before Adam, or how could He have made Adam? that He has never left the world: that He was in Adam as a spirit of righteousness and truth after the Fall, and in all who lived before the Advent: for how else could He have taught them what they knew of the spiritual and eternal world? how else could they have striven against His Spirit? how else could they have tempted Christ (chap. x. 9). How else could all the fathers drink of the spiritual Rock that followed them, and the Rock was Christ? (chap. x. 1-4; *cf.* Heb. xi. 26). But this objection springs from our purely human way of regarding things. We are in time, and judge events by the measures of time. We are so made that we can only conceive of events locally and in succession—*i.e.*, within the limitations of time and space. But these limitations do not restrain the Inhabitant of Eternity. There is no before and after with Him. If the eternal Christ had been the last man on the earth, none the less His redemption would have passed in its effects through all the eras of time, and have moulded the destinies of all generations. We indeed cannot tell how; but neither can we comprehend the mere conception of eternity: how, then, can we hope to comprehend Him who sits above all of time, or to calculate the issues of His redeeming work? 2. Again, it may be asked, "But if all men are to live in Christ as all men die in Adam, does not the parallel involve the ultimate recovery of the whole human race? No; both the Adam and the Christ are in us: the Adam with his "offence," the Christ with His "grace"; the Adam with his "disobedience," the Christ with His "gift of righteousness." And we have to choose between them. Yielding to the Adam, we die; but if we yield to the Christ, we shall "never die," but "reign in life" through Him. If we are not obliged to yield to Adam's sin, why should we be obliged to yield to Christ's grace? (*S. Cox, D.D.*) *The solidarity of salvation*:—1. A friend we love, how distinct and individual seems to us all he says and does!

And his most marked peculiarities become dear to us simply because they are his and his only. 2. And yet, if we go home with him, counter-discoveries greet us on every side. We see in his father whence came that look in the eyes, and in his mother that turn of the mouth, that shade of colour in the hair, and his voice in his young brother. But is he any the less a distinct character? 3. How deep our searching might go if we penetrated the hidden ground of our friend's life. And science could take up his mannerisms, and show us their exact parallel not only in the locality where he was born, but in the ancient homes of the English in the far north. Nor is it his body only into which these multitudinous influences have entered, but into his character and mind. We are using the stored experiences of bygone generations, and cannot throw off the domination of their hidden forces, for they lie at the most secret places of our souls. Old faces, long buried, look out of our eyes; voices from out of forgotten and unknown graves speak through our lips. Yet nothing of all this burdens us; we are ourselves; we miss nothing of our free manhood. We all of us live one life. Out of the same earth we grow, like plants out of a common soil, and each of us puts out our own colour, and shape, and scent. And it is by this unity of race that we effect a combined advance; civilisation is only possible, because the genius of each generation can be retained and transmitted. 4. But, then, we cannot accept the gains of heredity and refuse the losses. And why, then, are we perplexed, if, by this same habitual law, we all in Adam die? We men form one body; and to prohibit poison, once introduced, from spreading over the whole, would be done only at the cost of forbidding that body to perform its functions, at the cost of wrecking its structural life. Let Adam once have sinned, and we, who are in Adam, have the seeds of sin within us. Our freedom is all the more free when it acts under the uplifting pressure of a splendid inheritance; nor is it at all sensible of any diminution because its sin bears witness to the miserable story of a guilty stock. 5. "In Adam all die." Yes! but hidden in this very mystery is the possibility of a redemption. The transmission that makes for the corruption of all, can be turned to the needs and uses of the regeneration. God converts the conditions of the curse into the very instruments of the blessing. In Adam, it is true, all would die; but, then, in Christ, all may be made alive. So, in the Beloved Son, man becomes new-begotten of God. 6. And now let us measure His task. His virtue must imbed itself by roots as deep and strong as those by which sin has dug its dire fangs into the inherited flesh. It must pervade and embrace the entire bulk of fallen and human nature. Everything that is ours He must make His. And ours, now, was a life bound down under a curse, smitten with the blight of sorrow. Yet He became ours; wholly human, wholly knit into our common fate, implicated with us in all our woe. And yet, lo! He has brought with Him into our burdened days the new vitality. The entire movement in which we had found ourselves held is reversed. 7. As that old sin spread out its baneful influence, ring upon ring, circle upon circle, so this new life issues out over the whole, in circle after circle, in ring upon ring. There is the outermost ring of that dim heathen world which has been brought nigh, in the Risen Christ, to the Father. And they, even they, amid ugly and foul confusions, are not insensible to that strange stirring which is the movement within them of the resurrection—a movement blind yet prophetic—prompting them to deeds which Christ will yet own as His at the Last Day. And within that ring is the ring of a civilisation that, for all its miserable stains, has yet this mark of Christ upon it; it can never lose its hope—a hope that has in it always the power of a recovery. We cannot despair, though the Lord delayeth His coming. And within that ring is the ring of those who cling to Christ. The Lord knows them that are His, and He showers down favour upon them as they look up to Him. And within this ring, again, its very heart and core, is Christ's living Church. Christ's love beats like a great heart, pulse upon pulse, expelling that slow death which has crept over the body of humanity. And, thus, "in Christ, all are made alive." You and I, we are none the less free, because in Adam we all died; and then in Christ, in some strange recovery, achieved for and by God, we all were made alive. Just as we won the free exercise of our English name out of the very necessities which had made us English; so, out of our very bond to Christ, we win the energy to become free friends of Christ. Out of His action we are made free, and the more He does for us, the more we are enabled to do for ourselves. You are free this very minute to rise and follow Christ. 8. But such high freedom cannot but be perilous. It is not yours to choose whether you will rise with Christ or no. All rise with Him; all through Him are

dragged through the darkness of the grave, and will stand before the judgment of God. As we must have died in Adam, so we must rise in Christ. And what is it, then, that strikes chill as fear upon our hearts? Can it, indeed, be that the freedom regained in Christ can itself be turned against the name of Him who inspires it? Yet this can be. We shall rise; but where will that order be in which we shall have placed ourselves? What if our approach to God be as the nearing of a great heat that scorches and kills? Holiness is as a fire to sin. (*Canon Scott-Holland.*) *Spiritual death:*—Adam, as used in this passage, is, so far as we shall regard it, only a synonym for sinfulness. 1. We assume that human nature is sinful. The degree of this sinfulness, I care nothing about. Look wherever you may and you will find the trace and evidence of deep depravity. 2. Note also that there is no sin without a sinner. Sin is not a vague, weird, devil-like shadow, which no one can grasp and define; it is a palpable fact. Whenever you find it, you find it in the shape of a deed done by some doer. 3. Human nature in its rudiments is precisely what it has always been; the world in the aggregate is just what it was a thousand years ago. We flush to the same wicked passions to-day that flamed in the lusts of our fathers. The old Adam still lives, sins, dies. If you demand proof, I point to your gaols, to your gallows, to yourselves. 4. There are those who do not resist temptation; some because they have never been successful in their resistance, and hence despair has entered into their souls. When Satan has threaded the very fibres of hope out of man, he has won a triumph indeed. The gambler that can take another's money, and feel no compunction, illustrates how thoroughly sin can get the mastery of a human being. Such people are dead in trespasses and sins. You run a pin into your body and you scream because it is a live body. And so, while conscience is alive, the thrust of a wicked thought through it causes exquisite torture. But when one can lie, and steal, and be drunken—when these barbed iniquities can be driven day by day into the very centre of a man's life, and conscience receives the stab without a spasm—then is it dead. Hence, sin is moral suicide. This is what men mean by the phrase: "He has no conscience." 5. All sin is a sin against God. He stands embodied in every creation that He has made. Sin is an electric current, and it matters not along what wire the shock of it is delivered, it finally enters His breast. Do you wonder that He is quick to interpret the insult? Does not a mother resent any injury done to her child? Whoever sins against himself sins against God. For all that makes us to differ from the beasts of the field is the Divinity within us. 6. We can never know how evil sin is, because we cannot measure the evil it works. And this because we cannot know how sublime are the possibilities in the nature which it destroys. He who without cause breaks a bud from a stem, has done a deed the evil of which we can measure. He has destroyed a rose. But he who murders a child has done a deed the sin of which we cannot measure; for we cannot tell how much good that child might have done. Much less can you measure the evil which sin works when it destroys a soul. For none, save God, knows what are the possibilities of a soul. In front of all our sinfulness stands the great fact, staring us in the face, that we cannot keep it to ourselves. For whatever makes me worse, makes all worse who intimately know me. Nor is there any knowing where sin ends. The Bible says that parental transgressions lap over five generations. The tide of human life flows on still turbid and dark; and even the filter of Christianity seems incapable of purifying the unsightly stream. We have done nothing evil that is not to-day as chemically potent to darken the purity of the world, as on that day and at that hour when the sinful deed, or word, or imagination dropped, like a black globule, into it. The young vulture, once having broken its chain, or overflown the wire, returns no more. So it is with sin. Once out of our reach it is for ever beyond our control. (*W. H. H. Murray.*) *Spiritual life:*—1. At the root of all higher life in man is a protest against his living a lower life. This protest we call conscience. Without it, men would be devils at birth. Within you all is this root of holiness. If you do evil, it condemns; if you do well, it applauds. Christ means the Anointed, the Consecrated, the Kingly One. Whatever, therefore, is kingly and consecrated in you, He represents. He is, as it were, your best self. Your higher life, therefore, is Divine. So far as you live in it you live in God. And out of this thought comes great hope for many. For there be many, I feel, that live in God and know it not. 2. Now the glory of the whole world is the glory of the life that is in it. A landscape in which there is no green, growthful thing, a level stretch of sea without ripple or current, a house in which no life stirs, a human face, set, colourless,

rigid in all its lines—there is no glory in all these. Wherever you look, your eyes instinctively search for life. If you find it not, your soul instinctively draws back within itself. Death is universal horror. Life demands life. It lives on companionships. These are to it what sunshine and moisture are to plants. Only in this connection do we apprehend that fine eulogy of Christ, "In Him was life, and the life was the light of men." 3. Now all life is not the same life. There is the life of beast, of bird, of man. Beyond we come to the life of angels, of spirits; and over all we find the Great Spirit, in whom all life is, and out of whom all life comes: God. In man you find the indwelling life graded as to quality and use. There is body-life, mind-life and soul-life. And the qualities and expressions of the last are finer than the qualities and expressions of the others. Now the life which we have in Christ is the life of the finest qualities in us. It is the life contained in those faculties and powers which are not only immortal, but which are adapted in their nature for the finest uses. 4. Life which is simply continued existence, is a low order of life. There is a life, the result of which is a curse. A bird which should lose its bird instincts and become swinish, would offer to our gaze a spectacle abhorrent to that sense in us which interprets the eternal fitness of things. And so when the man forgets that he is a spirit, when he deserts heaven and makes his home in the earth, offers a spectacle abhorrent to every instinct of justice and propriety. 5. Now, there is no denying that the earthly tendency is in us all. Neither is there any denying that the heavenly impulse is in all who allow it to dwell in them. Man is not an empty vase. He is filled, inwardly, with soul-life capacities. And in these capacities are seed-like qualities which need only Divine quickening to germinate to holiness. The best recognition of this native nobility in man is seen in the incarnation. I thus swing myself up to God's standpoint and looking down upon the reckless of earth, exclaim: "What a pity that such a creation should misdemean himself in that style!" When I see one engaged in brave battle with some appetite, breasting up against some passion, or striving against unfortunate circumstances to better himself, I say "The original impulse to virtue has not wholly left the race yet." My angels are not in the sky, but in the bosoms of men and women striving to be better. God is born in some men, and He groweth with their growth. The patience, the courage, the abhorrence of evil, the shrinking from coarseness, the innate love of pure things which are in the Divine nature, are in them. 6. Now this Divine element in human nature, this something in man which is finer than man, had perfect expression in Jesus. It was the moral perfection of the human being, Jesus, that made Him worthy to be called Christ. The title was descriptive of the man. 7. Pattern your lives after the model presented for your guidance and your inspiration in the character of this matchless being. In Him, standing here, behold the union of both worlds; the humanity of earth inspired with the divinity of the skies. Do you wonder that such a being should say, "The kingdom of God is within you"? Nay! For He felt that the foundations of that kingdom were laid in the capacities of His own bosom. As David said touching the Father, so we can say touching our Elder Brother, "I shall be content when I awake in Thy likeness." Let the dead within you hear the voice to-day which calls it from its grave, and let it come forth and stand ready for action in the front rank of your purposes and endeavours. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Every man must make his own world, as Jesus made His. And all who live upon the earth who would be like Him, must live above it. 8. This must be observed also, that whoever comes into that way of living which Christ had, comes into it first by the way of positive resolution. And this resolution is his own. It is conduct which makes character. And you can make your conduct whatever you please. Now he who continues in good conduct, continues in Christ (John xv. 4, 6). The man who ceases to practise the actual virtues that Christ practised, is a withered man, morally. (*Ibid.*) *The Christian's life in Christ*:—1. All which our Lord has is ours, if we are indeed His. As Man, He received gifts, that He might give them to men. As Man, He received the Holy Spirit, that He might again dwell in man, and clothe us with the holiness which we lost in Adam. For our sakes He sanctified Himself, that we also might be sanctified by the truth. His shame is our glory; His blood our ransom; His wounded side our hiding-place from our own sins and Satan's wrath; His death our life. And what, then, should His life be? What but the sealing to us of all which He had wrought for us? What but the bursting of the bars of our prison-house, the opening of the kingdom of heaven? 2. All this is to us "in

Christ." "In Christ shall all be made alive." We shall live then, not only as having our souls restored to our bodies, and souls and bodies living on in the presence of Almighty God. There is a higher blessedness yet in store, viz., to live on "in Christ." For that implies Christ's living on in us. For we can only dwell in God by His dwelling in us. To dwell *in* God is not to dwell *on* God only. He takes us out of our state of nature, in which we were, fallen, estranged, in a far country, out of and away from Him and takes us up into Himself. 3. This is the great difference between us and the brute creation. They are not capable of the presence of God. He made them; He extendeth His providence over them. Yet their spirit goeth downwards to the earth, not upwards to the God who gave it. This is also the great difference between us and those who lived under the Old Testament. Closer is the nearness of God to those who will receive Him, than when He walked with Adam in Paradise, or seemed to sit with Abraham, or to speak to Moses face to face, or when the angel in whom His presence was, wrestled with Jacob, or when One, in the form of a Son of Man, was with the three children in the fire; yea, nearer yet, than when, in the flesh, His disciples did eat and drink with Him. For all this nearness was still outward only. Such nearness had Judas also, who kissed Him. Such nearness shall they plead to whom He shall say, "I never knew you; depart from Me, ye that work iniquity." 4. The Christian's nearness He hath told. "We will come unto Him, and make our abode with Him," in holiness, peace, bliss, cleansing love. It is not a presence to be seen, heard, felt by our bodily senses; yet nearer still, because when the bodily senses fail the inward eye sees a light brighter than all earthly joy; the inward ear hears His voice; the inmost soul feels the thrill of His touch; the "heart of hearts" tastes the sweetness of the love of the presence of its Lord and its God. The Everlasting Son dwelleth not as He doth in the material heavens, nor as He sanctified this house of God, nor as He did in the tabernacle, but united with the soul, and, in substance, dwelling in her, as He did personally in the man Christ Jesus. 5. This then, as it is the special mystery of the gospel, so is it of the Resurrection—to [be "in Christ." This is our justification, sanctification, redemption, *in* Him; this our hope for those who are departed before us, that they are "fallen asleep *in* Him"; are dead, but *in* Him (1 Thess. iv. 16); this is our hope in the day of judgment, that we "may be found *in* Him"; this our perfecting (Col. i. 28), this our endless life (ver. 22), this is the consummation of all things (Eph. i. 10). Through Christ's resurrection we have a new principle of life in us. The Spirit, which dwelt in Him "without measure," He has imparted to us His members, that it may sanctify us, spiritualise our very bodies here, keep in us the true life, if we forfeit it not, and so, through that Spirit, shall our dust again be quickened, and we be raised at the last day to life (Rom. viii. 9). 6. The Spirit not only "cometh *upon*" those who are Christ's, as of old, but is *within* them, (Rom. viii. 9, 10). And if the Spirit abide in us, how should not the body, so lived in, have life? (Rom. viii. 11). The resurrection, then, of our Lord is not only a pledge of our own; it is our own, if we be His. His body is a pattern of what is in store for ours, since we, if His, are a part of it. Conclusion: Since these things are so, we may well stand in awe of our very selves and of the majesty bestowed upon our frail nature (chap. iii. 16). "Grieve not" away "the Holy Spirit of God." For if the evil spirit find the dwelling-place whence he was cast out "empty," "he will take to himself seven spirits more wicked than himself, and will re-enter and dwell there." Let us then, as we would hope at the last day to "rise to life," and not to "shame and everlasting contempt," seek, and watch, and pray, to rise with our risen Lord now. (*E. B. Pusey, D.D.*) *The power of the resurrection*:—The resurrection of Christ—I. IS THE GREAT PUBLIC MANIFESTATION OF HIS AUTHORITY OVER PHYSICAL DECAY AND DEATH. This it is by being His own personal conquest of that power as it had been exercised upon Himself: a characteristic which separates it from all other instances of similar miraculous restorations. All others, in whatsoever age of the world, had been raised by a power from without: He alone by Himself. The power that revived all, stands self-revived. II. BEING A SELF-RESURRECTION, STANDS ALONE AS A MONUMENT OF HIS INHERENT POWER OF LIFE. There seems a sort of progressive scale of the other resurrections noted in the gospel history. The daughter of Jairus was raised before she was conveyed from her chamber; the son of the widow of Nain was being carried out to burial; Lazarus had been four days in his grave. Neither were self-raised; Christ was self-raised. III. WAS THE RESULT OF A POWER THAT DID NOT CEASE AT HIS DEPARTURE FROM THE WORLD. The whole Church is the

monument of its existence and its exercise; it is built upon His resurrection. For there is a spiritual resurrection and there is a physical resurrection. The latter was wrought by Christ when on earth, as a visible symbol of the other, and a proof of His power to effect it. His own resurrection from the dead mysteriously exemplified both: the general resurrection of the just at the consummation of all things shall again and for ever combine them. The resurrection of Christ, once performed in act, is immortal in energy; He rises again in every new-born child of God. IV. SHOULD PROMPT THE DESIRE FOR THE FINAL CONSUMMATION OF HIS WORK, THE RESTORATION OF AN IMMORTAL BODY TO AN IMMORTAL SOUL. "In Christ shall all be made alive." All men are to be made alive spiritually and physically. Behold! we stand alone in creation; earth, sea, and sky can show nothing so awful as we are! The rooted hills shall flee before the fiery glance of the Almighty Judge; the mountains shall become dust, the ocean a vapour; the very stars of heaven shall fall as the fig-tree casts her untimely fruit! Yea, heaven and earth shall pass away, but the humblest, poorest, lowliest among us is born for undying life. Amid all the terrors of dissolving nature, the band of immortals shall stand before their Judge. (*W. Archer Butler, M.A.*) *The results of Christ's resurrection*:—Consider—1. THE RESULTS OF CHRIST'S RESURRECTION TO US. It is a pledge of the resurrection of all who share in His humanity. 1. Why does this result take place? (ver. 22). Do not understand the apostle as if he merely said, "If you sin as Adam sinned, you will die as Adam died." This was mere Pelagianism, and is expressly condemned in the article on Original Sin. According to the Scriptures we inherit the first man's nature, and that nature has in it the mortal, not the immortal. And yet there are in all of us two natures, that of the animal and that of the Spirit, an Adam and a Christ. St. Paul explains himself: "The first man was of the earth, earthy"; and again, "The first man Adam was made a living soul." (1) Recollect that the term "a living soul" means a mere natural man endowed with intellectual powers, with passions, and with those appetites which belong to us in common with the animals. In this our immortality does not reside; and it is from fixing our attention on the decay of these that doubt of our immortality begins. It is a dismal and appalling thing to witness the slow failure of living powers; as life goes on to watch the eye losing its lustre, and the cheek its roundness; to see the limbs becoming feeble and worn; to perceive the memory wander, and the features no longer bright with the light of expression; to mark the mind relax its grasp; and to ask the dreary question—Are these things immortal? You cannot but disbelieve, if you rest your hope of immortality on their endurance. Now the simple reply is, that the extinction of these powers is no proof against immortality, because they are not the seat of the immortal. They belong to the animal—to the organs of our intercourse with the visible world. Therefore it is not in what we inherit from Adam the man, but in what we hold from Christ the Spirit, that our immortality resides. (2) Nay more, the growth of the Christ within us is in exact proportion to the decay of the Adam. "Though our outward man perish, yet the inward man is renewed day by day." And this evidence of our immortality is perpetually before us. It is no strange thing to see the spirit ripening in exact proportion to the decay of the body. Many an aged one there is who loses one by one all his physical powers, and yet the spiritual in him is mightiest at the last. 2. When will this result take place? (vers. 23, &c.) Note—(1) That the resurrection cannot be till the kingdom is complete. (2) That certain hindrances at present prevent the perfect operation of God in our souls. We are the victims of physical and moral evil, and till this is put down for ever, the completeness of the individual cannot be; for we are bound up with the universe. Talk of the perfect happiness of any unit man while the race still mourns and while the spiritual kingdom is incomplete! No, the golden close is yet to come, and the blessing of the individual parts can only be with the blessing of the whole. And so the apostle speaks of the whole creation groaning and travailing in pain together until now, "waiting for the adoption, to wit, the redemption of our body." (3) That the mediatorial kingdom of Christ shall be superseded by an immediate one; therefore the present form in which God has revealed Himself is only temporary. When the object of the present kingdom of Christ has been attained in the conquest of evil, there will be no longer need of a mediator. Then God will be known immediately. Then, when the last hindrance, the last enemy, is removed, we shall see Him face to face, know Him even as we are known, awake up satisfied in His likeness, and be transformed into pure recipients of the Divine glory. That will be the resurrection. II. CORROBORATIVE PROOFS. These

are two in number, and both are *argumenta ad hominem*. They are not proofs valid to all men, but cogent only to Christians. 1. When baptized, Christians made a profession of a belief in a resurrection, and St. Paul asks them here, "What, then, was the meaning of their profession? Why were they baptized into the faith of a resurrection, if there were none?" (ver. 29). 2. "Why stand we in jeopardy every hour?" (1) If the future life were no Christian doctrine, then the whole apostolic life—nay, the whole Christian life, were a monstrous and senseless folly. (2) And again, Christian life, not merely apostolic devotedness, is "a grand impertinence." "Let us eat and drink, for to-morrow we die," and if this life be all, we defy you to disprove the wisdom of such reasoning. How many of the myriads of the human race would do right, for the sake of right, if they were only to live fifty years, and then die for evermore? Go to the sensualist, and tell him that a noble life is better than a base one, even for that time, and he will answer: "I like pleasure better than virtue: you can do as you please; for me, I will wisely enjoy my time. It is merely a matter of taste. By taking away my hope of a resurrection you have dwarfed good and evil, and shortened their consequences. If I am only to live sixty or seventy years, there is no eternal right or wrong. By destroying the thought of immortality I have lost the sense of the infinitude of evil, and the eternal nature of good." (3) Besides, with our hopes of immortality gone, the value of humanity ceases, and people become not worth living for. We have not got a motive strong enough to keep us from sin. Christianity is to redeem from evil: it loses its power if the idea of immortal life be taken away. (*F. W. Robertson, M.A.*)

Vers. 23, 24. **But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming.**—*The sequences of the resurrection*:—I. WHEN AND HOW WILL THE DEAD BE RAISED? 1. Generally Paul's answer amounts to this. The resurrection is not a single act. All men are to be raised, "but every one in his own order," *i.e.*, "in his own troop." The apostle sees an universal conflict between life and death. Christ the Lord of life has already achieved a personal victory; but all others are still in the thick of the conflict. What is to be the issue? Through the power of Christ's life, troop after troop they will achieve their conquest, and defile before their victorious Captain with joyful acclamation. Christ's resurrection, "the first-fruits," is the first triumph in a series of triumphs over death; the second that of those "who are Christ's at His coming." It is impossible that they, with His life in them, should be holden of death, though death may keep them in ward for a while. 2. Do the dead in Christ rise before the other dead? (1) Let us ask St. Paul to be his own interpreter. His fullest utterance is 1 Thess. iv. 13–17. The Thessalonians apprehended that only those who were alive when Christ came would reign with Him. Hence they mourned, as those without hope, over their brethren who departed this life, and thus lost their thrones. To comfort them, the apostle affirmed that those who are alive and remain will have no advantage over the Christian dead. The dead in Christ will rise first; and then those who are alive will be caught up to meet Him. Here, then, though he does not speak of a general resurrection, St. Paul does speak of one in which only those who sleep in Christ will take part. (2) As his meaning is still obscure, let us call in another interpreter. In Rev. xx. St. John describes at length the time and scene which were in St Paul's mind. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." How much of this vision is symbol, we cannot tell. But it is impossible to read it without admitting that, at least in St. John's thought, there were to be in the future two successive triumphs of life over death; the first, at the resurrection of those who are in Christ; the second, at the general resurrection of all the dead. (3) This view of the future illustrates many other Scriptures, and is confirmed and expanded by them (Jude 14, 15; 1 Cor. vi. 2). But how should the saints come with the Lord to judge the world, unless they had had part in the first resurrection? (4) The great Scripture, however, is Matt. xxv. (*a*) The discourse commences with the parable of the ten virgins. When the Bridegroom comes the lamps of five are "going out"—at the point to expire. And so, when the Lord comes, they are not ready for Him. Yet they may be saved. For all we are told is that they are too late for that time; not that when they went to buy oil, the shops were shut. They were buying oil when they should have been burning it, and therefore were too late for the marriage supper. It is not the final judgment which is here set before us. Those who miss the first may be in time

for the second resurrection. (*b*) The same thought expressed in the parable of the talents. All who received talents from "the lord" are of his household. Two are faithful to their trust. One servant fails. The foolish virgins thought their task too easy: the slothful servant thinks his too hard. When his master comes, he has nothing but excuses to offer, and bases his excuses on a wilful misconception of the master's character. He is cast into the outer darkness. This is a parabolic delineation of the first resurrection, of the judgment of the Church rather than of the world. For there are many in the Church who misconceive the character of God. Among the awful possibilities of life there is also this: that "those who have once been enlightened," &c. (Heb. vi. 4–6), may fall away beyond the reach of penitence, and therefore beyond the reach of redemption. (*c*) But at this point we pass from the first to the second resurrection, from the judgment of the Church—which may extend through the millennium—to the judgment of the world. For now "all the nations" are gathered before the Son of Man. Those who stand on the right are the "sheep who were not of this fold," the men of every nation who, taught by His Spirit though not through His gospel, have wrought righteousness. To them the King will say, "Come, ye blessed of My Father," &c. Mark their response. They cannot say, "Lord, Thou didst not entrust us with talents." They do not know Him, nor His gifts. Mark also the Lord's reply: "Inasmuch as ye did it to one of the least of these My brethren"—and here we must suppose Him pointing to the saints who have come with Him to the judgment—"ye did it unto Me." In short, all the details of this solemn scene indicate that "the saints" are distinct from "the righteous"; that they are already with Christ in glory, not before Him for judgment. II. "THEN THE END," &c. (ver. 24). These words are expanded in the verses which follow. All this means that all the authority of man over man, all the power of death over the race, and even all the grace of Christ in the Church, are Divine expedients for delivering men from their bondage to the lusts which destroy them, and for quickening them into a new better life: that the authority of man and the power of death only reach their true and benignant ends as they are penetrated by the Spirit of Christ: that Christ, therefore, must reign till these various forms of rule are suffused by His Spirit; and that then, when all these have achieved their purpose, "the end" will come; the Divine expedients, having served their turn, will vanish away, and higher forms of life take their place; we shall know God, not only through the Son, but as He is in Himself, and the God whom as yet we know only through Christ, even the Father, will become all in all of us. 1. It is not difficult to see how all forms of human rule and authority are, at least, intended to check the evil dispositions of men, to save us from anarchy, from the tyranny of brute force and unbridled selfishness. Bad as the world is it would be far worse but for the restraints of domestic and political authority. Nor is it difficult to see that even the death we often fear is a wholesome check upon us. The mere fear of it holds back the tyrant from many crimes, the criminal from many offences. 2. Nevertheless human rule is apt to be austere and unlovely. Till it is penetrated by the Spirit of Christ, if it does some good, it also does much harm; and, in so far as it does harm to men, it is the enemy of Christ. Death, again, is a horror, till the light of life and immortality shine through it; and, in so far as it inspires the fear that hath torment, death is the enemy of Christ. Therefore God has ordained that Christ shall reign till He has put all enemies beneath His feet, till His Spirit has penetrated all forms of domestic and civil control, and suffused death itself with the splendours of life. But when He shall thus have drawn all things under Him, the reign of Christ will have achieved its purpose; the world will be full of living men who dwell together in charity, and to whom death means more life and fuller. Having achieved its purpose, the reign of Christ may well come to an end. It will be merged in the universal kingdom of the Father. The Mediator will be lost in the God to whom He has reconciled all men, from whom they can never more be alienated. God, even the Father, will be all in all. Unlike the princes of this world, the Divine King will reign, not when, but only until, He has put all enemies under His feet. 3. This, then, is the glorious prospect which lies before us. To our mortal weakness, indeed, we may find no beauty in it that we should desire it. For we do not care to rise above our need of Christ: the thought of losing Him is intolerable to us. Let us therefore remember that we do not lose a child when we find and love his father. We then really find the child, understand him better, love him more. And, in like manner, we shall not, in finding God, lose Christ. We shall then first truly find Him, know Him as we never knew Him before, love Him with a more perfect love. 4. Whatever else

and more may be meant by Christ delivering the kingdom to His Father, and God becoming all in all, at least this must be meant: that the future is to be a grand progress, a golden ladder which we shall climb, round after round, till we stand amid the awful and transfiguring splendours of the eternal throne; a constant advance towards the central light, a constant increase in life, power, wisdom, charity: a beatific vision, which grows and spreads as we gaze upon it, and pours an enlarging volume of energy and peace into our souls. (*S. Cox, D.D.*) *Christ the first-fruits*:—I. The figure suggests the idea of PRECEDENCE. As the presenting of the first-ripe fruits preceded the gathering in of the remainder of the harvest—so Christ's rising from the grave, and, on His ascension, appearing before God, was the prelude of the rising of all His people and their gathering in to everlasting life. The resurrection of the blessed surety was the first irrecoverable and permanent rescue from the power of the grave. He was the first released victim which death was never to get back. II. The second idea suggested by the type is that of SECURITY. The first-fruits, when duly offered to the Lord, in obedience to His prescription, and as a becoming expression of dependence and thankfulness, formed a kind of Divine pledge to Israel of the remaining harvest. There are two ways in which the resurrection of Jesus may be considered as giving assurance of the resurrection of His people. 1. It involved in it an attestation, on the part of the Father that sent Him, to the divinity of His mission, and to the truth of all His testimony. 2. It was closely connected with His death, as the principal proof of its having answered its end. That end was atonement. It is not the fact that Christ died, even connected with the additional fact of His rising again, that constitutes the gospel. Both the facts may be believed, and yet the gospel rejected. The gospel lies in the purpose of His death—"He died for our sins"; and then His resurrection becomes the evidence of the purpose having been effectually answered—of the Father's having accepted the propitiation. III. The last idea suggested by the figure in the text is RESEMBLANCE. The first ripe fruits were a specimen of the harvest. They were to be the best indeed in quality; and had it been otherwise, the type would ill have agreed with what the apostle represents it as having prefigured. For we must never fancy that, in the case before us, resemblance means the same as equality. The glory of His people can never be supposed equal in degree to that of Jesus Himself. But the glory shall be the same in kind; His the glory of the sun, ours of those stars that receive and reflect His light. See Phil. iii. 20, 21; 1 John iii. 2; Col. iii. 4. And oh, is not this enough?—enough to kindle all the ardour of desire, enough to fill the conceptions of the most capacious mind, enough to exhaust the efforts of the boldest and loftiest imagination? To be like Christ! Oh, what is there higher, holier, or happier, which it is possible for you to wish, either for yourselves or for the dearest objects of your love? (*R. Wardlaw, D.D.*) **Then cometh the end, when He shall have delivered up the kingdom to God.**—*The coming of the end*:—The end comes —I. To MAN'S GREATNESS. Alexander the Great conquered all that was known of the world, and sighed because there was only one world to conquer, and yet one small grave in Babylon was large enough to hold him and his greatness. Solomon's wisdom and greatness were such that there was none like unto him, and yet he "was buried in the city of David his father." If I visit the Pyramids of Egypt, I am reminded of the glory of the Pharaohs, yet if I were to touch one of these Pharaohs roughly he would crumble into dust. William the Conqueror was a mighty king, yet his horse stumbling over the hot ashes of a burning town brought all this greatness to an end. Napoleon's ambition knew no bounds, and yet a lonely tomb holds all that remains of that mighty conqueror. II. To OUR OPPORTUNITIES FOR GOOD. All have these opportunities, yet some of you are not using them. An end will come to them. God will not always strive with man, and then the recording angel will point sadly to the text, "Then cometh the end." III. To A LIFE OF OPEN SIN AND DISSIPATION. I see men and women staggering out of taverns, I see them gambling in reeking rooms, I see women hovering through the streets seeking whom they may devour, then I open my Bible sadly and read the text, "Then cometh the end." And it is nearer by forty, or fifty, or sixty years than when you were born. What sort of end is it going to be? Conclusion: 1. There are only two kinds of endings possible for you: if you are in Christ Jesus, then the end will be for you the end of waiting, of toil, of sorrow, and it will be the beginning of peace, of joy, of rest everlasting. But for those who die in their sins, the end must be the end of all hope, of all amendment, and the beginning of the blackness of darkness for ever.

2. Choose then this day, whom you will serve! *(H. J. W. Buxton, M.A.)* *The certain end*:—I. IT IS NOT POSSIBLE TO RULE THESE WORDS OUT OF LIFE. 1. You tell of any process; but always by and by the process is exhausted. "Then cometh the end." Your story has to round itself with that. (1) We see a child growing up from childhood into manhood; but at last "cometh the end." (2) You start upon a new business, build you a new house, begin some new study, whatever you do, "then cometh the end," is written, however far away, as the conclusion which all must reach. (3) Our text tells that even of the great work Christ is doing it is written, "Then cometh the end." 2. This constant recurrence of ends in life must certainly mean something. It may beget a mere frivolity. It may make it seem as if nothing were worth beginning or prosecuting very thoroughly. Or it may give a freshness and vitality to living. "Now or never." II. WHAT SORT OF TEMPER IT OUGHT TO PRODUCE. 1. Note the way in which men's desire and men's dread are both called out. (1) Look at man's desire of the end. (*a*) It is a part of his dread of monotony. There is something very pathetic in man's instinctive fear of being wearied with even the most delightful and satisfactory experiences. Is it not a sign of man's sense that his nature is made for larger worlds than this? "I would not live alway," has been a true cry of the human soul. (*b*) But there is something deeper. Very early there comes the sense of imperfection and failure, and the wish that it were possible to begin the game again. And as life goes on that conviction grows. Tell any man that he, out of all these mortals, was never to die, and by and by must come something like dismay; for every man has gathered something which he must get rid of, and so there is promise to him in, "Then cometh the end." (*c*) But so far as life has been a success, the same satisfaction comes. It is a poor thing for a traveller along a dreary and difficult road to be able to say, "Thank God, there is an end to this!" But for a man to say, "This road is glorious, but no doubt beyond is something yet more glorious still," that is a fine impatience. The noblest human natures are built thus. "Let the life be filled with the spirit of the springtime, and the end which comes shall be the luxuriance of summer!" And so in many tones, yet all of them tones of satisfaction, men desire the end. It is like a great company of travellers coming together in sight of the resting-place where they are to spend the night, and lifting up all together one great shout of joy. Their hearts have various feelings. Some are glad because their day's task is done, others because of the new task which they can see opening out beyond them for to-morrow. (2) Turn to the other side and think of the dread with which men think of the coming of ends in life. Can we give any account of this dread? (*a*) It is the sheer force of habit. That this which is should cease to be is shocking and surprising. Even in that dread there is something which is good. It is good for the tree to love the soil in which it grows and to consent with difficuly to transplanting. It is good that the burden of proof should be on the side of change. (*b*) Men shrink from the announcement of the coming end because they know how far they are from having exhausted their present condition. A boy has longed to be a man, but when he stands upon the brink of manhood and looks behind him over the yet-unreaped acres of his youth, he is almost ready to go back and postpone his manhood till he has taken richer possession of those harvest fields. And so of the great end. Who wants to die so long as this great rich world has only had the very borders of its riches touched? (*c*) But even more than this, perhaps, comes in the great uncertainty which envelops every experience which is untried. The passage from light into light must be always through a zone of darkness. How we are feeling this in these days! Old social conditions are ceasing to be possible any longer. In their place new ones are evidently coming, and who is not conscious of misgiving and of dread as he enters with his time into the cloud of disturbance that hovers between the old and the new? This is a large part of the reason why the most miserable cling to life, counting it better "To bear the ills they have than flee to others which they know not of." 2. Blessed indeed it is for man, standing in such confused and mingled mood, that the end of things does not depend upon his choice, but comes by a will more large, more wise than his. The workman's voice has not to summon out of the east the shadows of the night in which no man can work. "It comes of itself," we say. We mean, "God sends it." (1) How many things there are of which we say, "I thank God I may do this, but I thank God also that the time will come when I shall stop doing it!" Our business associations, journeys, schools, homes, are of this sort. They are good and welcome because they are but for a while. Our mortal life, that too we are thankful for, but thankful also that it shall

not last for ever. But all this satisfaction in the temporariness comes only from its being enfolded and embraced within the eternity of the eternal. There must be something which does not pass away, something to which comes no end. The soul and its character, God and His love and glory—it is because within these as the ends of life all other things are enfolded as the means of life, that we can be reconciled to, nay, even can rejoice in the knowledge that the means must cease when they shall have made their contribution to the end which must endure for ever. But to know no everlasting end or purpose, to have nothing but the means to rest on, to see them slipping out of our grasp and leaving nothing permanent behind—that is terrible! How is it with you? There comes an end to all these things which you are doing now! Not because God snatches them out of your hands, but because they exhaust themselves and expire, because they are by their nature temporary and perishing, they die. Have you anything to which there comes no end? Any passion for the character and love of God? Those are eternal. There is no end to the great ends of life. (2) A noble independence this gives to a man's soul. Poverty comes up and joins you, and you say, "Welcome, Poverty. We will walk together for a while, and when you have done for me all that you can, then I will dismiss you with my thanks." Riches comes rolling up to be your fellow-traveller, and you say, "Welcome, Riches. There will come an end to you; but while you last we will be friends, and you shall help me." The more your soul is set upon the ends of life, the more you use its means in independence. You use them as a workman uses his tools, taking them up in quick succession, casting down one after the other, never falling in love with the tool because the work possesses him. (*Bp. Phillips Brooks.*) *The end of the kingdom of grace*:—Consider—I. WHAT THAT KINGDOM IS WHICH CHRIST IS TO SURRENDER. 1. There is the kingdom of nature, presided over not by the God of grace, but by the God of providence. In it there is system, order, reason, laws, everything that makes up a kingdom. But this is not the kingdom spoken of here, because it is not peculiarly Christ's, and there is no necessity it should pass away. There are many reasons for believing that all its glory and richness only separated from man's sinfulness shall be preserved. 2. Now, there is over and above this the high, celestial, glorious kingdom in which the Lord reigns amongst His people and His angels in unveiled majesty. But this is not the kingdom whereof the apostle is speaking; for what reason is there that it should end? It is a kingdom in which God has gathered together the very choicest of all creatures. No; unless all Scripture be untrue, this kingdom of recompense and of glory is meant to be indestructible. 3. There is, however, a kingdom which is neither the kingdom of nature nor the kingdom of glory, but something between the two: but nevertheless, it belongs to earth in one respect, and to heaven in another. Its great object is to rescue sinners, and to build them up in holiness; and therefore the subjects of this kingdom are those that have been once rebellious, but, through the grace of God, have been brought into a state of loyalty and allegiance to the Lord. One of the grandest sketches we have of this kingdon is in Psa. cx., where we see the Lord's willing people being established, and His enemies crushed, and Christ reigning till He hath put all enemies under His feet. All men being originally God's enemies, are predestined to be subdued—subdued by grace, or subdued by power. It is simply a question for ourselves in what department we shall find ourselves placed—enemies who have been reduced into friends, or enemies who are destined to be "broken." Now this kingdom being provisional, is destined to pass away. Why should the scaffolding remain when the building is completed? When God's mighty work is finished, should there be ministers, ordinances, means of grace? II. THE PARTICULAR TIME AT WHICH THIS IS TO BE DONE. 1. At the moment that Christianity was launched, calamities began to thicken upon the house of Israel. Jewish tribulation is running its course, but that will come to an "end." "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." 2. There is another dispensation that has set in concurrently with that of Gentile mercies. In "the times of the Gentiles" we are now living. But this dispensation must come to its "end." 3. Another dispensation seems to have started concurrently with the dispensation of Christianity; that of Antichrist. Paul tells us in Thess. and 1 Tim. that in the last days perilous times shall come; and that this antichrist shall go on until the Lord shall "consume him with the Spirit of His mouth, and destroy him with the brightness of His coming." So that will have an "end." 4. There is another grand expectation, viz., that of the returning Redeemer. And now take up these scattered threads and bring them, as

they require, to a definite point connected with the second advent of our Master. Now is it not something to stand upon the mountain-top, and to look down upon all these railway trains making their way to one point? To one plunging on with the title of "Jewish doctrines," and another with the title "Gentile privileges," and another with the title "Antichrist" stamped upon them? Is it not something in the far distance to see the faintest glimmer of an unearthly light, and to see by the direction of all these various forces that they are hurrying one and all precisely to the same point, and eventually meeting at the world's great centre, the returning Saviour? When all these destinies come to receive their concurring fulfilment, then the prophecy before us stands accomplished. And when that end comes there shall come a crush of kingdoms, for everything that is earthy shall fall into destruction, and "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ"; and the Master shall be all in all. There shall also be the crush of a kingdom. The kingdom of grace is wanted no longer; it has done its necessary, its devoted work, long enough; for it has educated the Lord's people for their privileges. And then the mighty President shall take it in His hands, and lay it down before the throne of His Eternal Father. Christ's official existence, not His natural and intrinsic glory, will terminate, and then, without distinctions of official character, "God shall be all in all." (*Dean Boyd.*) *The transitory and the eternal:*—We never repeat these words in reference to that which is charming without a certain sense of pain. Yet it is true in regard to all that pertains to us or to our surroundings. The longest, brightest day must end. Each season, each journey, vacation, however pleasant or prosperous, every human relationship, must end. The earthly life of each, though lengthened to a century and full of gladness, must come to an end. The structures built by man outlive the builder, and seem to say, "We only are left behind, while the people once here are for ever gone!" "The mountains shall depart and the hills be removed." The globe grows old and the new heavens and earth hasten. Even the mediatorial system is but for a time. So with everything with but one notable exception. The soul's life is not to end. These facts suggest some practical lessons. I. THESE THINGS WHICH ARE PASSING AWAY ARE NOT TO BECOME THE OBJECT OF THE SUPREME DESIRE OF THE SPIRIT WHICH IS NOT TO COME TO AN END. It is of course possible to go to extremes. 1. Some affect a disgust for pleasure and property, but by right enjoyment we are recreated. We are not to undervalue it. Again, property may be held without undue ambition or worldly pride. Christianity honours toil and reminds men that Jesus was a working man, and Paul as well. Economy is good. Omnipotence has recognised it. True religion is not hostile to the spirit of thrift and carefulness in acquisition. 2. But there is peril in the other extreme. We are apt to love pleasure and property inordinately. The soul's welfare is subordinate, and so the lesson of the text is timely, "Then cometh the end." The most opulent wealth will pass away. II. THERE IS A DIVINE PURPOSE IN THESE FLEETING OBJECTS AND EXPERIENCES, TO WIT: TO SERVE THE CULTURE OF THE SOUL WHICH DOES NOT PASS AWAY. 1. The beauty and enjoyment He furnishes us so richly is intended to give tone and tincture to our taste; and by a contemplation of His handiwork our minds are affiliated with His. 2. So, too, by the proper gratification of the instinct of possession our will force is invigorated. The more means we possess, the more of culture we can give ourselves and households, the more useful we can be in the world. Moreover, character is unfolded in these activities. There is an Italian proverb that "The solitary man is either a beast or an angel." 3. The body, too, is a means of spiritual culture. Our appetites are to be curbed and our passions confined, and so physical forces may now aid in our spiritual enrichment. 4. This world, though it is to come to an end, is another educational power. Its wealth we are to garner, its mines explore, and its forces subdue. All things are to minister to man, and to be subordinate to the soul's life. III. TO THE SOUL THAT HAS THUS WISELY USED THE TRANSITORY THINGS OF TIME, "THE END OF ALL THINGS" DOES NOT IN ANY SENSE MEAN DEFEAT, DISASTER. What is the end of a campaign? Victory. Of a revolution like that of 1776? A new nation. The end of some superb cathedral, like that of Cologne, six centuries in building, is a poem in stone. The end of a true life is not destruction, but consummation. The river finds its end in the distant sea, and the day its end in the glory of a star-lit sky, a glory only seen when the day has found its close. We should not be sad, therefore, as the summer is ended, the harvest past, the journey completed, and the friendly associations terminated which cheered us for a season. The traveller passes the

river, the village, or city on his way home, and is not disappointed, for he journeys to an end, his home. We seek an end. (*R. S. Storrs, D.D.*) *Christ resigning His administration* :—There are two different ideas attached to "kingdom." One regards it as the empire of Satan, and the other as the empire of Christ. If the former be adopted, then the passage teaches that when Christ has subdued all the principalities and powers of this kingdom, He will deliver the whole up to the Father. Then "the kingdoms of this world will have become the kingdoms of our God and of His Christ, and He shall reign for ever." If the latter, then it means that when Christ, in the exercise of His mediatorial authority, has subjugated all the powers of moral evil, He will deliver up His commission to God, who will then be acknowledged as the absolute ruler of all. The latter is the most plausible. Learn then—I. THAT THE GOVERNMENT OF OUR WORLD IS ADMINISTERED BY CHRIST. The New Testament is full of the doctrine that Christ reigns over our world, and this explains several things otherwise inexplicable. 1. The perpetuation of the human race. Death was threatened on Adam if he sinned. He sinned, and died not, but became the father of the human family. The Biblical doctrine of mediation is the only principle that explains this. 2. The coexistence of sin and happiness in the same individual. Under the government of absolute righteousness we should antecedently expect that wherever there was sin there would be misery proportioned to it. There is perfect happiness in heaven, because there is perfect holiness; there is unmitigated misery in hell, because there is unmixed depravity; but here there is sin and happiness. The mediative government is the only principle that explains this. 3. The offer of pardon, and the application of remedial influences to the condemned and corrupt. Under a righteous government, how is this to be explained? This is explicable only on the ground that He is "exalted to be a Prince and a Saviour, to give repentance," &c. II. THAT CHRIST ADMINISTERS THE GOVERNMENT OF OUR WORLD IN ORDER TO PUT DOWN ALL HUMAN EVILS. There are two classes of evil referred to. 1. Moral. "All rule, all authority, and power." Sinful principles are the moral potentates of this world—"the principalities and powers of darkness." Christ's government is to put them down from governments, churches, books, hearts, &c. 2. Physical. "The last enemy that shall be destroyed is death." Death is the issue—the totality of all physical evils. Christ will destroy this. He will one day open the graves of the globe. III. THAT WHEN THESE EVILS ARE ENTIRELY PUT DOWN, CHRIST WILL RESIGN HIS ADMINISTRATION INTO THE HANDS OF THE EVERLASTING FATHER. Moral evil shall be exterminated, and death swallowed up in victory. Then comes the end. Christ having finished the work that was given Him to do, resigns His office. The end realised, the means are no longer needed. Patriarchalism had its day; and Abraham delivering up his ministration to Moses. Judaism had its day: and Moses delivered up his ministration to Christ. Mediation is having its day; and when it shall have realised its design, Christ will deliver up His administration to the primal fountain of all authority and power. IV. THAT WHEN CHRIST SHALL HAVE RESIGNED HIS ADMINISTRATION, GOD "WILL BE ALL IN ALL." 1. This does not mean—(1) That there will be dissolution in the human and Divine in the constitution of Christ. (2) That Christ will lose any part of His influence in the Divine empire. Christ will ever rise in the esteem and devotion of all who know His history, and especially of all who have been saved by His grace. (3) That God will become something different to the universe in general than He has ever been. To the unfallen districts of His vast kingdom He has ever been "all in all." 2. The apostle is speaking of humanity, and what he means, I presume, is that God will become "all in all" to it—that He will become to man, after this, very different to what He had ever been. Two facts will illustrate this. (1) He will treat all men after this on the ground of their own moral merits. From the fall up to this period He had treated them, during their existence in this world, on the ground of Christ's mediation; but now, the mediation removed, each man shall "reap the fruit of his own doings." (2) All good men will, after this, subjectively realise the absolute one as they have never done before. The atmosphere of their nature purified, He shall appear within them as the central orb, revealing everything in its light—uncovering the Infinite above and the finite beneath—making the finite manifest and glorious in the conscious light of the Infinite. (*D. Thomas, D.D.*) *The end of the mediatorial reign* :—The Scriptures constantly teach that Christ's kingdom is an everlasting kingdom, and of His dominion there is no end. In what sense, then, can He be said to deliver up His kingdom? It must be remembered that the Scriptures speak of a threefold kingdom as belonging to Christ,

1. That which necessarily belongs to Him as a Divine person, extending over all creatures, and of which He can never divest Himself. 2. That which belongs to Him as the incarnate Son of God, extending over His own people. This also is everlasting. He will for ever remain the head and sovereign of the redeemed. 3. That dominion to which He was exalted after His resurrection, when all power in heaven and earth was committed to His hands. This kingdom, which He exercises as the Theanthropos, and which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done, *i.e.*, when He has subdued all His enemies, then He will no longer reign over the universe as Mediator, but only as God: while His headship over His people is to continue for ever. (*C. Hodge, D.D.*)

Ver. 25. **For He must reign, till He hath put all enemies under His feet.**—*The reign of Christ*:—This world is His battlefield now; and when this conflict is at an end there will be an end to something else, "He shall reign till——," and no longer. I. WHO ARE CHRIST'S ENEMIES? 1. All those agencies in the world which are opposed to God. Christ is on the throne for God; so that whatever in evil spirits, in bad men, in society, in institutions, habits, experiences, is warring against God, is against Christ, and He is against it. 2. All those agencies in the world which are against us. He is on the throne for us. Our cause is His. Every evil which injures or threatens us. (1) All our intellectual enemies—ignorance or error. (2) All our moral enemies—sin in every form. (3) All our physical enemies—pain, sickness, disease, death—all these are included among Christ's enemies. 3. We may answer the question by referring to Christ's life in the flesh. He came here to do battle; and all His life He was engaged in the conflict, attacking—not men; He never touched a man in any way but to bless him—but He was in conflict with all the powers of evil of which men were the instruments and victims. And the battle is still the same. Through His true people He is now carrying on the war with ignorance, unrighteousness, pain. And we may be sure that He will be victorious, not only because it is said in the Bible, and we therefore believe it, but because it is God that is engaged in the conflict. II. WHAT SHOULD BE OUR SUPREMEST CARES IN REFERENCE TO THIS GREAT CONFLICT? 1. To be ourselves delivered. We must each ask himself, will He put my enemies under His feet? It depends on whether you will let Him undertake for you. Your faith must lay hold of His strength. 2. To take our part in it on His side. In this great conflict there is no neutrality. And for what reasons should it be our great care to range ourselves in this battle on His side? Because—(1) It is an honourable service. Frenchmen speak with no unnatural pride of having served under the "Great Napoleon." Something of the lustre of the name and achievements of the great captain is reflected in his humblest follower. And so it is in the spiritual conflict. (2) Christ has a claim upon our service. It is our cause that He is contending for, and it cost Him His life. (3) It is a strife for goodness and human happiness. (4) There is victory with that side. 3. To engage ourselves in that part of the field where spiritual evils are the enemies combated against. Noble is it to follow Christ in the war He waged with physical evils; but the noblest work is to spread Christ's truth, for where that is spread all evils diminish. And further, what is the life of the body compared with the life of the soul? (*D. Thomas, B.A.*) *Christ's conquests*:—This world is a vast stage, erected for the display and consummation of a mighty design by the power of the Lord Jesus. Scripture has distinctly affirmed that "all things were created by Him and for Him." The world was made for Jesus; and man, the most distinguished of its tenants, was called into existence chiefly that he might add to the Mediator's glory. In His glory the eternal blessedness of millions is involved; and the consummation of His mighty work will be the seal and fulness of the felicity of the redeemed. Now in the management of this stupendous design, the Mediator is pursuing His way to the glory which awaits Him through the midst of foes. There are foes in whose destruction we may not be able to trace any of that consolation which it is the apostle's object to afford. The priests and Scribes of Israel constituted themselves His personal enemies, and "the stone which the builders rejected" has fallen upon them and crushed them to powder; but our comfort or advantage appears to be this, that the enemies rather of the Saviour's cause than of His person are spoken of; and with that cause Jesus has so entirely identified Himself, that He reckons hostility to it

as hostility against Himself. There is—I. SATAN, who from the first has evinced himself the foe of the cause of Jesus. But his power is day by day contracting; and one by one are his strongholds wrested out of his hands. His most formidable opposition was his personal struggle with the Saviour, in which he enjoyed a momentary triumph; but it was a triumph which placed a lever underneath the foundations of his throne. The gospel of which that day's achievement forms both the power and the theme, has gone forth under the sanction of the Redeemer's command, over those tracts and territories where "the god of this world" had long held unbroken sway. And the means by which the Saviour has enlarged His kingdom are marvellous. Satan, as he was upon the day of the world's redemption, is defeated with his own weapons. Though covetousness may have sent ships to far distant shores, and rapine may have subjugated one country to another, and injustice may have torn the slave from kindred and from home—still see we not, that in more territories being laid open to the inroads of the gospel, and other influences being brought to bear upon benighted lands, that Satan has been foiled by superior wisdom, and the empire of the Mediator increased by his defeated policy! II. CORRUPTION IN THE HEARTS OF GOD'S BELIEVING PEOPLE. The Mediator's most glorious title is "the King of Saints"; and that which chiefly prevents Him from being so now, in the fulness and majesty of the expression, is the existence of that secret and unholy principle in the hearts of Christians. But this corruption under the laws of the Mediator's reign is destined at length to be totally dethroned. The work of subduing it is one of mystery and time, and for the subduing of it Jesus has a train of instrumentalities at His disposal. By troubles, trials, disappointments, the hand of illness and bereavements. In every child of God it is daily waxing more feeble, which shows that, ultimately, it must be utterly extinguished, for "Jesus must reign," &c. III. THE UNGODLY. These may not all take Paine for their text-book, or Voltaire for their leader; but yet from the circumstance of their being unconverted, they must be reckoned among His enemies. "The carnal mind is enmity against God"—"They that are in the flesh cannot please God." Now such the Mediator will put under His feet. Contrary to the usual course of His government, He will do little towards effecting this object here. But, while an enemy remains unpunished, the throne of the Mediator must stand. IV. DEATH. The trophy and the triumph of the Satanic hosts. It was among the firstfruits of their victory. But in the arrangements of the Mediator's rule this enemy is destined for destruction! Even now is his power abridged, and his strength much departed from him; for Jesus has gone down into death's domains, and, in the dark seclusion of the tomb, passed through a conflict with him, from which He has returned a conqueror! And this victory He perpetuates in the persons of the members of His kingdom; for there is not one of them who feels not that death, though he may awe, can no longer terrify. Even upon this world, death to them has ceased to be an enemy; but oh! if we would see him, not simply shorn of his strength, but stripped of his existence, we must throw forward our glance to the resurrection morning. That hour shall see all enemies subdued. (*Dean Boyd.*)

The victories of Christianity:—How real was the faith of St. Paul! Only some twenty years had passed since the Crucifixion. The memory of it was fresh; the shame and stigma recent. Nevertheless, the apostle declares his faith not only in the resurrection of Jesus, but in His universal dominion. The vividness and reality of the apostle's faith was common to all the Christians of that first age, and is very quickening and reassuring to ours. When St. Paul wrote these words the believers were but a handful. As yet they had mastered no stronghold of the enemy. In but three or four of the great cities of the world they had barely effected a lodgment. At Rome they had scarcely as yet been heard of. And yet says the apostle, "He must reign," &c. The apostle's great word is now in course of fulfilment. Though even yet we by no means see all things put under Christ, still the pledge has been already afforded of victory in every kind and over every form of opposition. We have but to pursue the advantages we have gained. I. THE EARLIEST TRIUMPHS OF CHRISTIANITY OVER IDOLATRY ARE THE PLEDGE TO US OF HER ULTIMATE VICTORY OVER EVERY FORM OF HEATHENISM. 1. The two great historical triumphs were—(1) Over classic paganism and other old-world idolatries. When Paul and Barnabas set forth from Antioch on the first missionary advance, the whole world was "wholly given to idolatry." Heaven, earth, ocean, and the great underworld teemed with divinities. Idolatry coloured all life, embraced every relation of being, held all things whatsoever under its spell and its thraldom. How wonderful an undertaking, then, was it for the obscure missionaries to set

forth upon their errand! Can we wonder greatly that John and Mark shrank back from such an enterprise? And what must have been the courage and faith of Paul when, in the renowned "eye of Greece," he stood up, without a friend or comrade, to challenge alike philosophers and idolaters? or when he undertook at Corinth—the lascivious and the worldly—to preach Christ and Him crucified, as Wisdom, Righteousness, and Sanctification, and Redemption? or when he planted himself at Ephesus, where all the inhabitants were fanatics in their worship of their "great goddess"? But the word of God everywhere grew mightily and prevailed. And so with the other Christian pioneers. The work spread and leapt from province to province, from shore to shore, from age to age. About the beginning of the second century, Pliny wrote that in Bithynia the new faith had so spread that the temples were everywhere deserted. Half a century later Justin Martyr testifies that there was no nation in whose language prayers and thanksgivings were not offered to God in the name of Jesus. Yet a little later —Tertullian grandly boasts that, though "but a people of yesterday," the Christians had filled every place except the heathen temples. For three centuries did the Roman State keep up a relentless persecution, but all in vain. At length, Diocletian having exhausted in vain all the resources of power and cruelty, the Christian Church came forth finally victorious. (2) Scarcely, however, was this struggle over before another began. After the destruction of the Western Empire by the barbarian invaders, Christianity had to address itself anew to the task of conquering the conquerors of the world. But the Northern tribes in succession came within the pale of Christian profession. The Christian faith survived the wreck of all things else. A deep, dense night rested upon the face of the mingled nations. But the Spirit of God in the midst of the thick darkness was moving upon the chaotic waters, and by the results, when the curtain began to lift, we know that the work was going on. The victory over the Northern barbarians won Europe for Christ, and we inherit its results in the purer, more vigorous and enlightened Christianity of to-day. 2. These things being so, how can we doubt what the results must be of the contest now being waged by Christianity against heathenism? The Christianity of the present day is in all respects superior to that of the age of Constantine, and to that which overcame the heathenism of the Goth, the Teuton, and the Kelt. (1) How then can the heathenism of India and China withstand it? As a matter of fact, the progress of Christianity in some parts of India, and especially in Ceylon, during the last forty years has been such as to demonstrate that in less time than it took for our holy religion to vanquish Roman idolatry the heathenism of India shall yet yield to the power of Christ's gospel. As for China, we have hardly taken hold of its fringe, but we have already seen enough to prove that the power of Christianity needs only to be faithfully applied by an adequate missionary force, and China, like all the world besides, must yield to the gospel. (2) As for the barbarian idolatries of to-day, we have evidence all the world over how surely and swiftly they are vanquished by the word of Christ. The negro race has already largely yielded to the truth. New Zealanders and American Indians, Fijian and Burmese have accepted the faith of Jesus. Everywhere the like result must follow. II. IN THE PAST SUCCESSES OF CHRISTIANITY WE HAVE A PLEDGE OF THE TRIUMPH OF FREE AND PURE CHRISTIAN FAITH OVER POPISH TYRANNY AND CORRUPTION. 1. Popery proper, the special creation of the Roman Ecclesiastical Court and Empire, is a priestly growth and usurpation. It is a selfish corruption—and throughout there has been a struggling protest against it. There has been a lay mind in continual revolt, and many even among the priesthood abhor the yoke by which they are bound. The pretensions of the Papacy are doubtless as arrogant and as blasphemous as ever. But this is perfectly consistent with the real weakening of the Roman power. Pius IX. could not enact the part of a Hildebrand, though he did summon a so-called Œcumenical Council. He could claim for himself infallibility, but he could not set his foot upon the neck of princes nor cast an interdict over an empire. He could not even prevent his holy city from being wrested from his hands and made the capital of a free kingdom. The Pope is no longer the great Potentate of the world. 2. The effect of the Vatican Council has been to produce alienation in the minds of the noblest among those who felt the spell and attraction of a Church so ancient, so vast, and in many respects so grand in its memories and its achievements. 3. Immense was the power of the Papacy, forty years ago, over every Catholic country of Europe. Now there is scarcely one land in which religion is

not, at least professedly, free, and the gospel of Christ in its purity is not more or less preached. 4. Now if the Christianity of the fourth century prevailed to subdue the Imperial heathenism of Rome, much more shall the purer, more powerful, and better organised evangelical Christian life and truth of to-day prevail over this Papal heathenism. What is needed is that the truth and the falsehood should be distinctly defined and discriminated, that the gospel should be known as gospel, and the heathen superstition discerned as heathen superstition. If we cannot yet say that "Babylon is fallen"—though assuredly some of its grandest towers have been overthrown never to be restored—we may at least be confident that the politico-ecclesiastic power of Rome is now at an end, and that she can no longer, as in the past, cause the nations to drink of the mingled cup of her abominations. III. THE PAST VICTORIES OF CHRISTIANITY OVER HEATHEN AND SCEPTICAL PHILOSOPHY ARE THE PLEDGE OF ITS FUTURE TRIUMPHS. It is often said that science is the great enemy of faith. But science, as such, has nothing to say as to the contents of Revelation or the articles of our faith. Its proper sphere lies wholly apart. Some of the profoundest men of science have found no incompatibility whatever between their science and the faith of a Christian. It remains, accordingly, that the sources of scepticism must be in what are called philosophical doubts or in historical criticism. 1. Whether Atheistic or Pantheistic in its form, Philosophical Scepticism can never extensively prevail. It has many times striven to assert itself against the Christian faith, but always only to be defeated. Of old the philosophy of Epicurus and his school was overborne by the living witness of Christianity. The philosophers, whether Stoic or Platonic, could not arrest the triumphant progress of St. Paul. The Pantheistical Neo-Platonism of Alexandria did its utmost to oppose the power of Christianity, but in the end was entirely overthrown. In modern times Hume found his subtlety vain against the rising tide of evangelical faith and power. The infidelity of France was rebuked and put to shame by the horrors of the French Revolution, so manifestly the fruit of French infidelity. And to-day what is the weight, the force, of speculative philosophy in comparison of the living powers and forces of Christianity, which were never so mighty as they are at this present time? 2. As to historical criticism, the essential arguments on behalf of Christianity to-day are the same as those which triumphed in the last century. The forms of objection are, doubtless, varied, and the details differ, but the nature of them is essentially the same, and the answer is essentially the same. The victory won in the last century will not be lost in this. And to-day the vaunting foes of Christianity are boldly met, and the battle is turned to the gate. Never was there so goodly a company of Christian believers gathered from every rank of life, and including not only men of ordinary capacity and of average character and influence, but the highest intellects and the most influential personalities in the land. (*J. H. Rigg, D.D.*) *Good news for loyal subjects*:—"Must" is for the king; and concerning King Jesus there is a Divine necessity that He must reign. He was once the King of misery—in that kingdom He reigned supreme. That thorn-crown is pre-eminent in the sorrows which it signifies. To-day He is the King of glory, enthroned far above all principalities and powers. He must reign because He is God. "The Lord reigneth" must ever stand a truth. He must reign as man; for the Lord has made a covenant with David that of his seed there should sit upon the throne of Israel for ever a King to rule in righteousness, and Jesus of Nazareth is that King. He must reign also as the Mediator. At this time the sovereignty of the world is committed to His keeping, the headship of His Church, the government of providence, the ruling of heaven, and earth, and hell, as the mediatorial monarch. I. WHAT ARE THE REASONS FOR THIS "MUST"? The lamb as seen by John had seven horns of power, and here are seven reasons why he should possess the throne for ever. 1. His empire in itself is such as to ensure perpetuity. There have been many empires of which men said that if they were overthrown, the very pillars of the earth would be removed; yet in due time they were swept away. Christ must reign because—(1) His reign over the human mind is based upon truth. At one time Plato reigned supreme over thoughtful minds; then Aristotle; but another philosophy supplanted him, to be in its turn subverted by the next. Things which were accounted sure and wise are now ridiculed. And why? Because these systems of philosophy and thought have not been based upon truth. But the truth which Jesus taught, reads as if it were delivered but yesterday. Christianity is as suitable to the nineteenth century as to the first. (2) His dominion over human hearts is based upon love. Napoleon said at St. Helena:—"My empire has passed away. I founded it upon the sword, and

it is gone. Jesus Christ established an empire upon love, and it will last for ever." His person is the incarnation of love, His teachings are the doctrines of love, His precepts are the rule of love, His Spirit is the creator of love, His whole religion is saturated with love, and because of this His kingdom cannot be moved. (3) It is the one great remedy which this sad woe-begone world requires. The world is like the troubled sea that cannot rest, and there is but one foot which can tread its waves, and but one voice which can say, "Peace, be still." Jesus is the true liberator of captive nations. The agonising groans of earth demand the sovereignty of Jesus, and therefore we believe that He must reign, for God will yet give His creature what it needs. His Father decrees it. Up till now God has maintained the throne of His Son. Read Psalm ii. and see. 3. Divine justice demands it. The Father promised that He should be a leader and a commander of the people, and determined as the result of His humiliation that He should mount to a superior throne as the Son of man and the Son of God. Shall God belie His word? 4. It is inwrought into the order of providence. A few months ago the trees were bare; but it was in the order of providence that there should be a spring, and here it is. We cannot say that in any one day it seemed to make any great advance. Even when the days lengthened we saw no great progress, but, surely and steadily the veins of the trees were filled with sap and the buds first swelled and then revealed their glories. So Christ's reigning is woven into the warp and woof of providence, and though He has not yet drawn all men unto Him, it is coming. 5. The Holy Spirit has been given to the Church to subserve this glorious end. He can soften the most obdurate, He can turn to kindness the most cruel, and lead into light the most darkened. Now, the possession of the Holy Spirit is the Church's treasury. Here is her battleaxe, and here are her weapons of war. You who preach Christ, or teach Him in the school, do not become discouraged under difficulties, when you recollect that you are workers together with God. 6. Christ is naturally the chief of the human race. "He is the chief among ten thousand and the altogether lovely." There is none to rival Him. 7. The power to reign belongs to Him. "All power is given unto Me in heaven and in earth." "Go ye, therefore," saith He, "and teach all nations." Jesus Christ is no puny pretender to the throne, nor a rightful owner without power to win His own, but as His cause is good, His arm is strong. Ours is no desperate warfare, but a royal crusade, in which every soldier is even now a priest and a king, and is on the way to the banquetting-halls where men feast with God, and Jesus for ever and ever wears the fadeless diadem. II. THE ENCOURAGEMENT TO BE GATHERED FROM THIS "MUST." If Christ must reign, then—1. All our enemies shall be subdued. (1) Now, you are called to fight daily with sin, and here is your consolation, Jesus must reign. The Christ in you must bruise Satan under your feet. He shall put His foot on the neck of my pride, and shall command my every thought and wish. Where I cannot rule, Jesus can. Jesus has made us kings and priests that we may reign over the triple monarchy of our nature—spirit, soul, and body, and that, by our self-conquest, He may be undisputed sovereign of the Isle of Man. Corruption is very strong, but Christ is stronger. (2) When the last enemy appears in view, it shall only be an opportunity for new triumphs, when the Lord of life shall reveal Himself with renewed splendour. 2. Our efforts are, after all, not in vain. If Christ must reign, then every soldier who fights for Christ is contributing to the victory, and every one who in any way advances the cause is working with sure and great results. 3. What becomes of us is of no consequence at all. If He will only take me into the royal galley, and let me pull till I have no more life left, I will be satisfied, if I may but row my Lord towards His throne, and have but the smallest share in making Him glorious in the eyes of men and angels. What cares my heart for herself if she may but see Jesus set on high? How this ought to inspirit all of you who grow downhearted about the cause of Christ! Do you not believe in the gospel as the power of God? III. AN ADMONITION. 1. "Jesus must reign." You have been opposing Him, have you? You are kicking against the pricks with naked feet: you are stumbling upon this stone, and you will be broken; and if the stone shall take to rolling down, like a massive rock, on you, it will grind you to powder. 2. If Jesus Christ must reign, then you who have never submitted yourselves to Him to accept Him as your monarch, will find His reign as terrible as it is sure. He will reign over you, either by your own consent or without it. (*C. H. Spurgeon.*)

Ver. 26. **The last enemy that shall be destroyed is death** —*Death, the last enemy,*

shall be destroyed:—I. THE NATURE OF THAT ENEMY. Consider—1. The dissolution of the human frame. The body is a wonderful machine, which bears the mark of Divine wisdom and skill. If we look upon the Goths and Vandals as the enemies of society because they destroyed the ancient monuments of art, what must we think of death? 2. Death puts an end to all that is terrestrial. All schemes and thoughts that relate only to time are destroyed. As much, therefore, as the world is worth, so much is death to be considered as a formidable foe. Say, ye ambitious, ye lovers of wealth or pleasure, what will these things avail you when you are summoned to meet this last enemy? 3. It dissolves the tenderest ties of nature and affection. Death tears asunder husbands and wives, parents and children, &c. One part of the mortal compound is left by him to mourn while the other part is mingled with corruption. Death so mars the features that the most passionate admirers of beauty are constrained to say, "Bury my dead out of my sight." All the fruits of friendship are withered by his breath. Nor is there any union so closely formed but it will be cut asunder by this great enemy. 4. Its moral or eternal consequences (ver. 56). The death of the body is by no means the full infliction of the penalty of the Divine law. It is but a preparation; like knocking off the chains and fetters from a prisoner who is about to be led forth to the place of execution (Rom. vi. 23). 5. There are many properties of this enemy which give him the pre-eminence of terror. (1) He is an inexorable enemy. Others may be bribed by riches, soothed by flatteries, moved by the tears and sorrows of a suppliant, or reconciled by a mediator; but not he. (2) Death is an impartial enemy. Other enemies have particular grounds of quarrel; they do not oppose the whole of the species, but some individual, or individuals; but every one of the human race is the object of his enmity; his arrows will level all in the dust. (3) Like other great monarchs he also has harbingers to herald his approach—pains, afflictions, diseases, &c. (4) As these are his forerunners, so he has dreadful instruments for destruction—famine, pestilence, war, the lightning, and the earthquake. The air, the elements, food, &c., are often converted into instruments of death. II. WHY HE IS CALLED THE "LAST ENEMY." To denote the completeness of the Redeemer's conquest: nothing remains after the last. 1. This is the last enemy of the Church of God in its collective capacity. Persecution shall cease, affliction be removed, fears and terrors of conscience quelled, temptations overcome, and Satan subdued: still the triumphs of death will remain; a large portion of what the Lord has redeemed will remain under His dominion; the bodies of believers will continue in the grave till the final consummation of all things. 2. He is the last enemy of every believer. The Christian obtains a hope of pardon; he goes on conquering one temptation after another, but he knows that, after all, his body must come under the power of this enemy, and remain for a season in his dark domain. 3. To other men what ought I to say of the last enemy? However long they have escaped his power, he will meet them at last, and they must conquer him or be defeated and lost for ever. III. CHRIST HAS CONQUERED THIS ENEMY IN PART AND WILL ULTIMATELY DESTROY HIM. Note—1. The degrees and stages by which Christ conquers death. (1) By His incarnation and passion He purchased a right, in behalf of the human race, to conquer death. Power and right are two distinct things; and, among men, the former is frequently opposed to the latter. Christ, as God, had power to put down death; but it was necessary, in order that it might be put down fitly and properly, that such an expiation should be made as would remove the guilt on account of which mankind were doomed to die (Heb. ii. 10, 14, 15). (2) Christ, by His Spirit, gives the earnest and the pledge of victory over the last enemy: He takes away the power of sin, which is the sting of death, and He communicates the principle of life. Whoever is enabled, through the Spirit, to lay hold of Jesus Christ by faith lays hold of Him who is the "resurrection and the life." 2. When these preparatory measures have taken place the empire of death shall be sapped to the foundation. It has, indeed, been a widely extended empire, founded on, or spreading over, the ruins of all other empires: it has comprehended within its domains all the seed of Adam: it has continued from age to age. But the final stroke will produce the entire overthrow of this wide and lasting dominion. Conclusion: "What is the proper improvement of this subject? 1. To raise our eyes in adoration and gratitude to the conqueror of death. 2. To elevate believers above the sorrows and afflictions of time! This enemy is the "last"; when he is destroyed, the field will be quite clear; the vast field of eternity will be free from every molestation. (*R. Hall, M.A.*) *The last enemy destroyed*:—

Consider death as—I. AN ENEMY. 1. It is always repugnant to the nature of living creatures to die. God has made self-preservation one of the first laws of our nature. We are bound to prize life. 2. It entered into the world through our worst enemy—viz., sin. It came not in accordance to the course of nature, but according to the course of evil. Physiologists have said that they do not detect any particular reason why man should die at fourscore years. The same wheels which have gone on for forty years might have continued their revolutions even for centuries, so far as their own self-renewing power is concerned. 3. It embitters existence. 4. It has made fearful breaches in our daily comforts. The widow has lost her stay; the children have been left desolate. O death! thou art the cruel enemy of our hearths and homes. 5. It has taken away from us One who is dearer to us than all others. On yonder Cross behold death's most dreadful work. Could it not spare Him? Were there not enough of us? 6. It bears us away from all our prized possessions. "These things," said one, as he walked through his grand estate, "make it hard to die." When the rich man has made his fortune he wins six foot of earth and nothing more, and what less hath he who died a pauper? 7. It carries us away from choice society. 8. It breaks up all our enjoyments and employments and successes. 9. It is accompanied with many pains, infirmities, and since the decay and utter dissolution of the body is in itself a most terrible thing, we are alarmed at the prospect of it. He is an enemy, nay the enemy, the very worst enemy that our fears could conjure up, for we could fight with Satan and overcome him, but who can overcome death? II. THE LAST ENEMY. 1. The dreaded reserve of the army of hell. When Satan shall have brought up every other adversary, and all these shall have been overcome through the blood of the Lamb, then the last, the strongest, the most terrible, shall assail us! The soldiers of the Cross have pursued the foe up to the city walls, as if the Lord had said to his soldier, "There are more laurels yet to win." 2. But if death be the last enemy we have not to fight with him now; we have other enemies, and in attending to these we shall best be found prepared to die. To live well is the way to die well. 3. Notice—for herein lies the savour of the thought—it is the last enemy. Picture our brave soldiers at the battle of Waterloo; for many weary hours they have been face to face with the foe; now the commander announces that they have only to endure one more onslaught. How cheerfully do the ranks close! The last enemy! Soldiers of Christ, do not the words animate you? Courage! the tide must turn after this, it is the highest wave that now dashes over thee. 4. Having overcome death, peace is proclaimed, the sword is sheathed, the banners furled, and you are for ever more than a conqueror through Him that loved you. III. AN ENEMY TO BE DESTROYED. At the resurrection, death's castle, the tomb, will be demolished, and all its captives must go free. But although this is a great truth with regard to the future, I desire just to conduct you over the road by which Christ has, in effect, virtually destroyed death already. He has taken away—1. The shame of death. A man might hold his head low in the presence of angels who could not die, but now we can talk of death in the presence of archangels and not be ashamed, for Jesus died. 2. The sting of death. Christmas Evans represents the monster as driving its dart right through the Saviour, till it stuck in the Cross on the other side, and so has never been able to draw it out again. 3. Its slavery. The bondage of death arises from man's fearing to die. 4. Its greatest sorrows. Death snatches us away from the society of those we love, but it introduces us into nobler society far. We leave the imperfect Church on earth, but for the perfect Church in heaven. We leave possessions, but death gives us infinitely more than he takes away. Death takes us from sacred employments; but he ushers us into nobler. If death doth but give us a sight of Jesus, then let him come when he wills, we will scarcely call him enemy again. An enemy destroyed in this case becomes a friend. IV. THE LAST ENEMY THAT WILL BE DESTROYED. Do not, therefore, give yourself so much concern if you do not feel death to be destroyed in you at present. Remember that dying grace is of no value in living moments. Expect that if your faith is not faith enough to die with, yet as a grain of mustard seed it will grow, and enable you to die triumphantly when dying time comes. You have many enemies who are not destroyed, *e.g.*, inbred sins. Look well to them. Until they are all gone you must not expect death to be destroyed, for he is the last to die. Expect to lose thy dear ones still, for death is not destroyed. Hold them with a loose hand; do not count that to be freehold which are only leasehold; do not call that yours which is only lent you. And then remember that you too must die. (*C. H.*

Spurgeon). *The last enemy destroyed*:—Note—I. WHAT DEATH THE APOSTLE HERE SPEAKS OF AND STYLES AN ENEMY. We may view this death with reference to—1. The creature it divides. We live by the conjunction of soul and body, and the separation of them is death. 2. The state it puts an end to. We are here in a state of probation, wherein heaven is to be won or lost. Death ends this state. 3. What follows upon it (Eccles xii. 7). II. WHAT KIND OF ENEMY IT IS. 1. A common enemy: common to young and old, rich and poor, saints and sinners. 2. A hidden enemy. We know that there is such an enemy; but know not when it will make its assault upon us. 3. An enemy we are always liable to. In the midst of life we are in death. 4. A most powerful and irresistible enemy. There is no defence against its stroke, nor way to escape or prevent it. 5. An authorised enemy. It comes by commission from heaven, and acts according to His order, in whose hand all our times are. 6. An inexorable enemy. No wealth can bribe, nor eloquence persuade, nor cries or entreaties move, nor holiness awe, or otherwise prevail with it to spare. 7. A formidable enemy. And it may be said to be so in regard of—(1) Its forerunners, the sicknesses, pains, and wearisome restless days and nights that lead it on. (2) What it is, and comes to do, and of what follows upon it. III. THE RANK DEATH HOLDS AMONG OUR ENEMIES. It is the last. This intimates 1. That there are others that we are not to overlook and be unconcerned about. A Christian's life is a continual warfare, and he is to finish the conflict by dying. 2. Whatever enemies go before it, death, to a believer, will be the last. After this the warfare will be over. IV. THAT IT IS TO BE DESTROYED. 1. The way of its destruction is to be by the resurrection. 2. Of this we are secured by Christ's death and resurrection, whereby He hath laid the foundation of His people's happiness, and hath obtained all power in heaven and earth to complete it. V. DEATH, AS IT IS TO BE DESTROYED, IS TO BE DESTROYED LAST. (*D. Wilcox.*) *The last enemy destroyed*:—1. Death is represented in Scripture under very different aspects; at one time he is the king of terrors—at another a slave; now in full possession of all his power—and then spoiled and abolished. In one place you will find the inspired writer speaking of it as a gainful thing to die, whilst in another he seems to shrink from dissolution. There is no great difficulty in understanding why these opposite representations should thus be given. If he still reign, it is by sufferance, no longer by right, as a minister employed by God in the effecting certain purposes, and not as a ruler exercising undisputed supremacy. 2. But whilst there is this variety we may safely say that death is never represented as desirable in itself. Death may, in some sense, be made to perform towards us the part of a friend; but, nevertheless, death is never set before us in Scripture as a friend, but invariably as an enemy. It came into the world with sin, constituting the burden of the curse which sin had provoked; and though, through the interference of Christ, provision has been made for the complete removal of the curse, death still retains so much of its original character that it cannot be regarded as anything but a foe. Consider—I. WITH WHAT JUSTICE DEATH IS STYLED AN ENEMY. 1. Coming into households and filling them with mourning, marring the might and withering the beauty of man, snatching away the wise in the midst of their searchings after knowledge, and the useful ere they have half perfected their benevolent plans, what enemy is so destructive as death? What conqueror ever made such ravages? Whose progress ever caused so much terror? Witness the tears of orphans and widows; witness the rapid pains which attend the taking down of the "earthly house of this tabernacle"; witness the dishonours of the grave. And if we consider that death sends the immortal part to the judgment-seat of God, cutting off all opportunities for repentance, no language can exaggerate this enemy's office. 2. But death is an enemy even to the righteous. Is it nothing that the soul has to go alone into the invisible world, without that body, through whose organs it has seen and heard and gathered in knowledge while a sojourner below? We do not dispute that the soul will have great enjoyment in the separate state. The saint has exchanged labour for repose, danger for security; but in making the exchange he has laid aside his weapons as well as his anxieties, and must rest in comparative inactivity till the voice of the Son of Man revivify his lost members. Then count it not strange that we suppose the souls of the buried saints crying out like those which St. John saw beneath the altar, "How long, O Lord, how long?" These souls do not feel that every enemy is yet trampled under foot, though they do feel the final conquest to be as certain as though already were the last foe annihilated. II. WHY IS THE DESTRUCTION OF THIS ENEMY DEFERRED?

1. Certainly this does seem strange. We cannot but feel that so complete was the victory won by the Redeemer that death might have been at once annihilated. The original curse was exhausted when that sinless One who made Himself our substitute expired on the Cross, and it would only be allowing the consequences of Christ's work to take immediate and continued effect, had He been the last human being who died. We know that numbers are to be living on the earth at the time of Christ's second appearing, and that these are to escape death altogether, and to become instantaneously what they would have been had they undergone dissolution, and we may certainly learn from this that there might be universally the "swallowing up of mortality in life." 2. And it is very interesting to consider why this is not the case. Were it so—(1) Men would still have to live a period of probation; but the difference would be, that when the period of probation came to a close, there would be no intermediate state. The righteous and unrighteous would disappear altogether from the scene, the one entering immediately body and soul into heaven, the other into hell. But now there is something so humiliating about death and the grave, something which so demonstrates the evil of sin, that we feel as though it would be to take from us what is most wholesome and instructive to substitute the process of translation for the process of dissolution. It is hardly possible now to put away altogether some such thought as this—What must sin be, which could bring such a doom on a creature that was made in the likeness of God! (2) There would be no resurrection, and a resurrection is just that article of faith which lays a vast demand on our submissiveness and belief. We can afford to spare nothing which tends to show the nature of transgression or to lead us to the simply taking the Almighty at His word. (3) Survivors would miss much comfort, and be liable to great errors. We appear not to have lost all connection with the dead, so long as we have their graves. And over and above all this the vanishing away of matter would be very likely to induce a persuasion that man was actually annihilated, or give rise to theories as to the nonentity of matter. (4) There could be no general resurrection, and of all the wonderful proofs of Divine almightiness, probably none is to be compared with this: and this besides will constitute the majestic triumph of Christ. He who was a "Man of sorrows" and refused a resting-place shall speak the word and bid Himself be attended as a conqueror by multitudes. And shall we doubt that the spirits of the righteous in the separate state thankfully forego the being advanced at once to their summit of happiness, inasmuch as the delay is to contribute to the splendour of His final manifestation. (*H. Melvill, B.D.*) *Christ the Destroyer of death*:—I. DEATH AN ENEMY. 1. It was so born. Death is the child of our direst foe, for "sin when it is finished bringeth forth death." "Sin entered into the world and death by sin." 2. It does an enemy's work. It tears in pieces that comely handiwork of God, the fabric of the human body. This Vandal spares no work of life, however full of wisdom, or beauty, for it looseth the silver cord and breaketh the golden bowl. Whither can we go to find no sepulchres? The tear of the bereaved, the wail of the widow, and the moan of the orphan—these have been death's war music, and he has found therein a song of victory. War is nothing better than death holding carnival, and devouring his prey a little more in haste than is his common wont. Death has done the work of an enemy—(1) To those of us who have as yet escaped his arrows. Those who have lately stood around a new-made grave and buried half their hearts can tell you what an enemy death is. What head of a family among us has not had to say to him, "Me thou hast bereaved again and again!" Especially is death an enemy to the living when he invades God's house. The most useful ministers and most earnest workers are taken away. (2) To those who die. All that a man hath will he give for his life, yet death cannot be bribed. When death cometh even to the good man he is attended by such terrible heralds and grim outriders as do greatly scare us. And what comes he to do to our bodies? He comes to take the light from the eyes, the hearing from the ears, the speech from the tongue, the activity from the hand, and the thought from the brain. 3. It is a subtle enemy, lurking everywhere, even in the most harmless things. 4. It is an enemy whom none of us will be able to avoid, take what by-paths we may, nor can we escape from him when our hour is come. 5. Sudden, too, full often, are its assaults. II. AN ENEMY TO BE DESTROYED. 1. Christ has already subdued death. (1) By having delivered His people from spiritual death. "And you hath He quickened who were dead in trespasses and sins." (2) By restoring certain individuals to life. (3) By removing from it its penal character through His death on the Cross. Why die the

saints then? Because their bodies must be changed ere they can enter heaven. "Flesh and blood" as they are "cannot inherit the kingdom of God." (4) By His resurrection. As surely as Christ rose so did He guarantee as an absolute certainty the resurrection of all His saints. (5) By the work of His Spirit in the saints, who enables them to face the last enemy without alarm. 2. But death in the sense meant by the text is not destroyed yet. He is to be destroyed, and how will that be? (1) At the coming of Christ, those who are alive and remain shall not see death. But in the case of the sleeping ones, death shall be destroyed, for they shall rise from the tomb. The resurrection is the destruction of death. (2) Those who rise will not be one whit the worse for having died. There will be no trace upon them of the feebleness of old age, none of the marks of long and wearying sickness. (3) There shall be no more death. "Christ being raised from the dead dieth no more, death hath no more dominion over Him"; and so also the quickened ones, His own redeemed, they too shall die no more. "Because I live, ye shall live also." III. DEATH IS TO BE DESTROYED LAST. 1. Because he came in last he must go out last. First came the devil, then sin, then death. Death is not the worst of enemies. It were better to die a thousand times than to sin. 2. Death is the last enemy to each individual Christian; therefore leave him to be the last. You do not want dying grace till dying moments. Ask for living grace, and glorify Christ thereby, and then you shall have dying grace when dying time comes. 3. Why is death left to the last? Because Christ can make much use of him. (1) There are, perhaps, no sermons like the deaths which have happened in our households. (2) If there had been no death the saints would not have had the opportunity to exhibit the highest ardour of their love. Where has love to Christ triumphed most? Why, in the death of the martyrs at the stake and on the rack. So is it in their measure with saints who die from ordinary deaths; they would have had no such test for faith and work for patience as they now have if there had been no death. (3) Without death we should not be so conformed to Christ as we shall be if we fall asleep in Him. (4) Death brings the saints home. He does but come to them and whisper his message, and in a moment they are supremely blessed. (*C. H. Spurgeon.*) *The last enemy destroyed:*—There is an enemy before every one of us, and we are all advancing to encounter him; let each ask himself, In what spirit, in what strength, under whose banner, and with what hope? I. I WILL MENTION THREE REASONS WHY DEATH SHOULD BE CALLED AN ENEMY. First, because of his probable antecedents. Secondly, because of his certain concomitants. And thirdly, because of his possible consequences. A brief word upon each. 1. The latest stage of earthly life is commonly a time of trial—a very valley of humiliation. The consciousness of reduced strength must be very trying to a man of vigour. 2. Still the antecedents of death are but probable; he himself may prevent them by an earlier stroke than is usual. But of the concomitants of death we cannot say even this. They are certain; they must be. And what are they? I will name but one—separation. Death is loneliness in its strongest sense. 3. I hasten to the consequences of death. I called the antecedents probable. I called the concomitants certain. I must call the consequences (blessed be God) only possible. Still that possibility is dreadful. I suppose a man to be pondering the old question—What shall be after death? What shall I be, and where? An anxious and (apart from the gospel) an indeterminable inquiry. Only there is something within me which seems to tell me that I shall be after death. Can I be quite sure that things done in the body will not influence or affect that future existence? Can I be quite sure that words which have done injury to others, and imaginations which have done injury to myself, may not, in some strange way, be bearing fruit in that state into which death shall usher me? And if all this be (as we are at this moment supposing it to be) less than certain, still is not the possibility serious enough? Does it not make me feel that "enemy" is the only name befitting him who is to introduce me into a condition, at the very worst, so mysterious and so critical? II. WE THANK JESUS CHRIST FOR NOT REQUIRING US TO DO VIOLENCE TO NATURAL CONVICTIONS, BY CHANGING THE APPELLATION OF THAT TERRIFIC FOE, whom each one of us has inevitably to encounter. But we thank Him still more for having revealed to us one way of meeting and conquering this foe; yea, for words stronger far than any promise of resistance or of victory—"The last enemy that shall be destroyed is Death!" 1. The foundation is laid for the individual destruction of death, when a man heartily believes in Jesus Christ as his Saviour. A young man is alarmed by the first touch of serious illness—none so timid on this point—lest it should run on into that which is fatal. And the feeling lasts; which of us has

got over it? But whenever in any particular instance a man turns heartily to Christ as his Saviour, then is the foundation laid, in his case, for that which St. Paul here calls the destruction or the abolition of death. 2. Again, we read at the end of this chapter, that "the sting of death is sin." And we must distinguish at all times between what is called the guilt of sin and what we all understand by the power of sin. It is sad that we should be obliged to do so. But, unhappily, all experience tells us—and we need the warning most of all for ourselves—that a person may take to himself the comforts of the gospel without knowing anything really of its living strength. Therefore I say that we must separate that first step towards the destruction of death—faith in the merits of Jesus Christ—from this second step, the habitual growing mastery over self and sin by the power of the Holy Spirit of God, given to all who ask for Him in the name of Jesus. 3. The next step carries us far onward; it is a death-bed cheered by the sense of a Saviour's presence. This is the result of the other two. 4. And yet, thus far, although death has been boldly encountered, and although, in one sense, he has been vanquished, yet to the end, in another sense, the victory has remained with him. The lifeless body has been left his prey; he has carried it off, he has triumphed over it, he has made it his very sport and trophy. Not till all the dead shall have been raised in newness of life can the Destroyer of death be said to have fulfilled His mission. Till then, death may have been overruled, may have been made tolerable, may have been even, in certain cases, converted into an instrument of blessing; as when the same apostle said, "I have a desire to depart, and to be with Christ, which is far better"; but never till then will death have been abolished and annihilated; never till then will the corruptible have put on incorruption, and mortality have been swallowed up of life. (*Dean Vaughan.*)

Ver. 28. **And when all things shall be subdued unto Him, then shall the Son . . . be subject.**—*Christ subjecting Himself*:—I. CHRIST REIGNING. Our text speaks of the time when ver. 25 shall be accomplished. 1. Christ's kingdom is to exist till all things are subjugated to it. It is set up to bring to obedience those who are rebels to God's government. (1) It virtually began with the first human rebel; when the promise was made that "the seed of the woman should bruise the serpent's head." (2) After Christ's death and resurrection, His kingdom was actually established, and His "ambassadors" have ever since been "beseeching men in Christ's stead to be reconciled to God." (3) Christ's kingdom is remedial rather than judicial, and He seeks to rule by constraint rather than restraint. 2. This kingdom will eventually be universal. Here is no uncertainty, no speculation. "The mouth of the Lord hath spoken it." "I have sworn by myself, . . . that unto Me every knee shall bow, every tongue shall swear." II. CHRIST SUBJECTING HIMSELF. 1. Humanly speaking, Christ subjected Himself to the Father when He assumed our nature, and submitted to the death of the Cross. His present exaltation is the reward of that submission (Phil. ii.), and consists of a relative dominion which will come to an end when Christ has finished the peculiar work for which it was established. 2. The relative subjection of the incarnation was voluntarily and not derogatory to His Divinity. Christ was *God* manifested in the flesh. 3. Nor will it be derogatory to Christ's Divinity to "subject Himself" by yielding up the lordship of the mediatorial kingdom. His glory and dominion will be the same, it will merely be a change in the form of administration. III. GOD AS "ALL IN ALL." 1. This does not mean that God the Son shall be lost in the Father, for Christ is one with the Father and the Holy Spirit. This expression is also used of Christ. He is spoken of as "the fulness of Him that filleth all things," and as "all, and in all." God the Father is not "all in all" to the exclusion of the Son, but with the Son, and with the Holy Ghost. 2. It is the Triune God that is here spoken of as "all in all." The mediatorial kingdom having come to an end, the relative position of Christ being no longer required, there is seen only the Divine absoluteness in the never divided Trinity. 3. The Triune God "all in all" means that the Divine will be supreme by a universal, voluntary, glad consent. When God is absolutely our "all in all" we shall have secured the highest happiness we are capable of. (*Homiletic Magazine.*) *The final submission of the Son to the Father*:—That from the moment of His final triumph the Son will bow to the Father in a sense in which He does not now, must be expounded in harmony with Luke i. 33, "Of His kingdom there will be no end"; and with Rev. xi. 15, "The kingdom of the world has become our Lord's and His Christ's: and He will reign for ever and ever." In this latter passage the united reign of the Father

and Son is described by the remarkable words, "He will reign." Perhaps the following imperfect human comparison may help to harmonise these apparently contradictory assertions. Conceive a king who never leaves his palace, but commits all public acts of royalty to his son, who performs them in the name, and at the bidding and according to the will, of his father, whose will his son always approves. Such a son we might call a sharer of his father's throne; and, in another sense, the sole ruler of his father's realm. Conceive now that a province is in rebellion, and that, to bring it into submission, the king invests his son, for the time of the rebellion, with full royal authority. The son begins in person the war against the rebels; but before its completion he returns to the capital in which his father reigns and directs thence the war until order is completely restored. Even in the presence of his father he exercises the full regal authority given to him for the suppression of the revolt. While the rebellion lasts he seems to be an independent ruler; though really ruling only at the bidding, and to work out the will, and restore the authority of his father. But when order is restored, the son gives back to the father this delegated royalty: and even the apparent independence of the son's rule ceases. Henceforth the father reigns with undisputed sway. The difference between the special authority delegated to the Son for the suppression of the revolt and afterwards laid down and the abiding authority of the Son as the Father's representative, I cannot define. Probably it is connected with the fact that in consequence of sin the Son did what the Father never did, viz., became man and died. May it not be that in consequence of this He exercises now an authority which is specially His own, and which will continue only for a time? (*Prof. Beet.*) *Our relations to Christ in the future life*:—That Christ is to be in some sense eternal, and the eternal joy of all believers, we cannot willingly doubt. What kind of personal relation to Christ we are to hope for and hold, as our authorised and fixed expectations for the future life? Among those who hold the Trinity more lightly, or in a more nearly Sabellian way, as a dramatising of God to serve the occasional uses of redemption, it is common to assume the discontinuance of it, when the uses of redemption no longer require it. But there is a fatal want of depth in this conception. If there was a necessity of the Three to carry on the redemption of the world, as this partly Sabellian view supposes, it was not a necessity of sin, but of mind—finite mind, all finite mind; existing therefore *ab æterno in æternum*. We have now a great first point established, viz., that when the Son is spoken of as finally to be made subject, or so far discontinued as to let God be all in all, it cannot be meant that the Son is to be taken away, or disappear, in any sense that modifies at all the fact of Trinity. If God is to be all in all, it must be as Trinity and not otherwise. How then shall we understand the apostle when he testifies that the "Son" shall be subject or retired from the view? He is speaking plainly of the Son as incarnate, or externalised in the flesh, visible outwardly in the manform and known as the Son of Mary. He it is that, after having—as a king outwardly regnant—put all things under His feet, is in turn to become subject also Himself, that God may be all in all, and the machineries hitherto conspicuous be for ever taken back as before the advent. The only objection I perceive to this construction is, that the word Son here appears to be used in connection with the word Father—"delivered up the kingdom to God even the Father,"—"then shall the Son also"—as if it were intended to say that the Son as in Trinity is to give place to the Father as in Trinity, and He to be henceforth sole Deity. But there is a two-fold relationship of Father and Son appearing and reappearing constantly; viz., that of the Father to the incarnate Son and that of the Father to the pre-incarnate Son; that which gives Him earthly Fatherhood and that which gives Him celestial, ante-mundane Fatherhood. The apostle was not careful here to put a guard for the saving of the eternal Sonship, because he did not imagine the need of saving that, any more than of saving Deity itself. He was only thinking of the mortal Sonship, and giving us to see the essentially temporal date of its continuance. Trinity then as He conceives will remain, but the mortal Sonship, the man, will disappear and be no more visible. And let us not too hastily recoil from this. It may be that we have been promising ourselves a felicity in the future world, made up almost wholly of the fact that we shall be with Christ in His humanly personal form, and have used this hope to feed our longings, quite apart from all higher relations to His Eternal Sonship. Their word is Jesus, always Jesus, never the Christ; and if they can see Jesus in the world to come, they do not specially look for anything more. Heaven is fully made up, to their low type of expectation, if they can but apprehend the Man and be with Him. Religion reaches after God, and

God is Trinity, and all the gospel does, or can do, by the name and human person of Jesus, is to bring us in and up to a God who is eternally above that name. Our relations to Christ, then, in the future life, are to be relations to God in Christ, and never to the Jesus in Christ. There is, I know, a conception of our gospel which has its blessedness in Jesus, because it meets God in Him, and is specially drawn to His humanity, because it even finds the fulness of God bowed low in His person. This so far is genuine gospel. And it would not be strange if a disciple thus wonted in God should imagine that the joy of his faith is conditioned for ever by the human person at whose ministry or from whose love it began. What, then, is the future glory, he will ask, if he does not bring him in, where he can see the very Man of the Cross? And who is this but Him that you seek? Surely He is somehow here, and this is somehow He. You missed Him, perchance, because you were looking too low down, out of the range of Deity, to find Him; whereas now you find Him throned in God, hymned in God, as the everlasting Son of the Father—and yet He is somehow Son of Mary still, even as He is the Lamb that was slain. (*H. Bushnell.*) *The termination of the mediatorial kingdom:*—There are two great truths presented by this verse and its context—the one, that Christ is now vested with a kingly authority which He must hereafter resign; the other, that, as a consequence on this resiguation, God Himself will become all in all to the universe. We begin by observing the importance of carefully distinguishing between what the Scriptures affirm of the attributes, and what of the offices, of the persons in the Trinity. In regard of the attributes, you will find that the employed language marks perfect equality; the Father, Son, and Spirit being alike spoken of as Eternal, Omniscient, Omnipotent, Omnipresent. But in regard of the offices, there can be no dispute that the language indicates inequality, and that both the Son and Spirit are represented as inferior to the Father. This may readily be accounted for from the nature of the plan of redemption. This plan demanded that the Son should humble Himself, and assume our nature; and that the Spirit should condescend to be sent as a renovating agent; whilst the Father was to remain in the sublimity and happiness of Godhead. And it is only by thus distinguishing between the attributes and the offices that we can satisfactorily explain our text and its context. The apostle expressly declares of Christ, that He is to deliver up His kingdom to the Father, and to become Himself subject to the Father. And the question naturally proposes itself, how are statements such as these to be reconciled with other portions of Scripture, which speak of Christ as an everlasting King, and declare His dominion to be that which shall not be destroyed? There is no difficulty in reconciling these apparently conflicting assertions if we consider Christ as spoken of in the one case as God, in the other as Mediator. And you cannot be acquainted with the scheme of our redemption and not know that the office of the Mediator warrants our supposing a kingdom which will be finally surrendered. The grand design of redemption has all along been the exterminating evil from the universe, and the restoring harmony throughout God's disorganised empire. He was not indeed fully and visibly invested with the kingly office until after His death and resurrection: for then it was that He declared to His disciples, "All power is given unto Me in heaven and earth." Nevertheless the mediatorial kingdom had commenced with the commencement of human guilt and misery. But when, through death, He had destroyed "Him that had the power of death," the Mediator became emphatically a King. He "ascended up on high, and led captivity captive," in that very nature in which He had "borne our griefs and carried our sorrows." He sat down at the right hand of God the very person that had been made a curse for us. It is certainly the representation of Scripture, that Christ has been exalted to a throne, in recompense of His humiliation and suffering; and that, seated on this throne, He governs all things in heaven and earth. And we call this throne the mediatorial throne, because it was only as Mediator that Christ could be exalted. The great object for which the kingdom has been erected, is, that He who occupies the throne may subdue those principalities and powers which have set themselves against the government of God. And when this noble result is brought round, and the whole globe mantled with righteousness, there will yet remain much to be done ere the mediatorial work is complete. The throne must set for judgment; the enactments of a retributive economy take effect; the dead be raised, and all men receive the things done in the body. Then will evil be finally expelled from the universe, and God may again look forth on His unlimited empire, and declare it not defiled by a solitary stain. Now it has been our object, up to this point, to prove to you, on scriptural authority, that the

Mediator is a King, and that Christ, as God-man, is invested with a dominion not to be confounded with that which belongs to Him as God. You are now therefore prepared for the question, whether Christ has not a kingdom which must be ultimately resigned. We think it evident that, as Mediator, Christ has certain functions to discharge, which, from their very nature, cannot be eternal. When the last of God's elect family shall have been gathered in, there will be none to need the blood of sprinkling, none to require the intercession of "an advocate with the Father." Then shall all that sovereignty which, for magnificent but temporary purposes, has been wielded by and through the humanity of Christ, pass again to the Godhead whence it was derived. Then shall the Creator, acting no longer through the instrumentality of a Mediator, assume visibly, amid the worshippings of the whole intelligent creation, the dominion over His infinite and now purified empire, and administer its every concern without the intervention of one "found in fashion as a man." "God shall henceforwards be all in all." Now it is upon this latter expression, indicative as it is of what we may call the universal diffusion of Deity, that we design to employ the remainder of our time. We wish to examine into the truths involved in the assertion that God is to be finally all in all. It is an assertion which, the more it is pondered, the more comprehensive will it appear. You may remember that the same expression is used of Christ in the Epistle to the Colossians—"Christ is all and in all." There is no disagreement between the assertions. In the Epistle to the Colossians St. Paul speaks of what takes place under the mediatorial kingdom; whereas in that to the Corinthians he describes what will occur when that kingdom shall have terminated. We learn, then, from the expression in question, however unable we may be to explain the amazing transition, that there is to be a removal of the apparatus constructed for allowing us communications with Godhead; and that we shall not need those offices of an Intercessor, without which there could now be no access to our Maker. There is something very grand and animating in this announcement. If we were unfallen creatures, we should need no Mediator. The mediatorial office, independently on which we must have been everlastingly outcasts, is evidence, throughout the whole of its continuance, that the human race does not yet occupy the place whence it fell. But with the termination of this office shall be the admission of man into all the privileges of direct access to his Maker. In ceasing to have a Mediator the last barrier is taken down; and man, who has thrown himself to an unmeasured distance from God, passes into those direct associations with Him "that inhabiteth eternity," which can be granted to none but those who never fell, or who, having fallen, have been recovered from every consequence of apostacy. And therefore it is not that we depreciate, or undervalue, the blessedness of that condition in which Christ is all in all to His Church. We cannot compute this blessedness, and we feel that the best praises fall far short of its deserts; and yet we can believe of this blessedness, that it is only preparatory to a richer and a higher. To tell me that I should need a Mediator through eternity, were to tell me that I should be in danger of death, and at a distance from God. There is, however, no reason for supposing that the human race alone will be affected by the resignation of the mediatorial kingdom. We may not believe that it is only over ourselves that Christ Jesus has been invested with sovereignty. It would rather appear, since all power has been given Him in heaven and earth, that the mediatorial kingdom embraces different worlds, and different orders of intelligence; and that the chief affairs of the universe are administered by Christ in His glorified humanity. It is therefore possible that even unto angels the Godhead does not now immediately manifest itself; but that these glorious creatures are governed, like ourselves, through the instrumentality of the Mediator. Hence it will be a great transition to the whole intelligent creation, and not merely to an inconsiderable fraction, when the Son shall give up the kingdom to the Father. It will be the visible enthronement of Deity. The Creator will come forth from His sublime solitude, and assume the sceptre of His boundless empire. And it is not, we think, possible to give a finer description of universal harmony and happiness than is contained in the sentence, "God all in all," when supposed to have reference to every rank in creation. Let us consider for a moment what the sentence implies. It implies that there shall be but one mind, and that the Divine mind, throughout the universe. Every creature shall be so actuated by Deity, that the Creator shall have only to will, and the whole mass of intelligent being will be conscious of the same wish, and the same purpose. It is not merely that every creature will be under the government of the Creator, as a subject is under that of his prince. It is more than all this.

It is that there shall be such fibres of association between the Creator and the creatures, that every other will shall move simultaneously with the Divine, and the resolve of Deity be instantly felt as one mighty impulse pervading the vast expansion of mind. God all in all—it is that from the highest order to the lowest, archangel, and angel, and man, and principality, and power, there shall be but one desire, one object. This is making God more than the universal Ruler: it is making Him the universal Actuator. But if the expression mark the harmony, it marks also the happiness of eternity. It is undeniable that, even whilst on earth, we find things more beautiful and precious in proportion as we are accustomed to find God in them, to view them as gifts, and to love them for the sake of the giver. It is not the poet, nor the naturalist, who has the richest enjoyment when surveying the landscape, or tracing the manifestations of creative power and contrivance. It is the Christian, who recognises a Father's hand in the glorious development of mountain and valley, and discovers the loving-kindness of an ever-watchful guardian in each example of the adaptation of the earth to its inhabitants. What will it be when God shall be literally all in all? It were little to tell us, that, admitted into the heavenly Jerusalem, we should worship in a temple magnificent in architecture, and bow down at a shrine whence flashed the effulgence and issued the voice of Jehovah. The mighty and overwhelming thing is, that, according to the vision of St. John, there shall be no temple there; but that so actually shall God be all, that Deity itself will be our sanctuary, and our adorations be rendered in the sublime recesses of the Omnipotent Himself. And if we think on future intercourse with beings of our own race, or of loftier ranks, then only are the anticipations rapturous and inspiriting, when Deity seems blended with every association. The child may be again loved and embraced. But the emotions will have none of that selfishness into which the purest and deepest of our feelings may now be too much resolved: it will be God that the child loves in the parent, and it will be God that the parent loves in the child; and the gladness with which the heart of each swells, as they recognise one the other in the celestial city, will be a gladness of which Deity is the spring, a gladness of which Deity is the object. Thus shall it be also in regard of every element which can be supposed to enter into future happiness. It is certain, that, if God be all in all, there will be excited in us no wish which we shall be required to repress, none which shall not be gratified so soon as formed. Having God in ourselves, we shall have capacities of enjoyment immeasurably larger than at present; having God in all around us, we shall find everywhere material of enjoyment commensurate with our amplified powers. Let us put from us confused and indeterminate notions of happiness, and the simple description, that God shall be all in all, sets before us the very perfection of felicity. The only sound definition of happiness is that every faculty has its proper object. And we believe of man, that God endowed him with various capacities, intending to be Himself their supply. Thus, at present, we make little or no approach towards knowing God as He is, because God hath not yet made Himself all in all to His creatures. But let there once come this universal diffusion of Deity, and we may find in God Himself the objects which answer to our matured and spiritualised faculties. We profess not to be competent to the understanding the mysterious change which is thus indicated as passing on the universe. But we can perceive it to be a change which shall be full of glory, full of happiness. Thus we look forward to the termination of the mediatorial kingdom as the event with which stands associated our reaching the summit of our felicity. There is then to be a removal of all that is now intermediate in our communications with Deity, and the substitution of God Himself for the objects which He has now adapted to the giving us delight. God Himself will be an object to our faculties; God Himself will be our happiness. We can only add that it becomes us to examine whether we are now subjects of the mediatorial kingdom, or whether we are of those who will not that Christ should reign over them. If God is hereafter to be all in all, it behoves us to inquire what He is to us now. Can we say with the Psalmist, "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee?" How vain must be our hope of entering into heaven if we have no present delight in what are said to be its joys! Again we say, that, if it be heaven towards which we journey, it will be holiness in which we delight: for if we cannot now rejoice in having God for our portion, where is our meetness for a world in which God is to be all in all for ever and for ever? (*H. Melvill, B.D.*)

That God may be all in all.—*God all in all*:—I. IN THE SHIFTING SCENES OF THE WORLD'S LIFE. When we look out upon the tangled web of history, the rise and

the fall of mighty empires, the changing dynasties, the successive forms of government and social life, the instability of all things, the recurring cycle of events, the growth which ends only in decay, the constant ebb and flow of political life, our heart will sometimes ask, Is there any thread which strings together this chaotic mass, is there any design which is growing towards maturity by these accumulations of the ages? Are we to believe in the world's progressive life, or are we to resign ourselves to despair, looking out upon the present and the past as an ever-varying kaleidoscope, in which the combinations seem to follow one another at random, and with no fixed law? In the text we read the answer. Beyond and above the busy turmoil of earth, the blessed Trinity lives and loves, the same yesterday, and to-day, and for ever. A Divine purpose runs throughout the ages, and under the ever-changing forms of life, God is fulfilling Himself in many ways. II. IN THE DESTINIES OF THE CHURCH. If at times we feel anxious as we think of her conflicts; if at certain eras Christ seems to sleep within the tempest-tossed barque; if she no longer goes forth as in her early days, in the freshness of her strength and joy, to convert the world to the obedience of the faith, yet we know that she ceases not to be the bride of her unchanging Spouse; the eternal Trinity is in the midst of her, therefore shall she not be removed; God is working where we can see nothing but the perversity and the strivings of man; He is all in all. III. IN OUR TEMPORAL LIFE. Looking at life from one point of view, how baffling, how meaningless does it appear! What mean the complaints which reach us in so many forms, not so much of life's deep sorrows, as of its inconsistencies and apparent aimlessness, its want of harmony and completeness of any kind? Purposes unfulfilled, aspirations unrealised, emotions wasted, paths which seem to lead nowhither, these lie a heavy weight upon the heart of humanity. Where is to be found the note which shall simplify this complex life of ours? how shall we be enabled to look back upon it with quietness and confidence, and feel that all has been working together for our final perfection and happiness? If we have been in any degree cherishing the spiritual life within us, such a power is to be found in the thought of Him, who has done all things well, who, behind the restless, ceaseless changes of life, has been carrying out His eternal purposes concerning us, has been step by step training our soul for its everlasting home—who out of the unchangeableness of His own eternity has seen the end from the beginning, and been Himself the real but unseen agent in all that has befallen us. IV. IN OUR SPIRITUAL LIFE. This also is full of change and variety; it needs to be reduced to some principle of unity. There is the varied atmosphere of the inner life, times of joy and refreshment, times of fears and misgivings—there is the oft-renewed struggle with some besetting sin, the consciousness of God's grace working within us to its weakening or overthrow. There is an element of restlessness even in our deepest, truest life. But God is working within us to will and to do of His good pleasure; He is Himself the Way, by which we travel to Himself the end; Himself the Life in whom alone we live; Himself the prize when all our warfare is accomplished. God is our all in all. Conclusion: Thus we find that all centres at last in God; all existence stands at length in relation to Him, who is the Fount of all being. The life of nations as well as that of individuals springs out of the exhaustless depths of His eternal counsels. Life is indeed many-sided and discordant when we look at it out of our own human weakness and imperfection, but as we view it in the light of God we learn to believe that all is well. Apart from Him its greatest achievements appear poor and unsatisfactory: when referred to Him its smallest details are dignified and ennobled. (*S. W. Skeffington, M.A.*)

Ver. 29. **Else what shall they do which are baptized for the dead, if the dead rise not at all.**—*Baptism for the dead*:—The baptized for the dead mean all those persons who, saved from a world of sin, from Pagan ignorance, and from the power of Satan, passed through the ordinance of initiatory baptism, there to fill the places and to carry on the work of the dead martyrs, as fresh soldiers fill the ranks of those who are slain in battle. What shall they do? Secular motives for such a profession they had none. What must be their disappointment if the hopes of spiritual recompense were delusive? This method of interpretation suggests—I. THAT THE DISCIPLES OF CHRIST ARE ALWAYS DESCRIBED AS A PECULIAR PEOPLE. 1. They are separated from the world—"I have chosen you out of the world." The duty such a separation involves is manifest. 2. They are avowedly united one to another—in the fellowship of holy love. We much neglect our duty and our privilege if we neglect or refuse such communion with the people of God. 3. They form an

organised and well connected body, in which every member has his proper place and office. The Church is likened to a kingdom, a house, a body, an army. II. THAT THE INDIVIDUAL DISCIPLES OF CHRIST ARE FREQUENTLY REMOVED, AND THEIR PLACES RENDERED VACANT BY DEATH. The ranks of Christ's army are constantly being thinned. When the text was written many lost them through the bitterness of persecution. But the ordinary causes of death still exist. The best must die. 1. We see vacant places in the leadership; ministers, rulers, governors must lay down their authority. 2. We see vacant places among the rank and file. Our beloved companions are called away one after another, and our own turn must soon arrive. III. THAT GOD ALWAYS WILL RAISE UP OTHERS TO TAKE THE PLACE OF THOSE WHO ARE REMOVED. The Church of Christ is unchangeable and lasting as the throne of God, and, as such, neither can the gates of hell prevail against it, nor the change of time affect its constitution, nor the deaths of its individual members occasion its dissolution. It may suffer a temporary eclipse by the loss of its brightest ornaments, but it is never abandoned, and others soon rise to take the place of those gone before. The whole history of the past is a living commentary on this truth. IV. THAT THE PROSPECT OF THE RESURRECTION TO A FUTURE LIFE IS THE CONSOLING ELEMENT IN ALL THE CHANGES OF THE PRESENT. If it were not for this prospect all else would be utter loss. "Else what shall they do who are baptized for the dead, if Christ had not become the first-fruits of them that slept?" All their labour would have been in vain and their duty lost. (*Homilist.*) *Baptism for the dead*:—I. MANY COMMENTATORS HAVE DECLINED TO ACCEPT THESE WORDS IN THEIR OBVIOUS SENSE. Here are some of their interpretations: "What shall they gain who are baptized only to die?" "What shall they gain who are baptized when dying, as a sign that their dead bodies shall be raised?" "What shall they gain who are baptized for the removal of their dead works?" "What shall they gain who are baptized into the death of Christ?" "What shall they gain who are baptized for the hope of the resurrection of the dead?" "What shall they gain who are baptized into the place of the dead martyrs?" "What shall they gain who are baptized into the name of the dead?" "What shall they gain who are baptized in order to convert those who are dead in sin?" "What shall they gain who are baptized over the graves of the dead?" *i.e.*, martyrs—a custom which existed in the post-apostolic Church. "What shall they gain who are baptized for the good of the Christian dead?" *i.e.*, to accomplish the number of the elect, and to hasten the kingdom of Christ. Taken together, these sound like a series of ingenious answers to a conundrum, no one of which is the true answer. And thus they read us a most impressive homily against putting forced, or "spiritual" meanings on the plain words of Scripture. These opposing constructions of St. Paul's words refute each other, and warn us that we must abide by the natural and obvious sense of the passage, in whatever difficulties it may land us. Take them literally and St. Paul says, that in the Corinthian Church men were baptized for, in the stead of, the unbaptized dead. II. WE HAVE MANY HISTORICAL TRACES OF THE CUSTOM OF BAPTIZING FOR THE DEAD. Tertullian and Chrysostom attest that it existed among the Marcionites (A.D. 130–150). Epiphanius relates that a similar custom prevailed among the Corinthians, a still earlier sect, and adds: "There was an uncertain tradition handed down that it was also to be found among some heretics in Asia, especially in Galatia, in the times of the apostles." St. Chrysostom gives us a graphic picture of such a baptism. He says: "After a catechumen was dead, they hid a living man under the bed of the deceased; then, coming to the bed of the dead man, they spake to him and asked whether he would receive baptism, and he making no answer, the other replied in his stead, and so they baptized the living for the dead." Similar observances have obtained in all ages. The Februarian lustrations for the dead are familiar to all readers of Ovid. Tertullian refers to them as very much on a level with the Corinthian baptism for the dead. They were designed to contribute in some indefinite way to the welfare and happiness of the Roman dead. With the Jews, if any man died in a state of ceremonial uncleanness, which would have required ablution, one of his friends performed the ablution; he was washed, and the dead man was accounted clean. In a kindred spirit the Patristic Church once placed the eucharistical elements in the mouths or hands of the dead. III. NOW A CUSTOM WHICH HAS OBTAINED SO WIDELY, and which still lives virtually in the Roman "masses for the dead," MUST HAVE HAD SOME HUMANE AND NOBLE MOTIVE. Nor, I think, is the motive far to seek. Death often lends new life to love. When we have lost those who were nearest to us, we long to do something to prove

the sincerity of our love. Suppose, then, that in Corinth a son, who had often listened to the Christian preachers, lost the father who had listened with him. Both, let us assume, have been impressed by the truth, but they have not been drawn by it into the Christian fellowship. The father dies: and now the son resolves that he will hesitate no longer. He will put on Christ by baptism. But the dear father now dead—can nothing be done for him? He might have been baptized had he lived a little longer: perhaps, as he lay a-dying, he lamented that he had not been bolder. Are his good intentions, his regrets, to come to nothing? May not his son's baptism be in some sort the father's too? May not the son say to the minister of the Church, "My father would have been baptized had he lived; I will be baptized for him"? If he did say that, we may be sure the minister would respect his feeling; possibly he might even share it. For we must not forget how ignorant the Corinthians were, and that on the main sacramental and doctrinal points. And if vicarious baptism were administered by any one teacher, if those were admitted to baptism who were moved thereto by love of the dead as well as by love for Christ, we can easily see how a superstitious custom would soon grow up in the Church. IV. BUT PAUL KNEW THIS TO BE A MERE SUPERSTITION. CAN WE SUPPOSE THAT HE WOULD ARGUE FROM IT WITHOUT CONDEMNING IT. 1. And yet, did he not, in becoming all things to all men, that he might save some, often accommodate himself to the views and feelings of those whom he addressed when he could not share them? We can hardly suppose that St. Paul admired the allegorical method of interpretation which was so dear to many of the Jews. Yet, in speaking or in writing to men who used this method, he often adopted it (Gal. iv. 21–31). So again, as he passed through Athens, he saw an altar with this inscription, "To the Unknown God." The Athenians meant only some god whom they did not clearly know, who might well consort with the crowd of divinities in their Pantheon. "Him," says St. Paul, "I declare unto you." But it was not any such god as was in their thoughts, but the only wise and true God. Here again, therefore, he was accommodating himself to views which he could not share; he appealed to the polytheism of a heathen race in order to set forth Jesus as the Saviour and life of men. So, once more, when he took a Jewish vow, and, after a Jewish custom, shaved his head at Cenchrea; or when he went and purified himself in the Temple, or when he caused his "son Timothy" to be circumcised, he became as a Jew that he might gain the Jews. Is it impossible, then, that, in persuading the Corinthians of a resurrection, he should appeal to a superstitious custom which he himself did not approve? 2. Nevertheless, one does not like to conceive of St. Paul as doing that. The least we should expect of him is that, if he condescended to use such an argument at all, he would disconnect himself from the superstition on which it was based, and hint his disapproval of it. And this much, I think, he does. There are traces of his tacit disapprobation of this baptism for the dead even in our English version. Mark the tone of his argument before and after the 29th verse, and you will see how completely he identifies himself with his friends at Corinth. If the dead rise not, he says in the previous verses, *our* preaching is vain, *your* faith is vain, &c. It is all *we* and *you*. The same tone dominates the subsequent verses. Contrast with this the tone of ver. 29. "Else," *i.e.*, if the dead rise not, "what shall *they* do who are baptized for the dead?" St. Paul no longer speaks of *we* and *you*, but of *they* and *them*, as though he were speaking of men with whom neither he nor his friends were in perfect sympathy. And this change of tone is much more marked and obvious in the Greek. To give effect to his change of tone and the niceties of his grammar, we may paraphrase his question thus: "What will become of *those*," or, "What good account of themselves can *they* give, who are in the habit of being baptized for the dead, if the dead rise not? The very ground and motive of their custom is cut from under their feet by a denial of the resurrection, and therefore they, of all men, should be the very last to deny it." V. NOTE ONE OF THE GRAVE MORAL QUESTIONS THE SUBJECT SUGGESTS. I have spoken of the humane and universal feeling in which this vicarious baptism probably had its rise and strength. We have lost those who were dear to us, and if we have hope for all our dead, we can sympathise with the anguish of those who have no hope. We can see that if fears for their eternal welfare had been added to our sorrow at the loss of those who were very dear to us, that added burden would have been enough to break our hearts. And the question I would fain suggest is—Are your children to long, when you are taken from them, that they could be baptized for the dead? If only because you love those who will be after you, and would save them from

vain longings and inconsolable regrets, it will be well for you to consider this question, and to act out your answer to it without delay. (*S. Cox, D.D.*) *Baptism for the dead*:—I. THE CONNECTION OF THE PASSAGE. It is connected with ver. 20, the intervening verses being a parenthesis. Paul has been speaking of the vanity of the Christian life apart from the resurrection (vers. 19, 20), and then after a digression on the order of the resurrection, suggested by the word "first-fruits," he resumes his argument. "Else," if Christ be not risen, "what shall they do that are baptized for the dead?" But whilst the passage is thus disconnected from what precedes, it is directly connected with what follows (ver. 30). If Christ be not risen, what is the use of our enduring sufferings for our faith in Him? II. THE APOSTLE'S TRAIN OF THOUGHT. 1. His chief argument is that derived from the resurrection of Christ. "If there be no resurrection of the dead, then is not Christ risen," consequently "your faith is vain, ye are yet in your sins," and in testifying to it "we are found false witnesses." But we have the most convincing proofs, from numerous and unquestionable witnesses, of Christ's resurrection, which is a proof and pledge of ours. 2. If there be no resurrection, then dead believers are annihilated (ver. 18), and their Christianity, as it is inseparably connected with suffering, has augmented the misery of human existence (ver. 19). But this is a consequence that cannot be admitted (ver. 20). 3. And analogous to this the apostle argues that if there be no resurrection, all the trials of believers are useless; not the practice of the Christians, but that of the Epicureans, is reasonable (vers. 30–33). Now it is evident that it is to this argument that the text belongs; therefore, baptism for the dead must be connected with the sufferings of believers. III. The text therefore means BAPTISM TO FILL THE PLACE OF THE DEAD. 1. The apostle represents one set of Christians succeeding another: when their ranks were thinned by death others rushed in to supply their place. But why so if there be no resurrection? Why do they voluntarily submit to like suffering for their faith? Such an interpretation agrees well with what follows. And what a noble idea does this give of Christians. They fill up the ranks and fight in the battle in which their companions have fallen. And what a touching scene it must have been in times of persecution to see the baptized, like soldiers, occupying the breach which death had made in their ranks, thus verifying the observation that "the blood of the martyrs is the seed of the Church." 2. This interpretation gives us a striking view of the nature of baptism. It unites the baptized living with the baptized dead; it is the ceremony for our enrolment into the great army of the living God; it ensures the perpetuity of the Church, and supplies it with a constant succession of those who bear the name of Jesus; it is a solemn consecration to the service of Christ, and imposes upon us the duties which our predecessors performed, and enables us to look forward to those rewards which they now enjoy. (*P. J. Gloag, D.D.*) *Baptized for the dead*:—The words, "baptized for the dead," do not, either necessarily or naturally, imply (in the original) a vicarious baptism: the "for" is "in behalf of," rather than "instead of"—at the utmost "for the benefit of," whatever sense may be given to it—as champions or advocates, rather than as proxies or substitutes. I. St. Paul speaks (we venture to think) not of a caprice, and not of a superstition—not of a local custom, not of a human invention, not of a pious fancy, and not of a morbid and perilous addition to the faith and rule of the Churches: he speaks, we believe, of THE ORDINANCE OF BAPTISM as the risen and departing Saviour instituted it, and he unfolds to us here in brief, as elsewhere in detail, the connection of that ordinance with the foundation-fact of the resurrection. Every Christian baptism is a baptism for the dead. Not only is the resurrection of the dead one of the articles of the apostles' creed which the person to be baptized professes himself to believe—as Chrysostom says, commenting upon this passage, "When we are about to baptize, we bid the man say, 'I believe in the resurrection of the dead,' and after this confession he is plunged in the sacred fountain"—not only is there this connection between the sacrament and the doctrine—but also, as the same great writer goes on to explain, the very immersion in, and emergence from, the baptismal waters, is a symbol of the burial and the resurrection that shall be—it is an insertion into the Saviour dead and risen, it is the typical foreacting of that funeral and that revival, the anticipation of which is the saint's life, the realisation of which is the saint's glory. To be "baptized for the dead" is to vindicate, by our baptism, the sure hope of the dead—namely (to use again St. Paul's words), that, as we believe that Christ died and rose again, even so "them also which have been laid to sleep through Jesus shall God bring with

Him." If there is no such hope—"if the dead rise not at all"—what shall they do, which way shall they turn themselves, who have been subjected, on becoming believers, to that Christian baptism, which is, being interpreted, the assertion of the right of the dead, not only to immortality in a world of spirits, but, definitely and specifically, to a resurrection of the body? "Why," he adds, "if there be no such hope, are the generations of the faithful thus 'baptized for the dead'?" II. The saying opens to us A NEW REGION OF DUTY. We are apt to imagine that death breaks all ties. Certainly it breaks some. Ties of office—ties of courtesy—ties of parentage and wedlock—death breaks these—as to their form. But not even these, surely, as to their substance. What shall we say of the son whose heart does not burn within him at the slighting mention of a dead father—what shall we say of the patriot who has no sense of shame at the ridicule of a great statesman departed, or of the subject who is capable of no resentment when he reads some cowardly outrage upon the memory of a dead sovereign? Yes—"cowardly" I call it, if it concerns the dead. The characters of the dead are the heirlooms of the living. To disparage a dead man is like injuring a child or insulting a woman. If you must calumniate the departed, begin on the day of the funeral—while at least there may be some one to answer you—son, brother, friend—some one to call you to the reckoning—some one to challenge you to the proof. These, indeed, are more or less personal matters. They affect but a few—generally the more famous, the more illustrious, of mankind. But St. Paul tells us that there is an honour, and by consequence a dishonour, which may be done to all the dead. There is a way in which we can disparage, or in which we can vindicate them, as a class. We may be baptized for them. And when he explains himself he says, We may either assert for them, or doubt for them, or deny to them, a resurrection—which is, in other words, an immortality of complete being. Let us not forget that we ourselves shall soon have gone across from this world to that. "Baptized for the dead?" then, baptized for ourselves. Let us cling now to that Easter which shall be our all then! 1. Let us thank God for the gospel. The gospel is true or not true—but at least it is clearly defined and very simple. Christ died for our sins, and was buried, and the third day rose. In Him we live—He is the Resurrection and the Life. Let us settle these matters. To live in suspense about Jesus Christ is to live in a trance, incapable of true speech or true action. Settle that question—and let it settle all else. I can recognise no plea for waiting. That which will be true at your death is true to-day. If true, it involves duties. Amongst others—and of that the text speaks—2. A duty towards the departed. How often have we turned back from the open grave, as from a closed book or a career ended! Anxieties we have silenced by a peradventure, unuttered but tolerated, that all may be well because all may be nothing. Prayers for the dead are un-Protestant—the dead are in the hands of God. Duties to the dead are ended—neglected or done, they are of the past. Let them rest in peace. Nay, we have still to be their champions. We have still to think of them as being and to be—as members of the Church, as possessors of the Spirit. We have still to be in communion with them—meeting them when we pray—meeting them when we worship—meeting them when we communicate. We have still to feel, when we bring a little child to baptism, we are standing up for the dead. We are asserting the resurrection of the body. (*Dean Vaughan.*) *Baptism for the dead*:—Just as Christ died both for us and our sins, *i.e.*, with a mind bent "over us," in order to our redemption, or "over our sins," with an eye to their abolition (see ver. 3), even so catechumens in baptism emerged from the hallowed streams with their thoughts busy about or intent upon the dead, not as particular persons, but as a general class, distinct from the living on earth. And both context and circumstance together proclaim that the ulterior view of a neophite's mind, bending over the long roll of the dead, is their resurrection. But to make certainty doubly certain, St. Paul adds, "If absolutely not raised are dead men, why do persons actually receive baptism on their account?" Between the death of the Duke of Wellington and his public funeral, I remember a lady, pointing to some crape near her, saying, "This will be of use *for* the Duke of Wellington." The text came immediately to my mind as parallel in structure to the sentence uttered, which, expanded in full, signified, "This crape will be of use for me to wear on the day of Wellington's funeral." (*Canon Evans.*) *The Church-world*:—There is a community of men whose principles, spirit, aim, character, and destiny, distinguish them from every other class of human society. The text presents this Church-world:—I. AS THINNED BY DEATH—"the dead." The great

law of mortality enters this realm. The intelligence, virtues, devotions, and usefulness of this Church-realm, constitute no barrier to the entrance of death. But —1. He appears here as the messenger of mercy—outside as the officer of justice. 2. He leaves behind him here consolation for the survivors, but outside unmitigated sorrow. II. As REPLENISHED BY CONVERSION. By those who are baptized for the dead I understand those who, from Pagan darkness, were converted by the gospel, and were admitted into the visible Church, there to fill up the place of those who, by martyrdom or otherwise, had been called away by death. The new convert then took the place of the departed saint. No sooner is one Christian removed from his station than another is raised up by God to supply the loss. As Joshua succeeded Moses, Elisha Elijah, Eleazer Aaron, so one man is ever raised in the Church to take the place of another. This succession affords a lesson— 1. For humility. The man of most brilliant talents, distinguished position, and extensive usefulness in the Church, has nothing whereof to flatter himself; however important he may be, the Church can do without him. When he falls, others are ready to step into his place, and to be baptized for the dead. 2. For encouragement. God's redemptive plan will go on, whatever happens to individual agents. "He buries His workmen, but carries on His work." Let us learn to trust God rather than His most distinguished servants. The treasure is only in earthern vessels—vessels that must crumble. III. As LIVING IN HOPE. This language implies that the hope of a future state, of a resurrection, was a vital thing in the experience of the Church; and so it has ever been, is, and will ever be. The Church lives in hope. It "reckons that the sufferings of the present time are not worthy to be compared with the glories that shall be." It is "waiting for the adoption"; it is "looking for the blessed appearing," &c. Paul does not mean, however, that the religion of Christ is of no service to man if there be no future state. Let us answer his two questions. 1. "What shall they do?" We venture to reply, not renounce religion, but continue faithful for ever. Should there be no future, Christian virtue is good. You will lose nothing by it should you be annihilated: you will not feel even the disappointment, but you will gain immensely by it, even in the present life. "Godliness is profitable unto all things." 2. "Why are they then baptized?" We answer, because the claims of religion are independent of the future state. Were there no heaven, no hell, we should be bound to be truthful, honest, benevolent, God loving, &c. (*D. Thomas, D.D.*)

Vers. 30–34. **And why stand we in jeopardy every hour?**—*The hourly jeopardy: the daily death*:—We have now reached the second of St. Paul's *argumenta ad hominem*. The first is the argument for the resurrection from the baptism of the dead. The second is the argument which he derives from his perils and sufferings. Admit that his hope would not make him ashamed, and his career was noble and heroic: deny it, and his career was a senseless bravado. Good trees do not spring from evil roots. Devotion to truth, a charity capable of all sacrifices—these are qualities which do not grow out of a lie, or faith in a lie. That cannot be a lie which made St. Paul so true and great a man. St. Paul begins by asking, "If the dead rise not, why stand we in jeopardy every hour?" and he affirms, "I die daily" (vers. 30, 31). We know what his life was like. I. THE APOSTLE'S LIFE WAS A DAILY DEATH, AN HOURLY JEOPARDY. 1. Elsewhere, he furnishes us with a more detailed description, and thus supplies us with the best commentary on these words (2 Cor. xi. 23–28.) But mark how he says it (ver. 31). Instead of "I protest," read, "I swear"; for St. Paul here uses a common Greek form of oath. He frequently employs the most solemn adjurations. Christ's "Verily, verily," is an oath. Nay, the Almighty Himself is represented as swearing by Himself (Heb. vi. 16–18; Gen. xxii. 16–18). But let us also note by what Paul swears—"by my boast of you which I have in Christ Jesus." The Corinthians were the seal of his apostleship. His very oath, therefore, must have touched their hearts, and have predisposed them to a cordial acceptance of that which he was about to advance. It is, indeed, by these delicate touches of a most tender and loving nature, that St. Paul declares himself to us and constrains us to love and admire him. 2. The apostle cites one special instance of the jeopardy in which he always stood (ver. 22). If we assume that St. Paul did on one occasion fight with beasts in the Ephesian stadium, his argument is plain. It means that here again he was a mere idiot to incur deadly peril, if he were teaching a lie. But this is improbable. Paul was a Roman citizen, and could not therefore be legally con-

demned to the arena, he could very hardly have escaped from it with his life. In the Acts, moreover, there is no hint of any such conflict; nor does the apostle ever refer to one in any catalogue of his dangers. On all these grounds we conclude that he is here speaking metaphorically, viz., that he had to encounter men as brutish and fierce as wild beasts. Such figures of speech are common in all ages and lands. Heraclitus expressly calls the Ephesians "beasts," using the very word which St. Paul employs. And no one who reads Acts xix. will deny the propriety of the epithet. The multitude rushed into the theatre like a herd of bulls in wild stampede, and, like bulls, bellowed some one thing, and some another: and then, like beasts irritated by a red rag, as soon as they heard that Alexander was a Jew, went mad with rage, more like beasts that want discourse of reason than rational men. As St. Paul listened to their din, the epithet of Heraclitus may have occurred to him and have fixed itself on his memory. And if his letters to the Corinthians were written after the tumult at Ephesus, he may here allude to that confused and terrible scene. In Ephesus, as elsewhere, he risked all, because he believed in Christ as the resurrection and the life (*cf.* 2 Cor. i. 8–10). II. TO RUN SUCH A RISK DAILY AND HOURLY, ST. PAUL AFFIRMS TO BE IMPOSSIBLE TO MEN WHO DID NOT BELIEVE IN A FUTURE LIFE (ver. 32). 1. Those who believe that dead men are not raised have as their motto, "Let us eat and drink, for to-morrow we die," which the apostle cites from (Isaiah xxii. 13). Yet it is curious to note that at Anchiale in Cilicia (the apostle being of Tarsus in Cilicia) there was a statue with this inscription: "Sardanapalus, the son of Anacyndraxes (Sennacherib), built Anchiale and Tarsus in one day. Stranger, eat, drink, and play, for all the rest is not worth this"—this being a fillip which the fingers of the statue were in the act of giving. In the prophet it has a special historical reference. Jerusalem was besieged by the Babylonians. The slain lay unburied in its streets. Dearth preyed on the living. By all these calamites God was calling His people to repentance. Instead of responding and waxing desperate with despair, they gave themselves to reckless mirth and revelry, crying, "Let us eat and drink, for to-morrow we die." It is this outcry of desperate ghastly mirth—which has been heard in Athens, in Florence, in London, in Paris, as well as in Jerusalem—which St. Paul quotes, which he puts into the mouth of those who deny a resurrection. To them, human life is a mere siege. The hosts of death are encamped against it. The fatal assault may be delivered at any moment. Why should they restrain their appetites? Why deny themselves to-day for a to-morrow that may never dawn? Why desire a morrow which brings no hope with it? Better eat and drink, and snatch what little pleasure may be had! (*cf.* Wisdom of Solomon ii. 1–9). 2. This was the tone taken in the apostle's time by the degenerate Epicurean school. It was the prevalent tone of the empire. In Corinth the ghastly revel was at its height. 3. Hence it is that St. Paul, when writing to the Corinthians, lays such emphasis on the resurrection. If he can help it, he will not so much as have them listen to those who jest about the future life, or deny it, or urge them to riot and excess because they must soon perish. They may think there can be no great harm in hearing what these scoffers have to say. "There is harm in it," replies St. Paul. One of your own poets long since said, "Vile speeches honest customs do corrupt." And if you listen to the Epicurean speeches which are rife about you, your habits of thought and life will degenerate. And we have not outgrown the need of this proverb. I have known men listen complacently to jests against good morals or religious truths, although they themselves condemn irreligion and immorality. Their excuse is that it is "only a jest," that "words break no bones," that "a little freedom of speech does no harm." The wise Greek poet was not of their mind; nor was the holy apostle. 4. From the words with which St. Paul closes this paragraph (ver. 34) there is reason to fear that the good Christian customs of some of the Corinthians had suffered from the vile speeches of the heathen. "Wake up from your orgies," he exclaims. Their only hope lay in rousing themselves to righteousness. They would come to "the knowledge of God" as they set themselves to do His will. They would learn that there was a resurrection unto life as they ordered their present life wisely, holily, and in the fear of God. Conclusion: Of the many points of interest incidentally suggested by these verses, none, perhaps, is more pertinent to the present time than St. Paul's use of the Greek poets; for there are still good people who object to the introduction of what they call secular topics into religious discussions or exhortations, and object to a classical curriculum for students destined for the Christian ministry, and, therefore, it may be well to ask them to consider the example of St. Paul.

Here, if he quotes from a Hebrew prophet, he also quotes from a Greek poet; and it would be hard to deny that the same spirit which moved him to cite Isaiah also moved him to cite Menander (see also his quotation from Aratus and Kleanthes in Acts xvii. 28, and from Epimenides in Titus ii. 12). The probability is, that he had studied the Greek poets only less earnestly than the Hebrew prophets. His use of them sanctions our use of them. There is also abundant proof that the apostle was as familiar with the Greek philosophy as with Greek poetry: we cannot so much as gather his meaning in many parts of his Epistles to the Ephesians, Colossians, Philippians, &c., except as we acquaint ourselves with the themes and terms of Hellenic speculation. This is a sufficient proof that secular learning is lawful and desirable in those who handle "the things of the Spirit"; that this, like all other gifts or accomplishments, may be and ought to be devoted to the service of God and of His Christ. (*S. Cox, D.D.*)

Ver. 31. **I protest . . . I die daily.**—*I die daily*:—I. INEVITABLY—by the natural decay of nature. II. VOLUNTARILY—by self-mortification. III. EXPERIMENTALLY—by a growing indifference to the world. IV. BELIEVINGLY—in hope of a better life. (*J. Lyth, D.D.*) *I die daily*:—1. Deposit my soul in Christ's hands. 2. Resign the interests of earth. 3. Cultivate a closer communication with another world. 4. Realise death as the means of attaining my wishes. 5. Subdue the corruptions of nature. (*Ibid.*) *Dying daily*:—1. In a certain sense we all do this. The very moment we begin to live we commence to die. The whole of our life is like an ebbing tide. 2. Of some also this may be affirmed in a very painful and unhappy sense. They die daily because they feel a thousand deaths in fearing one. "Through fear of death they are all their lifetime subject to bondage." They are afraid to die, and yet are so fascinated by death that they cannot take their eyes from off it. 3. Paul used this expression in an heroic sense; every day he deliberately put his life in jeopardy for the cause of Jesus Christ. In these more silken days, we cannot run such serious risks. We know professors who cannot imperil their business or venture the breaking of some fond connection for the sake of Christ. Alas! many are ashamed of Jesus. 4. Our text we shall now take in a practical spiritual sense. Note—I. SOME PREVIOUS NECESSARIES FOR THE PRACTICE OF THIS ART. The Christian—1. Must be willing to die; for if he shall shrink at death, and covet life, it will be a miserable necessity to him that he will have to die one day. In order that a man should be willing to die daily he must be a saved man, and know it. 2. Must be even desirous of departure, and cheered with the hope of the better land. To an ungodly man, to die can never be a thing to be desired, for what remaineth to him after death? But to the believer death is gain. 3. Should have a good understanding, and a clear knowledge as to what death really is, and what are the matters that follow upon it. What is it to die? Is it to cease to be? Is it to part with every comfort? If so, we might indeed be excused if we shut our eyes to the dreary prospect. To die is nothing, but to be at once with Jesus in paradise. II. WHEREIN IT CONSISTS. 1. To consider every day the certainty of death. We are but strangers and sojourners; we are only right when we act as such. The Lord knowing that we should try to shake off the remembrance of death, has so helped us as almost to force us to it; by—(1) The frequent departures of others. God rings the funeral knell in our ears, and bids us remember that the bell may next toll for us. (2) The course of nature. Look at the year travelling from spring to winter, and the day from morning to night. Every flower blooms that it may wither. (3) The premonitions of death in ourselves. What is that grey hair but the foretoken of the coming winter which shall freeze the life current? What are those aches and pains, that decay of the eyesight, that dulness of hearing, those tottering knees? Don't avoid these thoughts because they seem sombre; familiarise yourself a little with the grey tints of death, and they will brighten before your eyes. 2. To put your soul, by faith, through the whole process of death. Anticipate the final stroke, the upward mounting, the eternal beatific vision. 3. To hold this world with a very loose hand. Birdlime so much abounds. When a man wins a little gain it sticks to him. Our dear friends and children are all strong chains, binding our eagle-souls to the rock of earth. "Ah," said one, as he was shown a rich man's ample house and luxuriant gardens, "these are the things that make it hard to die." Our bereavements would not be half so sharp if we always viewed our friends as being lent to us. A man does not cry when he has to return a tool which he has borrowed. Rejoice to say, "The Lord gave, and the Lord hath taken away," &c. 4. To test

our hope and experience every day. Alas! for that evil habit of taking our religion for granted. Each day examine yourself whether you be in the faith. The man who is in a sound business does not object to overhaul his stock and examine his books; but the man to whom bankruptcy is imminent generally seeks to shut his eyes to his actual position. 5. To come every day, just as you did at conversion, to the Cross of Christ; and if you can always live as a lost sinner saved wholly by a precious Saviour, you are then fit to live and fit to die. 6. To take care to be always in such a place and state that we should not be ashamed to die therein. Hence, the believer has no licence to be found in places of ungodly amusement. The Christian, also, should never be in a state of temper in which he would be ashamed to die. 7. To have all our affairs in such a condition that we are ready to die. (1) Whitefield would not go to bed until everything was in order, for he said, "I should not like to die with a pair of gloves out of place"; and yet I know some believers who have not made their wills, and if they were to die to-day a wife whom they love so well might be put to serious suffering. (2) So should it be with all our acts towards God. Some of you have not yet fulfilled the Master's command with regard to baptism. Some of you have unconverted children, and you have not spoken to them about their souls. III. ITS PRACTICAL BENEFIT. 1. It will help us to live well. We should not be covetous and grasping if we knew that the heap would soon melt or we should be taken from it. We should not attach so much importance to trifles, if we felt that there were grander things close at our heels. If we saw our candle flickering in its socket, we should be far more diligent. 2. It will help us to die. No man would find it difficult to die who died every day. He would have practised it so often, that he would only have to die but once more. 3. The benefits of dying daily are commensurate—(1) With the whole period of human existence. You young people would not be likely to plunge into youthful gaieties to your own damage, if you felt that you might die young. You men of middle age, how it would check you in that hasting to be rich, if you felt that you must soon be parted from it! And you who totter on a staff, nothing will keep you in holier or happier frame than to be always dying the death of Jesus that you might live His life. (2) With every position. Is a Christian rich? he will not be purse-proud. Is he poor? He will not murmur, for he recollects the streets of gold. If he is seeking after knowledge, he will mingle with it the knowledge of Christ crucified. If he be toiling for a livelihood, he will seek first the kingdom of God and His righteousness. Make a believer a king or a pauper, and the art of dying daily will help him in either position. Put him under every temptation, and this will help him, for he will not be tempted by the offers of so brief a happiness. Daily dying is as useful to the saint in his joys as in his griefs, in his exaltations as in his depressions. (*C. H. Spurgeon.*) *The Christian's duty of dying daily*:—I. SHOW YOU WHAT THE DUTY IS. To die once is a lot appointed for all; to die daily is a duty practised, a blessing obtained by few; most live as if they were never to die; because the day is evil, they put it far from them. 1. To die daily is to set death always before us as a change which "will one day certainly come." 2. It is to be ready to meet death, as a change which may suddenly come. 3. To die daily is to wait for our change, as what we desire, were it God's will, should come speedily (Phil. i. 23). 4. To die daily is to resign our souls solemnly into our Redeemer's hands, as those who know not whether they have another day to live. To leave them with His faithfulness, love and care, who hath said, "I will not fail thee, nor forsake thee." II. WHY ARE WE TO BE FOUND IN THE CONSTANT PRACTICE OF IT? 1. This redounds greatly to the glory of God. He is honoured by a lively frame and an upright walk. For the sons of God, and of glory, to live wholly strangers to death, or to be afraid of it; how does this sully their character and shame their profession! 2. It makes much for the establishment and consolation of other Christians. It greatly saddens the hearts of younger Christians to hear those that are going off the stage of life mourning and complaining, as if they were wholly in suspense as to their eternal state. Sure, were you to converse more with God, you would speak more for Him. What though your hopes for the present fail, the God of your hopes lives. 3. This is a frame which is highly beneficial to our souls. III. HOW DOES THE REGULAR PRACTICE OF THIS DUTY REDOUND TO THE COMFORT OF OUR OWN SOULS WHEN DEATH REALLY COMES? 1. They that die daily die comfortably, because by this means we make death familiar to us, and those we are well acquainted with we are but little afraid of. 2. Dying daily has a farther influence upon our comforts, because hereby we are "weaned from the world," and all worldly enjoyments, and those

things which we are weary of we are glad to leave behind us. 3. By dying daily our "accounts are clearly stated" between God and us; and what condemnation have we then to fear? 4. By dying daily we learn to look beyond death while we are looking at it; and all is peace and joy there for ever and ever. I shall now close all with a few remarks. 1. How dreadful is it for them to think of dying who have not as yet begun to live. 2. The truest wisdom is to be prepared against the greatest danger; our everlasting all depends upon our dying well. 3. Unless we know Christ savingly we can neither die daily nor die comfortably. He is the Lord our righteousness, and our strength. 4. It is dangerous living, even for the Christian himself, without keeping his dying time ever in view; for a view of death is the greatest bridle upon indwelling sin, next to an immediate grant of mortifying grace from above. 5. Should we not make haste with our living work when we know not how soon our living time may cease? 6. Learn hence the excellency and sweetness of the Christian's life. Interest in Christ makes life pleasant and death joyful. (*J. Hill.*) *Of dying daily*:—1. We must die while we live, in order that we may live when we die. We must habitually consider ourselves as mere strangers in this world, who are on pilgrimage to another. Our mortal life must be a daily death, in conformity with the sufferings of Christ. 2. This description of the Christian's life on earth may seem to some repulsive. Remember this, then, that in the language of Scripture you are dead already. When born into the world you were dead in trespasses and sins; but now "Ye are dead, and your life is hid with Christ in God." We are thus taught to look upon ourselves as dead to this world, from the moment we are brought into covenant with God. 3. But since, to each of us is allotted a longer or shorter period of sojourning therein, our condition may be fairly spoken of as a dying daily—*i.e.*, we have to "crucify the old man," those corrupt tempers and appetites which remain in us though we have been made regenerate, but which are at variance with the love of God. And this can only be done by a process slow and lingering, like that experienced by the victim on the cross. We cannot cast out the evil spirit at once; all we can do is to struggle with it, to keep every entrance by which it could gain admission fast and closed. We cannot destroy the noxious plant at once, but we may tear off each bud as it shoots forth. Yet, as all this is an anxious and a toilsome process, those who are engaged in it may be described as dying daily. 4. Now, it is not to be denied that religion, viewed as involving a continual struggle with our natural appetites, has something unattractive in it; and it seems hard at first to understand how her ways can be ways of pleasantness, and that all her paths are peace. But the question for persons to decide is, not whether they like the prospect of mortification and self-denial, but whether it is not far preferable to submit to any amount of suffering rather than, after spending a few short years in selfish gratification, to pass to death eternal? It is hard when the world invites, to renounce it; when Satan allures, to resist him; when the flesh tempts, to deny it; but if these, when yielded to, will keep me for ever from God, then I will fight against them all the day long, and, the Lord being my helper, they shall gain no mastery over me. It is hard to mortify the members; to say to the eyes, see not; to the ears, hear not; to the tongue, taste not; to the hands, touch not. But if these things place my soul in jeopardy, I will rule them with a rod of iron. It is hard to submit one's own will to God's, but it were harder still to be shut out from His presence for ever. 4. Application: The first step towards dying daily is to establish within ourselves, practically, the feeling that we may die any day. Another step is to learn to discipline our earthly affections, by dwelling upon the thought that, though relations and friends are blessings for which it behoves us to be very thankful, still they are only loans lent us by the Lord. And the same rule which applies to our earthly friends must be brought to bear on our worldly possessions. We must discipline ourselves to part with them by voluntary privations (chap. vii. 29, 30.) (*F. E. Paget, M.A.*) *Daily dying*:—There is a daily dying that is—I. INEVITABLE. There is a daily dying of—1. Our corporeal frame. In each human body the seed of death is implanted, the law of mortality is at work. There is decay with every respiration and heart-throb. The water does not more naturally roll towards the ocean, or a falling body gravitate towards the centre of the earth, than the human frame runs every moment to dissolution. This fact should teach us—(1) That worldly-mindedness is an infraction of reason. What a monstrous absurdity it is to set our supreme affections upon objects from which we are departing every moment! No anchor can stop this ship of destiny. All "Life Insurance" offices recognise and act upon this fact. Every man's life is

less valuable to-day than it was yesterday. (2) That sorrow for the departed should be moderated. Their departure was but obedience to the resistless law of their nature, and that same law is daily bearing us whither they are gone. Why battle with destiny? (3) That Christianity is an invaluable boon to mortals. It does two things—it teaches us that there is a future world of blessedness, and points us the way by which that blessed world is reached. 2. Our social world. We live not only with others but by them. But the social circumstances which feed our life are changing every day. The circle of the nursery in which we once lived is gone; the circle of the school and other circles in which we lived have broken up long ago. 3. Our mental motivity. The motives that influence us to action are elements of life, and they are constantly dying. A realised purpose has lost its motivity. Many of the loves, hopes, fears, romances, ambitions, which once formed much of our life, have been buried long ago in the ever-widening cemetery of the soul. II. OPTIONAL. This death is of two kinds. 1. There is the criminal. In the depraved soul, sensibility of conscience, generosity of impulse, elasticity of intellect, freedom of thought, spirituality of feeling—the sinner is constantly murdering these, and their blood cries to heaven for vengeance. "To be carnally minded is death." 2. There is the virtuous. The highest life of man is a daily dying to all that is mean, false, mercenary, unspiritual, and uncharitable. The apostle felt this when he said, "*I*," that is my carnal self, "am crucified with Christ"; nevertheless, "*I*," that is my spiritual self, "live," &c., &c. (*D. Thomas, D.D.*) *On the utility of meditating on death*:—Such meditation—I. TEACHES US TO VALUE ALL EARTHLY THINGS ARIGHT, and perpetually corrects the fallacy of our calculations by reminding us of the period to which they apply; it discourages those schemes of injustice and ambition, the fruits of which are distant, by reminding us that that distance we may never reach. II. IMPROVES THE MIND—1. By destroying in it trifling discontents, and by blunting the force of all the malevolent passions. Jealousy and hatred cannot coexist with the prospect of the last hour. It diminishes the importance of the offence we have suffered, awakens that candour which self-love has set to sleep, and makes us think, not of the trifling scenes which are past, but of the awful events which are to come. 2. It aggrandises the mind as the near approach of death itself is commonly accustomed to do; for men on their death-bed often evince an heroism of which their lives have afforded little or no symptom, forgive injuries which should have been forgiven years before, faults which should have been rectified before half the race of life was run, confession of Christ who had been denied before the world. The distant contemplation of death leaves us greater time for godly actions—whatever seeds it casts into the mind may spring up and fructify. III. INDUCES US TO CONSIDER BY WHAT MEANS WE SHALL AVERT ITS TERRORS. Can we figure to ourselves anything more dreadful than a human being at the brink of death who has never once reflected that he is to die? Let us, then, in youth and strength gather a decent firmness for that trial. IV. OPENS UP THE PROSPECT OF ETERNITY. In the contemplation of heaven the persecuted man figures to himself a state of rest; the poor, an exemption from want; the sick, health; the weak, power; the ignorant, knowledge; the timid, safety; the mean, glory; the parent looks for his lost child across the great gulph, and the widow for her husband; the soul lifts itself up to the great Author of our being who has sanctified and redeemed us by the blood of Christ. V. TEACHES US THAT THE EVIL IS NOT WITHOUT ITS REMEDY. That through Christ we are become the lords of death, that the mere separation of matter and spirit is a pang of so short a moment that it is hardly a rational object of fear, that the real pang is the remembrance of a misspent life. If you think the accumulation of such thoughts is awful take care that they do not accumulate. Conclusion: The choice is, Shall we meditate voluntarily on death as a religious exercise, or shall we be haunted by the image of death as a terrific spectre? Shall we gain wisdom by meeting the danger, or shall we, like children, be bribed by the tranquillity of a moment to keep it off? The image of death follows the man who fears it, it rises up at feasts and banquets; no melody can soothe it; it is undaunted by the sceptre or the crown. All men suffer from the dread of death; it is folly to hope you can escape it. Our business is to receive the image, to gaze upon it, to prepare for it, to seek it, and by these means to disarm. (*Sydney Smith.*) *God's gladiators*:—There is a well known picture which represents a band of gladiators who are going to fight in the Roman Amphitheatre; with shields lifted and bowed heads, they address the Emperor thus—"*Ave Cæsar! Morituri te salutant*" (Hail Cæsar! we are going to die, salute thee). And so they go to the hard fight which can only have one end.

ing. St. Paul was thinking of such a scene (vers. 31, 32). He would have us understand that we are all God's gladiators sent into the arena of this world to fight, and that in that battle we must turn our eyes to Christ, and ever say, "Hail, Master! we who are dying daily, salute Thee." I. WE MUST FIGHT. 1. This world is one long battle to the Christian. It is the coward alone who yields without a struggle, who gives himself up as the slave of sin. (1) Sometimes God's gladiators are called to fight with wild beasts out in this busy world. The sins and temptations of society, the evil words and works of our fellow-men meet us. (2) Sometimes the wild beast is caged within ourselves. It may be the lion of our angry, cruel temper, or of a proud rebellious spirit, or of an impure desire, or of a faithless, discontented thought. 2. And there is but one thing for us to do, we must fight or perish. Some of the hardest battles are fought by our bedside, or when we lie, like the sinful woman, prostrate in the dust, where Jesus wrote His words of pardon. II. WE MUST DIE. 1. God's gladiators can only come out of the battle when death sets them free; they leave their bodies scarred by many a wound, to rest here on the battle-field of earth, but God's angels bear their spirits to paradise. Every day we live we see a comrade falling in the ranks of battle, but still the Church marches on to victory; another fills his place. In the American war a wounded soldier heard the bugles of the enemy close at hand; weak as he was, he crawled out of the ambulance, and seizing a rifle, tried to march to the front. The doctor assured him that he was too feeble, and that the exertion would kill him. "If I must die," said the soldier, "I would rather die in battle than in an ambulance." 2. Happy are God's gladiators who die fighting. There are signs and tokens all around to show us that we die daily. Read the dim writing of old letters, look at your book of photographs, turn tenderly to the dead flowers between the leaves of your Bible, or gaze on the picture which childish fingers coloured, what do they say to us? We understand now what these relics say to us, "Behold, we die daily." The vacant places around us teach us that our place will one day know us no more, that we, like our brethren, shall pass to the land which has never been surveyed, and the great secret which is between God and His creatures. But not till our fight is over, and our work finished, "man is immortal till his work is done." III. WE MUST EVER LOOK UNTO JESUS, WHO WILL RAISE UP FROM THE DEAD. (*H. J. W. Buxton.*) *Daily dying:*—We die daily. We are constantly returning to the earth the materials we received from it. Every movement of our bodies, every exercise of thought and will, every muscular and nervous effort, is accompanied by a corresponding change in the structure of our frames—exhausts the vitality of so much brain, and nerve, and muscle. Every part of our body is undergoing a process of disintegration and renovation; constantly throwing off old effete matter, and constantly receiving deposits of new and living matter. Day and night, sleeping and waking, this ceaseless dying and ceaseless resurrection is going on with more or less rapidity; the river of life flows on changing its particles, but preserving the same form and appearance. In seven years the whole structure is altered down to the minutest particles. It becomes essentially a different body, though the individual still retains his original form and his personal identity unimpaired. (*Scientific Illustrations and Symbols.*)

Vers. 32. **If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?**—*Beasts at Ephesus:*—Note here—I. A LOW JUDGMENT OF HUMAN NATURE. 1. There is no good reason for taking the text literally. Had such a terrible struggle taken place it would have been recorded in the Acts, and often referred to by Paul himself. 2. By wild beasts he means men, gross and savage in wickedness. Heraclitus called the Ephesians θήρια. If we refer to Acts xix. we shall find that certain men were entitled to the designation. We read of them "being full of wrath," of the whole city "filled with confusion," of some "crying out one thing and some another." They seem to have been bereft of reason and given up to the wildest fury of passion. 3. Paul was not alone in classifying such men with beasts. The Baptist called some of his hearers vipers, and Christ compared such men to swine. The Bible speaks of wicked men in two stages lower than humanity. (1) The sensual, who are in a state where the senses rule the soul, where the animal is supreme. Is not this the state of the mass of men? The great question is, What shall we eat, what shall we drink? &c. (2) The devilish. Men have the power of getting lower than the beasts. By the power of their imaginations they kindle their passions into a diabolical heat, and, by bringing the elements of nature into new combinations, they generate and nourish unnatural

appetites. II. A FIERCE STRUGGLE FOR HUMAN NATURE. "I have fought with." Paul fought with men for men. 1. The battle was inevitable to his mission. He was the messenger of truths that struck directly at their prejudices, their habits, their greed (Acts xix. 27). 2. The battle was most benevolent on his part. Love, not anger, was its inspiration. He fought for them by fighting against their prejudices and their sins. 3. The battle was most unequal in circumstances. Numbers, authority, influence, wealth, were all arrayed against one penniless foreigner. In moral battles numbers are an inferior consideration. One man in truth may conquer a nation in error. III. A GREAT PROBLEM FOR HUMAN NATURE. "What advantageth it me?" &c. The apostle does not say either that there would be no advantage in a godly struggle for truth were there no future life, nor that such a struggle was to be conducted with a view of advantage. He puts the question and leaves it to be answered. Our answer will be that on the assumption that there is no future life, godliness will be—1. Of physical advantage to man. The habits of life promoted by Christianity are conducive to bodily health and longevity. 2. Of mental advantage to man. It generates sentiments, it starts trains of thoughts, it awakens hopes, which yield to the mind a happiness which nothing else on earth can afford. If Christianity is only a dream, it is a dream from which we would not awake. 3. Of social advantage to man. Christianity has proved itself to be infinitely the best system for promoting the peace of families, the order of society, the prosperity of nations. (*D. Thomas, D.D.*) *Fighting beasts at Ephesus*:—It would be greatly to the satisfaction of our curiosity if we could mention exactly what was the historic form of this trial. And there is an interpretation of this passage which insists that Paul was once compelled to fight literally with wild beasts. Indeed, tradition has caught up the story, and told us that he braved the beasts most dauntlessly in the attack, and, while the audience waited to see him torn in pieces, he suddenly invoked the powerful interposition of high heaven with a wonderful gesture of his outstretched hand. The suppliant animals refused to do him harm. Lions came cringing to his feet, and, like so many tame dogs, began licking his wounds where the scourge blows had broken the skin. Now we have in 2 Cor. a complete catalogue of Paul's sufferings; but fighting in the arena is not among them. We understand this text, therefore, as a figurative description of the great conflict he had with wild Ephesian men; and with such an interpretation the question comes within the reach of every Christian put under severe conflict. When any good man is forced into a fight he is often constrained to ask, "What advantageth it me?" It so happens that the inquiry has a right noble answer. I. THE FINE POSSESSION OF A MANLY REMINISCENCE. We always have a high respect for a difficulty we have actually surmounted. Evermore there remains deep in our hearts the joyous consciousness for once at least of having stood true when under fire. II. QUICKENED GROWTH IN GRACE. Conflict makes men sober and thoughtful; then it makes them gentle and kind; then it makes them forbearing and charitable. III. POWER FOR LEADERSHIP AMONG MEN. Men trust the veterans from hard-fought fields. IV. FELLOWSHIP WITH CHRIST (Heb. xii. 3). Those who are persecuted for Christ's sake receive precisely what He received; the disciple is not above his Master, nor the servant above his Lord. V. IT RENDERS MORE LUMINOUSLY WELCOME THE HEAVENLY OUTLOOK. "No lion shall be there, nor any ravenous beast." All will be peace and rest and satisfaction. (*C. S. Robinson, D.D.*) **Let us eat and drink, for to-morrow we die.**—*The house of feasting, or the epicure's measures*:—1. The text is the epicure's proverb, began on a weak mistake, thought witty by an undiscerning company, and prevailing greatly because it strikes the fancy and maintains the merry meeting. The pagans recommended sensuality in this life because they knew of no enjoyments in another. 2. They are to be excused rather than us. They placed themselves in the order of beasts, making their bodies but receptacles of flesh and wine; therefore they treated themselves accordingly. But why should we do the same things who have higher principles, and the revelation of immortality? 3. To reprove the follies of mankind and their improper motions towards felicity. Note—I. THAT PLENTY AND THE PLEASURES OF THE WORLD ARE NO PROPER INSTRUMENTS OF HAPPINESS. A man must have some violence done to himself ere he can receive them. If we go beyond what is needful, we put that to hazard which nature has secured. It is not nature that desires superfluities, but lust. By a disease we acquire the passion for luxuries, which eventually become necessaries, and then cease to gratify. Contrast the happiness of the virtuous poor man in his cottage, his sound sleep, quiet breast, easy provision, sober night, healthful morning, and joyous heart, with the noises, diseases, passions,

which fill the houses of the luxurious and the hearts of the ambitious. II. INTEMPERANCE IN EATING AND DRINKING IS OPPOSED TO THE EPICURE'S DESIGN. The voluptuous man has the least share of pleasure. 1. It is an enemy to health which is a handle by which we can apprehend pleasure, and the same which makes life delicious. For what content can a full table administer to a man in a fever? Health carries us to Church, and makes us rejoice in the communion of saints; but an intemperate table makes us lose all this. It bears part of its punishment in this life, and has this appendage, that unless it be repented of it is not remitted in the life to come. The epicure's genial proverb might be a little altered. "Let us eat and drink, for *by this means* to-morrow we shall die"; yet it is not so, for such men lead a healthless life; they are long in dying, and die in torment. What folly for men to pray for healthy bodies, and then pour in loads of flesh and seas of wine. The temptations which men meet with from without in these cases are in themselves most unreasonable, and soonest confuted. He that tempts me to drink beyond measure, what does he, but tempt me to lay aside my reason, or civilly invite me to a fever? When Athens was destroyed by the plague, Socrates escaped through the temperate diet to which he had accustomed himself. He had enough for health, study, philosophy, and religion; but he had no superfluities to bring on groans and sickly nights. All gluttons are convinced of the excellence of temperance in order to moral felicity and health; for after they have lost both they are obliged to go to temperance to recover them. Fools, not to keep their health by the means which they seek to restore it! Such men "heap up wrath against the day of wrath." When the heathen feasted their gods they gave nothing but an animal, poured a little wine on the altar, and burnt a little frankincense: but when they feasted themselves they had many vessels of Campanian wine, turtles, beeves, wild boars, &c. And little do we spend on charity and religion; but we spend so much on ourselves that we make ourselves sick, and seem to be in love with our own mischief. 2. A constant full table is less pleasant than the temperate provisions of the virtuous, or the natural banquets of the poor. "Thanks be to the God of nature," said Epicurus, "that He hath made that which is necessary to be ready at hand, and easy to be had; whilst that which cannot easily be obtained is not necessary at all," *i.e.*, in effect it cannot be constantly pleasant: for want makes the appetite and the appetite makes the pleasure; so that men are greatly mistaken when they despise the poor man's table. Fortune and art give delicacies, nature gives meat and drink; and what nature gives fortune cannot take away, whilst every change can take away what is only given by fortune. Moreover, he that feasts every day, feasts no day; and however a man treats himself, he will sometimes need to be refreshed beyond it. A perpetual fulness will make you glad to beg pleasure from emptiness and variety from humble fare. 3. Intemperance is the nurse of vice, and no man dare pray to God for a pure soul in a chaste body, if he lives intemperately, "making provision for the flesh, to fulfil the lusts thereof." For in this case he will find "that which enters him shall defile him," more than he can be cleansed by vain prayers that come from his tongue and not from his heart. 4. Intemperance is the destruction of wisdom. "A full gorged belly never produced a sprightly mind." The heavy and foul state of an intemperate person may be compared to the sun, clouded with fogs and vapours, when it has drawn too freely from the moisture of nature. But temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue. 5. Intemperance is a dishonour to the nature, person, and manners of a man. But naturally men are ashamed of it, and night is generally a veil to their gluttony and drunkenness. III. SOME RULES AND MEASURES OF TEMPERANCE. 1. Our natural needs. Hunger, thirst, and cold, are the natural diseases of the body; food and raiment are their remedies, and therefore the measures. But in this there are two cautions—(1) These are only to be extinguished when they are violent or troublesome, and not to the utmost extent and possibilities of nature. (2) These must be natural, not artificial and provoked: for many men make necessities to themselves, and then think they are bound to provide for them. 2. Reason. Eating and drinking so as to make the reason useless or troubled is intemperate. Reason is the limit beyond which temperance never wanders. Intemperate men are so stripped of the use of reason that they are not only useless as wise counsels, but have not reason enough to avoid inflicting evils upon themselves. 3. The fitness of the body for useful service. Overloaded with food or drink, the mind cannot think, nor the body work with any sprightliness. (*Jeremy Taylor.*) *The folly of thoughtlessness of religion*:—Is it not foolish to be living in this world without

a thought of what you will do at last? A man goes into an inn, and as soon as he sits down he begins to order his wine, his dinner, his bed; there is no delicacy in season which he forgets to bespeak. He stops at the inn for some time. By and by the bill is forthcoming, and it takes him by surprise. "I never thought of that—I never thought of that!" "Why," says the landlord, "here is a man who is either a born fool or else a knave. What! never thought of the reckoning—never thought of settling with me!" After this fashion too many live. They eat, and drink, and sin, but they forget the inevitable hereafter, when for all the deeds done in the body the Lord will bring us into judgment. (*C. H. Spurgeon.*)

Ver. 33. **Be not deceived: evil communications corrupt good manners.**—*Self-deception:*—Of all species of deception, self-deception is the most detrimental; it is like having a traitor in the fortress who betrays his country to an enemy. Be not deceived—I. BY A CORRUPT HEART. An eminent man said once, "Paris is France"; it is more correct to say, "The heart is the man"; "As a man thinketh in his heart, so is he." The seed contains the future flower, the small acorn the majestic oak, the egg the poisonous viper; so also the heart contains the germ of the future glorified saint or doomed spirit (Matt. xv. 19). Every healthy man can easily see that consumptives are gradually approaching the great change; but they tell you they are improving in health, and persist in deceiving themselves to the last. We have people that are morally consumptive, "whose end is destruction." They do not believe it. "The heart is deceitful above all things," &c. These obstinately refuse the aid of the Great Physician, until their moral nature falls into the second death. "Create in me a clean heart, O God," &c. II. By A POLLUTED IMAGINATION. Imagination—1. Is like a merchant's ship, she bringeth her food from afar. The poet mounts upon the wings of this imperial faculty, and brings back rich treasures from fairy land, and presents them to us in the form of poems and dramas. In ancient mythology spring is pictured as a young maiden whose lap is full of flowers, and all the paths she walks are strewn with them. 2. Is a beautiful maiden, whose voice is enchanting as the song of the nightingale. But, alas! she is not always chaste. When celebrating the inhumanities of the hero, her skirts drop human blood. When she ministers to the lusts and passions of men her crown is tarnished: she becomes a wanton coquette at the bidding of Horace, Ovid, and Byron; but at the bidding of Job, Isaiah, and Milton she becomes "a woman clothed with the sun," &c. The reason why imagination sometimes wanders to forbidden paths is because she is the slave of the heart. The influence of the moon upon the tide is not more regular and absolute than that of the heart over the imagination. III. BY THE HABITS OF SOCIETY. The phrase "good manners" is not used now in the sense in which it is used here. We mean etiquette; but Paul meant virtue—all that is noble and heroic. Be not deceived. One may have the beauty of Venus and the charms of Cleopatra; and another the figure of Adonis and the polish of Chesterfield, and still be void of "good" manners. What are the genteel habits without religion? Apples of Sodom, having a charming outside, but an inside of dust; a dead body dressed in a white winding-sheet and decked with flowers which only hide a mass of putrefaction. So refinement, polish, and accomplishments are often only the adornments of one "dead in trespasses and sins" (1 Sam. xvi. 7). (*W. A. Griffiths.*) *Evil communications:*—I. GOOD MANNERS ARE SUPPOSED as the result of—1. Early training. 2. Religious influence. II. MAY BE CORRUPTED. 1. The tendency of the heart is evil. 2. The world is wicked. 3. The influence of its example pernicious. 4. There needs decision and watchfulness. III. WILL CERTAINLY BE CORRUPTED BY EVIL COMMUNICATIONS. 1. The choice of bad company shows the inclination to evil. 2. Such company is insinuating. 3. Insensibly lowers the tone of morality. 4. Destroys shame. 5. Hardens the heart. (*J. Lyth, D.D.*) *Evil communications:*—Let me—I. EXPLAIN THIS DOCTRINE. 1. Good manners, although applied by St. Paul to those Christian principles from which his converts were in danger of being seduced, may be understood as including both right sentiments and holy practice. 2. The term "evil communications," means the associating with evil men. 3. Such evil communications corrupt the mind, sap the principles, and taint the conduct. In the case of the upright Christian, whose duty leads him to intercourse with the world, this tendency may, indeed, be counteracted by watchfulness and prayer, and by the preventing grace of God. But if, without this defence, a man will freely associate with the ungodly, the effect will soon be visible in his character. 4. The injurious effect of evil communications is not described as taking place in

any sudden or striking manner. Corruption is a gradual change. Silently, but surely, evil communications corrupt good manners. II. CONFIRM IT, by an appeal to—1. The Word of God (Prov. iv. 14, &c., ix. 6, xiii. 6; 2 Pet. ii.). 2. Maxims of wise men. St. Paul's words are borrowed from a heathen writer. This shows that Reason without the aid of Inspiration has led men to the very same conclusion with the apostle. To this I will add the modern saying of "a man is known by the company he keeps." 3. Take the cases of Lot, Solomon, &c. 4. Personal experience. Look back through your past lives, and recollect in how many instances your views and conduct have been influenced by the example of those among whom you lived. III. APPLY IT. Be not deceived. 1. As to the reality of your danger from ungodly society. We soon perceive the perilous situation of a son, a daughter, or a friend; but we are apt to be very blind when the case becomes our own. There is no safety in the society of those who have not the fear of God before their eyes. If they be openly immoral or unprincipled, all connection with them is perilous in the extreme. But their society is scarcely less dangerous to a true Christian, if, while destitute of religion, their outward behaviour is plausible and decorous. 2. As to your ability for resisting the influence of evil communications. A man may say, "I know that there is danger, but my principles are fixed: and, as I do not go into such company, out of any love for their bad conduct, I shall easily avoid what I know to be wrong." The man who talks thus is ignorant both of the power of temptation and of the weakness of his own heart, and he that trusteth in his own heart is a fool. And should the tempter suggest, as he did to Jesus, that God will give His angels charge over you to keep you, recollect that there is no promise of such protection to those who quit the path in which the Lord requires them to walk. 3. As to the possibility of separating yourself from ungodly connections. 4. As to the final tendency of that corruption, which arises from evil communications. (*J. Jowett, M.A.*) *Evil communications:*—I. THE IMPORT OF THE PHRASE. 1. Bad books. 2. Company. 3. Associations. II. THEIR EVIL TENDENCY. 1. They corrupt the heart. 2. Deprave the character. 3. Destroy reputation. 4. Spoil happiness. 5. Ruin the soul. III. THE MEANS OF ESCAPING THEM. 1. Avoid them. 2. Cultivate the company of the good. 3. Study the Bible. 4. Watch unto prayer. (*J. Lyth, D.D.*) *Evil communications:*—The text is a quotation from the Greek comic playwright Menander, which illustrates chap. ix. 22, 23. In this sceptical age all teachers should go to the forges of the Philistines to sharpen their intellectual tools, so as to be able to meet their enemies on their own ground. 1. WHAT ARE THESE EVIL COMMUNICATIONS? They are those of—1. The tongue. (1) Lying. The Bible shows, by precept and example, that God hates the liar (Prov. xii. 22). (2) Foolish and profane talk. Certainly we do not condemn mirth and wit; but great care must be taken lest the comic should predominate in us. "A hearty laugh maketh glad the heart, but the laughter of the fool is as the crackling of thorns under a pot." Moreover there is a kind of talk which blunts the moral feelings and lowers the dignity of man. The slandering gossip of the drawing-room and the coarse humour of the tap-room are equally condemned (Eph. iv. 29). (3) Swearing. This mean habit is too prevalent amongst all grades of society. 2. The pen. In former times the evils of the pen were comparatively small, because only few could read what fewer still could write. But in this age of cheap literature the evil of the pen rivals the evil of the tongue in its magnitude. There is—(1) The novel. Every young man and woman should read the masterpieces of imaginative literature as recreation; yet the greatest admirers of fiction admit that for every good novel there is a dozen bad ones. Truth after all is stranger than fiction; get good books, read and study them. (2) The theatre, which has been all along one of the principal enemies of the Church: one is the nursery of rectitude, honesty, and charity: the other is the school of infidelity and genteel licentiousness. 3. The pencil. Nothing contributes more towards the education of the heart and the refinement of the feelings than familiarity with high art; but on the other hand, nothing is more infectious than familiarity with lewd pictures. II. HOW TO ERADICATE THESE EVIL COMMUNICATIONS. 1. Form a close and frequent intercourse with the people of God. The help afforded to Christians by mutual interchange of thought, feeling, and experience will be found to be wonderfully effective; as will also the biographies of good men. 2. Form a close and frequent intercourse with Christ. Enter into a covenant with Him, and He will keep thee in all thy ways. (*W. A. Griffiths.*) *Nature and danger of evil communications:*—This maxim of the heathen poet Menander accords with universal experience, and was worthy, therefore, of being adopted as a portion of

the sacred record. The connection is not that in which we should have expected such a maxim; but the occasion of it was this: by a mixture of the corrupt communications of false teachers the Corinthians had been led off from the fundamental doctrine of the gospel. Hence we may learn the necessity of being on our guard in this respect. I. WHAT ARE EVIL COMMUNICATIONS? We cannot, of course, entirely avoid intercourse with bad men; this would be "to go out of the world" (chap. v. 10, 11). The intercourse of society must be maintained, without respect to the characters of men, to such an extent as the business of life requires. An unsocial spirit that would lead us, like the Essenes of old, into the solitudes of the wilderness, would be inconsistent with the genius of Christianity and the example of our Lord. But still, we must not, under pretence of yielding to the necessary calls of business, cultivate and cherish that "evil communication" which "corrupts good manners." Those communications may be justly regarded evil—1. Which have a tendency to taint the purity of the mind by associations of a lascivious and sensual nature. 2. In which religion is not adverted to, or has no hold upon the mind, where the fear of God is evidently dismissed, and there is no scriptural rule of action. 3. Which abounds with objections to Christianity, and is calculated to produce a doubt, either of its Divine origin, or of the certainty of its most important truths. 4. Which is avowedly and aggressively infidel (2 John 9, 10). 5. Which proceed from those whose moral principles are loose, with respect to the great obligations of justice and equity, and who indulge in dishonourable practices. II. THE WAY IN WHICH EVIL COMMUNICATION OPERATES IN CORRUPTING GOOD MANNERS. It is one of the fundamental laws of nature, that our minds should be subject to perpetual modification from the minds of others. We may determine what society we will keep, but not what influence that society shall have upon us. One of the first feelings of every person who goes into company is to please and be pleased. Hence we plainly perceive that there is a preparation in the very nature of society for an assimilation of our minds to the principles and dispositions of those with whom we converse. 1. Let us suppose, then, that the society into which we enter is not positively vicious, in any other sense than as it is distinguished by a total absence of religion; it is not too much to say that this society will possess a very pernicious influence over any mind. It is dangerous to be accustomed to the absence of religion. Next to the infusion of positive impiety, the most evil element in which the mind can be placed, is that out of which religion is expelled. 2. Suppose the society into which we enter be impure, such communications must corrupt good manners. Must not the primary effect be, at least, gradually to enure the mind to the contemplation of vicious objects, without horror and disgust? 3. Suppose that the society into which we enter be distinguished by a rejection of Christianity, or of its great doctrines. To hear the cause of Christ attacked without being in a situation, in a becoming manner, to undertake its defence, must have an injurious tendency. Conversation, if we intend to please and be pleased, should never be a scene of continual dispute; we must either relinquish such society or hold our peace. III. THE CAUTION IS STRONGLY IMPLIED IN THE WORDS, "BE NOT DECEIVED." Be not deceived—1. By the adduction of false precedents. Our Lord mingled indiscriminately with all descriptions of persons; but do not imagine that it would be safe for you to do so. Recollect the infinite disparity of His situation and character, and yours. 2. By your past experience. You have been frequently exposed to vicious society, and perceived none of these evils. "Be not deceived"; you are very ill judges, it may be, of the state of your own minds; you may imagine that you have received no injury, but what has been the effect of such society on your private devotions? Has it endeared to you the Scriptures, or estranged you from them? 3. By any complacent reference to the time of life at which you have arrived, or the progress in religion which you have already made. At whatever period of life you have arrived, "evil communications" will "corrupt good manners." Solomon, in his youth, feared God, but when old age came upon him, through the contagious example of his idolatrous wives, he forsook the God of his fathers. 4. By any supposed strength of resolution with which you may enter into such society. When confederacies are formed it requires a powerful effort to break them. It is far less difficult to keep out of society than to resist its current. Conclusion: Let me suggest one or two cautions of prudence. 1. Let those who have a serious sense of religion bind themselves with the vows of God, and enter on a solemn profession of them at an early period of life. Let all young persons unite themselves to those whom God has touched by His Spirit, and is guiding, under the convoy of the Captain of salvation, to eternal glory. The Church will willingly

receive all such as are desirous of uniting themselves to the Lord in an everlasting covenant. 2. Let it be remembered, that with those with whom you voluntarily associate here, you shall be associated hereafter by the disposer of all things, for ever. With whom would you have your everlasting portion? (*R. Hall, M.A.*) *The influence of association*:—When we find the heathen and Christian giving utterance to the same sentiment we ought the more to heed its importance. We are so constituted and circumstanced that none of us can live to himself, and none of us can die to himself. Each necessarily exerts a great influence on many others, and is acted on in turn by those with whom he is associated. If "evil communications corrupt good manners," it is to be inferred that good communications work for good upon the character. Of course in each case it must be supposed that the association is both intimate and voluntary. It does not always come to pass that the child of religious parents is religious himself; neither is every one who lives with the ungodly a partaker in their ungodliness. I. THERE IS IN ALL OF US A CONSIDERABLE DESIRE OF BEING ESTEEMED OR APPROVED. This desire is morally allied to that dislike of being singular which has so mighty an operation upon men. With those with whom we are in constant intercourse, we wish, if possible, to stand well, and we feel that this cannot be, so long as there is distinct opposition in their principles and motives to our own; and it is almost a necessary consequence that we shall gradually assimilate ourselves to their tastes and tendencies, and thus seek to escape the unpleasantness of being singular, and therefore of being tacitly disapproved, by acquiring resemblance, or softening down points of difference. For instance, suppose a man, not of vicious habits himself, thrown continually into association with the dissolute. He will feel that there is no affinity between himself and his companions, and it will be very galling to feel himself thus an object of dislike, whilst his desire is to be esteemed. But what is galling he will endeavour to escape from. Then the question is as to the mode of escape. If he be possessed of great moral courage, he may break loose from the pernicious associations; but if not he will cease to be singular by becoming like. He may not form any distinct resolution of this, but the almost certainty is that his virtuous principles will be undermined, and he will gradually get rid of what was unpleasant in his situation by getting rid of what was offensive in his character. II. OVER AND ABOVE THIS DESIRE OF APPROVAL, CONSIDER THE FORCE OF EXAMPLE. Our nature is prone to imitation, and practically seeing a thing done is more likely to move us to the doing of the same than any precept we can enforce. Undoubtedly men do feel encouraged to do evil by seeing others do it, just as though less danger were incurred by breaking God's laws in company than in breaking them alone. A man whose conscience has been active, remonstrating against a particular sin while he has not mixed with those who are in the habit of that sin—place him with such persons, and you know very well that he will be led through the mere force of example to its habitual commission. Conclusion: We think we have said enough to warrant us in urging, especially upon the young, the vast importance of taking heed with whom they make their association. We might almost dare to say on the strength of the foregoing statements, that in choosing your companions for time you choose your companions for eternity. Never, therefore, let it be thought that it can be a trivial or unimportant thing with whom you contract intimacies. Rather be assured, that such is necessarily the influence of man upon man, that to make friends with the righteous is to gain a vast assistance towards saving the soul, and to make friends with the wicked is to advance a long stage towards everlasting ruin. (*H. Melvill, B.D.*) *The evils of bad company*:—I. IT IS DANGEROUS TO OUR CHARACTERS. To have the same attachments and dislikes, the same pursuits and aversions, has always been esteemed the foundation of friendship; similarity of disposition, of sentiments, of manners, is the usual bond which unites companions together. The world forms its judgments by general rules; when it sees a man a frequent spectator of the excesses of the vicious, it takes for granted that he is a partaker also, and an approver of them. II. IT WILL HAVE A PROPORTIONABLE PERNICIOUS INFLUENCE ON OUR FORTUNES. Reputation has been always looked on as the surest step to wealth and preferment. Whoever wishes to advance himself esteems a good character as useful, if not essential, to that end, and is as anxious to preserve it as the miser to preserve his gold. Let the ambitious, the covetous, those who aspire after dignity or wealth, think of this, and if they have no better motive for declining the society of the vicious, let them decline it as they have regard to the gratification of their favourite passion; let them be restrained by their interest, if they have lost their virtue. Bad company may likewise hurt our advancement in life another way,

as it usually involves us in idleness and extravagance, and leads us to dissipate, or, at least, to neglect to improve, the provision bequeathed us by our ancestors. III. IT IS DANGEROUS TO OUR QUIET. As he who takes a viper frequently to his bosom, though he may awhile escape with impunity, will one time or other certainly repent of his rashness; so let that man beware who has made choice of a confirmed vicious character for his intimate, for however strong in appearance his attachment be, if appetite or interest invite, he will certainly sting him to the heart. Can any reliance be placed on him who lives in a continued state of disobedience and ingratitude to his Creator, Preserver, and Redeemer, that he will not, when any imaginary pleasure or profit may accrue to him by it, betray or even ruin his fellow-creatures? But if, added to this state of rebellion towards God, he has been known in his general commerce with his brethren to be false and treacherous, is it not the height of folly in any individual to expose his family and affairs to his machinations, under the vain hope that he should belie his general conduct to be true to him alone? IV. IT IS PREJUDICIAL TO OUR MORALS, AND OF CONSEQUENCE DANGEROUS TO OUR ETERNAL SALVATION. Man is by nature prone to imitation; this is observed by every wise parent, and turned as much as possible to their children's advantage by every good one. What we are taught, however wise, virtuous, and prudent, will have little effect on us if it be contradicted by what we see. If a young person perceives that vice is no exclusion from the countenance and familiarity of those whom he has been accustomed to honour, it cannot but greatly diminish the abhorrence in which he has been taught to hold it. It is the property of vice to endeavour to draw over to its party all who come within its influence—the libertine, the drunkard, and all the other votaries of profligacy, have ever taken delight to render others as wicked as themselves; to compass this point they spare no arguments, no solicitations—the sons of virtue, I fear, are not half so anxious to make converts as the children of darkness to make apostates. (*G. Haggitt, M.A.*) *On the progress of vice:*—I. THE CONTAGION WHICH IS DIFFUSED BY BAD EXAMPLES, AND HEIGHTENED BY PARTICULAR CONNECTIONS WITH PERSONS OF LOOSE PRINCIPLES OR DISSOLUTE MORALS. This, in a licentious state of society, is the most common source of those vices and disorders which so much abound in great cities. It is indeed disagreeable to contemplate human nature in this downward course of its progress. But it is always profitable to know our own infirmities and dangers. There are few but who set out at first in the world with good dispositions. The warmth which belongs to youth naturally exerts itself in generous feelings and sentiments of honour; in strong attachments to friends, and the other emotions of a kind and tender heart. At that period they repudiate whatever is mean or base. It is pleasing to them to think of commanding the esteem of those among whom they live, and of acquiring a name among men. But, alas! how soon does this flattering prospect begin to be overcast. How many pass away some of the most valuable years of their life tossed in a whirlpool of what cannot be called pleasure so much as mere giddiness and folly. There are certain degrees of vice which are chiefly stamped with the character of the ridiculous and the contemptible; and there are also certain limits beyond which if it pass it becomes odious and execrable. If to the other corruptions which the heart has already received be added the infusion of sceptical principles, that worst of all the evil communications of sinners, the whole of morals is then on the point of being overthrown. For every crime can then be palliated to conscience, every check and restraint which had hitherto remained is taken away. Miserable and deluded man! to what art thou come at the last? Dost thou pretend to follow nature, when thou art contemning the laws of the God of nature? when thou art stifling His voice within thee, which remonstrates against thy crimes? when thou art violating the best part of thy nature by counteracting the dictates of justice and humanity? II. This brings me to the next head of discourse; TO SUGGEST SOME MEANS THAT MAY BE USED FOR STOPPING IN TIME THE PROGRESS OF SUCH MISCHIEFS; to point out some remedies against the fatal infection of evil communications. 1. The first and most obvious is, to withdraw from all associations with bad men, with persons either of licentious principles or of disorderly conduct. The circumstances which chiefly attract the liking and the friendship of youth are vivacity, good humour, engaging manners, and a cheerful or easy temper; qualities, I confess, amiable in themselves, and useful and valuable in their place. But I intreat you to remember that these are not all the qualities requisite to form an intimate companion or friend. Something more is still to be looked for; a sound understanding, a steady mind, a firm attachment to principle, to virtue, and honour. As only solid bodies

polish well, it is only on the substantial ground of these manly endowments that the other amiable qualities can receive their proper lustre. Destitute of these essential requisites they shine with no more than a tinsel brilliancy. Allow me to warn you that the most gay and pleasing are sometimes the most insidious and dangerous companions. 2. In order to prevent the influence of evil communications it is farther needful that you fix to yourselves certain principles of conduct, and to be resolved and determined on no occasion to swerve from them. Setting the consideration of religion and virtue aside, and attending merely to interest and reputation, it will be found that he who enters on active life without having ascertained some regular plan, according to which he is to guide himself, will be unprosperous in the whole of his subsequent progress. But when conduct is viewed in a moral and religious light, the effect of having fixed no principles of action, of having formed no laudable standard of character, becomes more obviously fatal. From hence it is that the young and thoughtless imbibe so readily the poison of evil communications, and fall a prey to every seducer. They have no internal guide whom they are accustomed to follow and obey; nothing within themselves that can give firmness to their conduct. They are, of course, the victims of momentary inclination or caprice. 3. As a farther corrective of evil communications, and as a foundation to those principles which you lay down for conduct, let me advise you sometimes to think seriously of what constitutes real enjoyment and happiness. Your days cannot be entirely spent in company and pleasure. Seize that sober hour of retirement and silence. Indulge the meditations which then begin to rise. Cast your eye backwards on what is past of your life; look forward to what is probably to come. Think of the part you are now acting, and of what remains to be acted, perhaps to be suffered, before you die. If your hearts secretly reproach you for the wrong choice you have made, bethink yourselves that the evil is not irreparable. Still there is time for repentance and retreat; and a return to wisdom is always honourable. Were such meditations often indulged, the evil communications of sinners would die away before them; the force of their poison would evaporate; the world would begin to assume in your eyes a new form and shape. 4. Let me once more advise you to look forward sometimes beyond old age; to look to a future world. Amidst evil communications let your belief and your character as Christians arise to your view. Think of the sacred name in which you were baptized. Think of the God whom your fathers honoured and worshipped; of the religion in which they trained you up; of the venerable rites in which they brought you to partake. (*H. Blair, D.D.*) *On evil communication:*—I. IN ALMOST EVERY CASE THE YOUNG BEGIN WELL. They come out of the hand of nature pure and uncorrupted. II. IT IS WISE IN THEM, IN THE SECOND PLACE, TO REFLECT FOR WHAT IT IS THAT THEY WERE BORN, AND IN WHAT CONSISTS THE REAL HAPPINESS OF MORTAL LIFE. III. It is wise in them, in the last place, TO LOOK BEYOND THE WORLD, AND TO CONSIDER THE FINAL DESTINY OF THEIR BEING. And to us, my elder brethren, it is a reflection of no common interest—that our folly and imprudence may thus poison the minds of the pure, and introduce guilt and woe into the innocent family of God. 1. There is, in the first place, an "evil communication" to the young, which proceeds from the abuse of rank and affluence. These are the high and the valued situations of life, to which all others naturally look up—and it is their manners which necessarily give the tone and fashion to their age. Of what fatal consequence it is to every generation when rank and fashion are only the leaders of folly, and when riches are employed in vice and sordid dissipation; and, what is even worse, when the manners of the higher ranks of mankind are assimilated to all that is base or degrading in the lower. How many, alas! of the young are the victims of these abuses of prosperity? 2. There is, in the second place, an evil communication to the young which arises from the abuse of learning and talents. Of all the employments of human wisdom, the noblest certainly, and the most genuine is that of the instruction of the ignorance, and the support of the innocence of youth. Yet the world shows us that there are men who have deserted this sublimest duty—who please themselves in spreading doubt and unbelief, and who delight to employ their powers with withdrawing all the most sacred principles of religion and morality. 3. There is, in the last place, an evil communication to the young from the society of the aged in vice itself. (*A. Allison.*) *Fatal tendency of evil associations:*—While seeking for a rainbow in the Handeck Falls another lesson was learned. A beautiful butterfly was sporting in the sunshine, and either through carelessness, or the fascination of the pearly drops which shot from the fall in profusion, went too near, was caught in the falling

shower, and hurled to destruction in the awful gulf two hundred feet below. Who does not see in this an every-day occurrence? Young people, in the thoughtlessness which the pursuit of pleasure engenders, go to places in which they "see no harm," and, alas! are soon hurled into the gulf of disgrace here, and of everlasting despair hereafter. (*Gavin Kirkham.*) *Depraved by evil associations:*—Sir Thomas Lawrence, the eminent painter and president of the Royal Academy, commended the pictures of a young artist, and then said to him: "You have round your room two or three rough, clever, but coarse Flemish sketches. If I were you I would not allow my eye to become familiarised with any but the highest forms of art. If you cannot afford to buy good oil-paintings, buy good engravings of great pictures, or have nothing at all upon your walls. You allow, in intercourse with your fellows, that 'Evil communications corrupt good manners.' So is it with pictures. If you allow your eye to become familiar with what is vulgar in conception, however free and dashing the handling, and however excellent the feeling for colour, your taste will insensibly become depraved. Whereas, if you habituate your eye to look only on what is pure and grand, or refined and lovely, your taste will insensibly become elevated." Sir Thomas's advice, which is as applicable to books as to pictures, was enforced by an anecdote. The artist of reputation, who had never seen any of the works of the greatest painters, went with Sir Thomas to see one of the best collections on the Continent. It was arranged according to the different schools—beginning with the German, proceeding to the Flemish, Dutch, Spanish, Bolognese, the Venetian, and ending with the Umbrian. The artist was so fascinated with the vigour, the colour, the invention, and the drawing of Rubens's pictures that Sir Thomas had difficulty in dragging him away from them. After visiting the several schools they came to the Italian collection, with its Guidos, Titians, and Raphaels, before which they lingered until the hour for closing the gallery. The contemplation of these beautiful, chastened works of the Italian masters so educated the visitor's taste that, on repassing the Rubens pictures, which a few hours before had delighted him, he shuddered at their grossness. *Environment:*—That environment is an immense and controlling natural law for the sustenance of life has come to be a fact as conceded and confessed as that Biogenesis, or life only proceeding from life, is the inexorable natural law for the beginning of life. Environment, as the natural law for the sustenance of life, is energetic, with two main influences upon life. The first influence is that of variation. The life itself varies as the environment gets changed. Hunter put a sea-gull into such environment that it could only get grain to eat. The result was that the stomach of a bird, normally adapted to a fish diet, came in time to resemble in structure the gizzard of a grain feeder like the pigeon. Holmgren fed pigeons for a lengthened period on meat diet, and their gizzards became carnivorous stomachs. How constant and controlling this varying power upon life is, is seen in the adjustment of animals to their habitat—the flounder, burying himself in the mud and sand at the bottom of its sea or river, takes on its hue; the fur of the polar bear is white as are the Arctic snows amid which it lives; the alternating narrow stripes of shadow and sunshine interbraided amid the tangled Indian jungles are photographed and stereotyped upon the Bengal tiger which seeks its prey among them. But is not this varying force of environment upon life a natural law for life as thoroughly energetic in the spiritual world as in what we call the natural? What man's spiritual life does not get shape and take on colour from his environment? The books he reads, the social atmosphere in which he is immersed, the daily business to which he sets his hand, the companionships he chooses—how do their varieties, their purities or impurities, their nobleness or lowness, react into variations within himself. The law of environment which, in the natural world, bleaches the brown coat of the hare into the white coat of it in the Arctic regions, is only the same law plying its changes upon man in the spiritual world.

Ver. 34. **Awake to righteousness.**—*Moral resurrection:*—This chapter generally deals with the resurrection of the body; but the text refers to the resurrection of the soul. And this is a greater and more glorious work than the other, because—1. The soul is greater than the body. What is the casket to the jewel, the house to the tenant, the barque to the crew? "Heap worlds on worlds; one soul outweighs them all." 2. It can only be accomplished with the full concurrence of the man. In the material resurrection the man has no choice, but the soul will not rise without its own consent. 3. It requires a higher agency. Mere volition and force will effect the material resurrection. Christ had only to say to Lazarus,

"Come forth"; but thousands of souls dead in sin He appealed to, yet but few came out of their spiritual graves. Mere volition will not do it; it requires argument, suasion, love, example. 4. It is an invaluable blessing in itself. The material resurrection will be an intolerable curse to the wicked; but the resurrection of the soul is evermore a blessing. 5. It is necessary to qualify us to understand the resurrection of the body. This is suggested by the text when viewed in connection with the apostle's object. Rectitude of soul is a better interpreter than any hermeneutic skill. Note—I. THE CONDITION FROM WHICH MAN IS SUMMONED. What is moral sleep? 1. It is not the sleep of—(1) The animal faculties; they are often more active in consequence of the sleep of the soul. (2) The intellectual powers; the imagination may be as active as Byron's, the reason as Voltaire's, and yet the soul may be asleep. (3) The social sympathies; they are active when the soul is asleep. 2. When is the soul asleep? When it is not inspired in all its powers by supreme love to God. This is not like sleep—(1) In being the ordination of God, as is natural sleep; it is contrary to His desire and command. (2) In being the means of refreshment. Moral sleep is a corroding and an exhausting state. 3. There are certain points of resemblance which warrant the figure. (1) Insensibility. There is a world of grand and solemn realities around the sinner; voices deep and loud speak to him; and visions of awful majesty pass before him. Yet he is dead to all. He is dead to himself and to God. (2) Fictitiousness. Objects flit before the natural sleeper that have no real existence; to the moral sleeper, heaven, hell, God, eternity, are but as dreams. Sometimes they may startle the man, but like the dream, the impression soon departs. The life of a sinner is fiction—a great lie. (3) Transitoriness. Sleep is not a permanent state. "They that sleep, sleep in the night." There is a dark spiritual night brooding over the moral sleeper, and one of two very different mornings must break the slumbers of all. (*a*) There is the morning of spiritual reformation—the morning when "God commands the light," &c. Then the soul awakes, and finds itself in a new world—a world full of God, and exclaims, "Surely God is in this place," &c. (*b*) The other morning is the morning of retribution. The awful manifestations of that morning will startle the most sleepy into active consciousness. II. THE STATE INTO WHICH WE ARE SUMMONED. Men are not required to awake to business, pleasure, or fashion; they are all alive in relation to these things. But concerning righteousness they are asleep. 1. The state of righteousness includes—(1) Living righteously towards God and His universe. (*a*) Be just to yourself; that is virtue. (*b*) Be just to others; that is morality. (*c*) Be just to God; this is piety. (2) Being treated as righteous. 2. The getting of man into this righteous state is ascribed to Christ. He furnishes—(1) The moral force by which it is done. (2) The moral reasons by which the past wrongs may be overlooked. "He is made unto us," &c. 3. This righteous state includes—(1) Harmonious action. (2) Social usefulness. (3) Spiritual progress. (4) Heavenly fellowships. III. THE VOICE BY WHICH WE ARE SUMMONED. "Awake." Paul is but the organ of the Divine voice. This Divine voice sounds through—1. All history. Turn over the sin-stained annals of the world, and you will find every chapter pealing with the word, "Awake." All the miseries of the awful past sprang from the want of righteousness. 2. The moral constitution of our nature. Conscience, with more or less emphasis, calls upon every man to "awake." 3. The memories of sainted friends. 4. The whole Bible of God. (*D. Thomas, D.D.*) *A call to the unconverted*:—I. A LAMENTABLE CONDITION. "Some have not the knowledge of God." II. A MERITED REPROOF. This is "shameful" with all the means of enlightenment around you, and implies the love of darkness. III. AN EARNEST CALL TO A BETTER LIFE. 1. Awake. Seek forgiveness. 2. Put away sin and follow after holiness. (*J. Lyth, D.D.*) I. OBSERVE THAT A STATE OF SIN IS HERE REPRESENTED BY SLEEP. 1. Unconcerned. 2. Unapprehensive of danger. II. OBSERVE THAT MAN, BEING CARELESS AND SECURE IN THE MIDST OF THE GREATEST DANGERS, HE IS CALLED UPON TO "AWAKE." This is an instance of the care and compassion of God. He calls us by His providences, His Holy Spirit, His Word, His ministers, &c. III. OBSERVE THAT WE ARE CALLED TO AWAKE TO RIGHTEOUSNESS, AND TO RENOUNCE SIN. 1. "Awake to righteousness." (1) To a sense of the necessity of righteousness. (2) To the practice and pursuit of righteousness. 2. "And sin not." (1) Sin not, in hope that there is no resurrection. (2) Sin not, in hope that there is no judgment. (3) Sin not, in hope that there is no state of future punishment. (4) Sin not, in hope of future repentance. (5) Sin no more. Why shouldst thou destroy thyself, and "stand in jeopardy every hour?" "The soul that sinneth shall die." "The wages of sin is death." IV.

OBSERVE THE CHARGE ALLEGED AGAINST SOME OF THE CORINTHIANS. "Some have not the knowledge of God." May not the same thing be charged upon some of us? Do we know God, so as to fear Him, so as to be reconciled unto Him by Christ, so as to love Him, so as to serve Him with a perfect heart and willing mind? If not, then in the apostle's sense we do not know Him. "I speak this to your shame." It is our shame. Because we have so many means of knowing Him, so many reasons to know Him drawn from our wants, &c. (*J. Walker, D.D.*) **Sin not.**—*Sin not*:—I. THE CONDITION IMPLIED. 1. Ignorance. 2. Insensibility. 3. Peril. II. THE EARNEST CALL. 1. To serious reflection. 2. To righteousness, both the knowledge and practise of it. 3. To vigilance. (*Ibid.*) *The sins Easter Day condemns*:—This warning, in the midst of an elaborate argument about the resurrection, reminds us that Christianity is intended to be a regulative rather than a speculative system, that it is a law for our life, not merely a theme for our thought. Paul brings to bear the resurrection as an argument against sinning. It is an argument against—I. DEGRADING THE BODY. It is the body that is to rise as well as the spirit. Avoid, then, both the extreme of pampering it in animalism, and of despising it in asceticism. II. ABSORPTION IN THIS WORLD. Beyond the time-world there is another; beneath the sense-world there is another. Live for the unseen and the eternal. III. WRONGING CHRIST, For us He was the Conqueror, which implies that for us He went through the battle. The resurrection is—1. The seal of His Divinity. Shall we slight His Divinity? 2. The sign of His power. Shall we defy His power? 3. The token of His love. Shall we neglect His love? (*U. R. Thomas.*) **For some have not the knowledge of God: I speak this to your shame.**—*The knowledge of God*:—1. Knowledge lies at the foundation of religion; for, if we are to serve and worship God we ought to know who and why we are to worship; and it is this which renders religion a reasonable service. 2. Ignorance is the fruitful source of wickedness. The heathen were devoted to the grossest abominations—because "they did not like to retain God in their knowledge," the Corinthians were erroneous in doctrine and licentious in practice, because "they had not the knowledge of God." I. WHAT IS THIS KNOWLEDGE? It cannot be a knowledge of the Divine essence; for of the essence of anything we know just nothing at all. "Canst thou, by searching, find out God?" &c. This knowledge must be considered as—1. Theoretical to begin with. From the visible things of creation may be clearly inferred the existence and perfections of a great First Cause; but we can learn nothing of His justice or His mercy, or of the method of reconciliation with Him through Christ from nature. The Bible is the only book whence we can acquire a satisfactory knowledge of God; because there God has been pleased to give a revelation of Himself. Here He is seen as the just God and the compassionate Saviour, giving His Son to death that He may make the sinner alive. 2. Experimental. A person may study navigation at school and acquire a theoretical knowledge of it, but he must reduce that knowledge to practice, then, becoming a skilful pilot, his knowledge is experimental. We may study medicine by books, or at a university; but until we walk the hospitals our knowledge is not experimental. Now, we may believe that God knows all things, and our belief may be merely theory; but when He has removed the veil from our understandings, and shown us all that is in our hearts, then we have experience of the infinite knowledge of God. We may believe that God is pure, and this may be all theory; but when we have been given to see sin as exceeding sinful, then we have an experience of the purity of God. We believe that God is almighty—but that, too, may be all theory. When, however, He has effected a change in our moral nature, which is nothing less than a new creation, then have we experimental proof of the power of God. We may believe that Christ is a Saviour; but this may be nothing more than a mere general apprehension; but when we have seen ourselves guilty and undone, and when He has said, "Thy sins be forgiven thee," we experimentally know the power of the grace of the Lord Jesus. 3. Practical. There is no perfection of God but which, if experimentally known, will have a practical influence upon us. If we know His greatness and condescension, this will humble us; if we know His holiness, we shall abhor whatever is offensive to His purity; if we know His justice, we shall tremble at His power and be driven for a refuge to the great atonement; if we know the whole Divine character, we shall love Him with all our heart, and serve Him with all our powers. That knowledge which does not improve the life is very little worth. Hence the character of a wicked man is included in this, that "he knows the God." II. SOME HAVE NOT THIS KNOWLEDGE. 1. They do not admit the truth of God. 2. They do not fear Him. They who know God, know that He is awful

in power, glorious in holiness, and that it is a fearful thing to fall into His hands. As such, they fear to offend Him, and reverence His law. 3. They do not trust in Him. Every instance of doubt or of unbelief are just a total or partial ignorance of the Divine character; for "They that know Thy Name will put their trust in Thee." 4. They do not love Him. III. THE WANT OF THE KNOWLEDGE OF GOD IS A GREAT SHAME. 1. Nothing can be more important than that ignorant creatures should know their safety; that weak and perishing creatures should know where their strength lies; that the miserable should know where happiness is to be found; and that an immortal spirit should know its portion. 2. This knowledge will have considerable influence upon our duties. We are called to serve God, and we cannot serve an unknown God. 3. We have adequate means put into our hands to acquire this knowledge, if we have inclination to avail ourselves of them in nature, the Scriptures, through the Holy Spirit, &c. 4. For this knowledge, too, we have also adequate faculties. Can it be said that our faculties are adequate to the attainment of every other kind of knowledge but that which most concerns us to be acquainted with? 5. We have the most important and positive motives to urge us on to secure this knowledge. "Godliness is profitable unto all things," &c. In this knowledge standeth our eternal life. Conclusion: This is interesting to us all; and every man ought to inquire of his own conscience, "Do I know God?" 1. Alas! of some it may be said—by your fruits your ignorance of God is too clearly manifested. 2. There are some who profess to know God—but is that knowledge real? is it experimental? (*W. Atherton.*) *The shame of living without the knowledge of God*:—I. THE KNOWLEDGE OF GOD. 1. There is a knowledge of God obtained by reflecting on His works. 3. There is a knowledge of God obtained by perusing His Word. 3. There is a knowledge of God by a revelation of Himself to the mind. This knowledge has been usually termed experimental. II. SOME HAVE NOT THIS KNOWLEDGE. 1. Avowed infidels have not the knowledge of God. 2. Profligate sinners have not the knowledge of God. 3. Nominal Christians have not the knowledge of God. III. THIS WAS SPOKEN TO THEIR SHAME. 1. Consider the object of this knowledge. A Being who unites in Himself all possible perfections. How disgraceful to live in ignorance of God! 2. Consider the congeniality of this knowledge with the nature of man. Our first parents were invested with a large share of it; and the human soul was formed for its possession. 3. Consider the means afforded us for obtaining this knowledge. 4. Consider the ease with which this knowledge may be secured. Human knowledge is often obtained with difficulty. 5. Consider the happiness which you will forego, and the misery you will share, by living without this knowledge. We conclude by observing—1. How important is the knowledge of God! How insignificant is human science when put into competition with this! 2. How solicitous should we be to ascertain whether we are in the possession of this knowledge. 3. How shameful to live without the knowledge of God! (*Sketches of Sermons.*) *The immediate knowledge of God*:—Who, then, are these Corinthian disciples, that they have not so much as the knowledge of God? Plainly enough our apostle is not charging them here with ignorance, but with some lack of the Divine illumination which ought, if they are true disciples, to be in them. They certainly know God in the traditional and merely cognitive way. Indeed, the apostle is discoursing to them here of the resurrection of the dead, which is itself a matter based in Christian ideas. We shall best understand the point assumed in this impeachment, I think, if we raise the distinction between knowing God, and knowing about God. Doubtless it is much to know about God, about His operations, His works, His plans, His laws, His truth, His perfect attributes, His saving mercies. But true faith itself discovers another and more absolute kind of knowledge, a knowledge of God Himself; immediate, personal knowledge, coming out of no report, or statement, or anything called truth, as being taught in language. It is knowing God within, even as we know ourselves. The other is only a knowing about God, as from a distance. It may be well to say that we have two denials set against this doctrine. One is the denial of the philosophers outside of Christianity, speculating there about the cognitive functions, and making what they conceive to be their specially profound discovery, that knowledges are possible only of things relative. Therefore, God being infinite, cannot be known—God is unknowable. They say nothing of faith, they have no conception of any such super-eminent, almost Divine talent in our humanity. Could they simply trust themselves over to God, to live by His tender guidance and true inward revelation, they would never again call Him the Unknowable. The other and second form of denial as regards the immediate knowledge of

God, sets up its flag inside of the Christian Church and among the muniments of doctrine. Here the possibility of faith is admitted, and the necessity of it abundantly magnified. But the faith power is used up, it is conceived, on propositions; that is propositions which affirm something about God. It does not go through, and over, and beyond, such propositions, to meet the inward revelation or discovery of God Himself. They do not even conceive it as a possibility, that we should know God Himself as a presence operative in us; even as we know the summer heat by its pervasive action in our bodies. We do not know the heat by report, or debate, or inference, or scientific truth interpreting medially between us and it; we do not see it, or hear it, or handle it, and yet we have it and know that we have, by the inward sense it creates. What then is the truth of this matter? Why it is that human souls or minds are just as truly made to be filled with God's internal actuating presence, as human bodies are to be tempered internally by heat, or as matter is made to be swayed by gravity, or the sky-space to be irradiated by the day. God is to them heat, gravity, day, immediately felt as such, and known by the self-revelation of His person. So at least it was originally to be, and so it would be now, had not this presence of God internally and personally to souls, this quickening, life-giving God-sense, been shut off by sin. Is it, then, to be said or imagined that, in the new birth, or new-begun life of faith, the subject really knows God by an immediate knowledge? He may not so conceive it, I answer, but it is none the less true. He will speak, it may be, only of his peace, but it will seem to him to be a kind of Divine peace. Thus you have every one two kinds of knowledge relating to yourself. One is what you know mediately about yourself, through language, and one that which you have immediately as being conscious of yourself. Under the first you learn who your parents were, what others think of you, what effects the world has on you, what power you have over it, and what is thought to be the science, it may be, of your nature, as an intelligent being. Under the second you have a knowledge of yourself so immediate, that there is no language in it, no thought, no act of judgment or opinion, you simply have a self-feeling that is intuitive and direct. Now you were made to have just such an immediate knowledge of God as of yourself; to be conscious of God; only this consciousness of God has been closed up by your sin and is now set open by your faith; and this exactly is what distinguishes every soul enlightened by the Spirit, and born of God. Observe now in what manner the Scriptures speak on this subject. And the time would fail me to merely recount the ways in which it is given as the distinction of faith or holy experience, that it carries, in some way, the knowledge of God, and differs the subject in that manner from all that are under the blindness of mere nature. The Holy Spirit, in like manner, is spoken of in a great many ways, as the intercoursing life and immediate inward manifestation of God. But there is an objection to this mode of conceiving holy experience, as implying an immediate discovery of God, which I am properly required to notice. What is the use, in this view, some will ask, of a Bible, or external revelation? what use of the incarnation itself? Does it follow that because we have an immediate knowledge of heat we have therefore no use at all for the scientific doctrine of heat, or the laws by which it is expounded? There is also another objection to be noticed here, which moves in the exactly opposite direction, where those who know not God complain that revelation, as they look upon it, does not reveal Him, and that God is dark to them still, as they could not expect Him to be. If there be a God, they ask, why does He not stand forth and be known as a Father to His children? Why allow us to grope and stumble after Him, or finally miss Him altogether? They are not satisfied with the Bible, and if we call it a revelation of God, they do not see it. We must not make Him responsible for the blear and self-blinding of our sin. And if it were not for this I think we should all see Him plainly enough, and always, and everywhere. For it is the whole endeavour of His management to be known. Now this exposition of God's truth converges practically, as I conceive, on a single point of broadest consequence; correcting a mistake almost universally prevalent in some greater or less degree; the mistake I mean of being overmuch occupied in religion with matters of the head. The true evidence of discipleship is knowing God. Other men know something about Him. The Christian knows Him, has Him as a friend. And there is no substitute for this. Observances, beliefs, opinions, self-testing severities—all these are idle and prove nothing. If a man knows God, it is a fact so grand, so full of meaning, that he wants no evidence beside. Now as these keep off the light of their day by the ever-busy meddling of their understanding, there is another class who have never found the day by reason

of their over-busy, over-curious endeavours to make ready for it. They are waiting, and reading, and reasoning, as they think, to get light for conversion. They are going to be converted rationally, nursing all the while a subtle pride of this, which only makes them darker and puts them farther off. After all you have reasoned, faith is still to come. The roads of the natural understanding are in a lower plane, you must rise, you must go up into trust and know God—God Himself—by the inward discovery of His infinite spirit and person. What is wanted, therefore, for us all, is summed up in this Christian word faith—faith in Christ, or faith in God; for it makes no difference. Thinking and questioning stir the mind about God, faith discerns Him, and by it, as the soul's open window, he enters to be discerned. Would that all of you could know how much this means. (*H. Bushnell, D.D.*) *On the knowledge of God:*—How deplorable would be our condition if universal knowledge were necessary in order to our happiness! For, alas! how very little do the wisest know! There is, however, a certain kind of knowledge essentially necessary to our happiness, viz., "the knowledge of God." If we would enjoy peace, and secure future good, we must be "acquainted with Him" (Job xxii. 21). This knowledge infallibly leads to eternal life, and is, in fact, an anticipation of it (John xvii. 3), whereas they who are destitute of it remain in spiritual death (2 Thess. i. 7, 8). And quite agreeable to Scripture is the testimony of reason. As creatures who are dependent continually upon God for all we have or hope for, we owe to Him our worship and service. But to worship and serve Him in an acceptable manner is impossible if we do not know Him. Consider—I. THE NATURE AND ORIGIN OF THE KNOWLEDGE OF GOD. He is infinite and incomprehensible to our limited faculties. He is a Spirit, and invisible to our bodily eyes. If therefore He do not reveal Himself to us, we can never know Him. But He does reveal Himself in the works of creation and providence, in the Bible, in His Son, and by the illumination of His Spirit. II. THE FRUITS OF THIS KNOWLEDGE. 1. Humility. 2. Confidence attended with inward peace (Psa. ix. 10; Isa. xxvi. 3). 3. Love (1 John iv. 8). (*J. Benson.*)

Vers. 35–44. **But some man will say, How are the dead raised up? and with what body do they come?**—*How are the dead raised up?*—I. These words meant. "HOW CAN THE DEAD BE RAISED UP?" Let us try to find an answer to it. 1. If any man really believe in the existence of a Great First Cause, his answer would at once be, "With God all things are possible." He who built the house, and allowed it to be pulled down, can rebuild it. But we should not rest the answer upon this. 2. What has been done can be. Now, we affirm—and it is the subject of this chapter—that there is now passed into the heavens a man who was once dead—Christ. And this fact rests upon the irrefragable evidence adduced in this chapter; and this evidence is such that when a great infidel went to work to prove Christianity untrue, it ended in his being convinced, by the candid examination of it; and Gilbert West's book is a standing evidence of the truth of the resurrection. We answer the question, "How are the dead raised up?" by saying, It has been done. What God has done He can do again. II. But the question may mean the curious inquiry as to THE MANNER OF THE RESURRECTION. With what body will they rise? Will it be the same body that was buried? Will all its particles be the same? Will the ashes of Wickliffe, *e.g.*, that, after the body was dug up and burned, were thrown into the river, which carried them into another river, which carried them into the sea—will all those ashes be brought together? Now I shall answer this by showing that when we shall be raised—1. We shall know that we are the same persons that lived. It is a fact well known that our bodies are continually changing. Unless there were particles being continually taken up, how would the meals that we regularly take to repair the waste, increase the size of the body? The boy of seven, the youth of fourteen, the young man of twenty-one, and the full-grown man of thirty, has really and truly had a fresh body every seven years. Yet which of us is not conscious that we are the same persons that we were as little children—not the same pieces of matter, but the same persons? And this is necessary for the judgment. It is a principle of English law that it is the person that did the offence that must be tried for it. Twenty years may have elapsed since the murderer did the deed; the hand that shed the blood may have been changed in that time; yet he is the same man, knows that he is the same, and is answerable for the crime that was done twenty years ago. We shall, in this sense, be the same, and have to give account of the things done in the body. 2. Others will know us to be the same. The great missionary Moffat, in one of his journeys, fell in with an

African king, and began to tell him of the resurrection; and as he went on he saw that iron man's face begin to work convulsively; and when the king could speak he said, trembling all over, "What! do you say that I shall see the men whom I have slaughtered in battle?" He seemed as if he saw before him the victims of his courage, as he had thought, but of his cruelty, as he now began to think. At the great day others will know us, however changed we may be. Seducer, you shall recognise the woman whom you have flung heartless on a cold world, and left to vice, misery, and an early death. Tempter of youth, you shall recognise the thoughtless boys you enticed from duty, and they shall know you. Infidel, you shall recognise those whose little faith you sapped by specious arguments, whose little hope you took away. Hume is related to have shaken the faith of his mother, and when that mother was dying, finding that his arguments would not support her, she sent for him to tell her again what he had told her before, for she found she was sinking into eternity with nothing under her feet. Hume shall meet his mother, and his mother know her son that did this unfilial work upon the soul. And you who are really Christians, you shall recognise every one of those whom you lead to Christ. 3. And yet we shall be changed. (1) From corruption to incorruption. Decay is sown in our blood, and when we are laid in the grave we are sown in corruption; when we are raised we shall be incapable of decay. (2) From dishonour to glory. "It is sown in dishonour." Who of us does not know that? But when the body is raised it will be in the glory of Christ as He shone on the Mount of Transfiguration. (3) From weakness to power. How soon are we tired! How soon does our mind exhaust our body! How soon are we wearied with work, and with pleasure too! But when these bodies are raised they will be incapable of fatigue, and capable of exertion such as we cannot dream of now. "They rest not day nor night." (4) Suddenly—in the twinkling of an eye—at the last trump. Conclusion: "They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation." (*W. W. Champneys.*) *The resurrection body* (with Phil. iii. 21):—When the fact of the resurrection has been established, there remains a number of very interesting and important questions concerning the manner and the time of the resurrection, and the relation of the resurrection-body to the present one. These questions are not simply for the delectation of our curiosity, because clear views of the nature of our future life and of the transformation which our present life is to undergo through the energy of the power of Christ cannot fail to influence our present life and to inspire us with enthusiasm for the Lord whose glory we are to share. I. WHAT, THEN, ARE THE PRINCIPLES OF THE RESURRECTION AS GIVEN IN THE WORDS BEFORE US? 1. Take first of all the passage in Philippians, and you will find it assert the following principles—(1) In the resurrection the spirits of the just will appear not in a disembodied, but in an embodied, state. (2) Between these two bodies there is a relation of continuity. (3) The transformation is effected through a spiritual energy within us. The word here translated "working" has an intensely "inward" significance. It means in-working, a working in the heart of things, and particularly in the spiritual processes of life. The "working of the power by which Christ subdues all things to Himself" is the spiritual force with which He floods the centre of things, and so leavens and transforms the whole. So the power that forms the new body must be sought in spirit. (4) The complete resurrection-body is not existent until the final appearing of the Lord Jesus Christ. (5) The power and principle of this resurrection have their type and origin in Christ. 2. Now, if you turn to the passage in Corinthians, you will find several of these principles over again, with some supplementary matter. (1) The transition from the body of humiliation to the body of glory is effected through a development which is in the truest sense natural, that is, in accordance with the laws of ideal human life. (2) The natural and the spiritual body are not to be conceived as consisting of identical particles, but as different stages in a process of development, which are said to be identical owing to the continuity of the life that fills them. II. Having these definite principles to check and to direct us, we wish to EXAMINE IN THE LIGHT OF THEM SUCH CONCEPTIONS AS ARE, OR MAY BE, FORMED OF THE MANNER IN WHICH THE RESURRECTION-BODY SHALL COME INTO BEING AND BE UNITED TO THE SPIRIT TO WHICH IT BELONGS. The Scripture-phrase, "the resurrection of the dead" does not refer either to spirit or body in separation from one another, but to the reappearance of the complete human life in a state of glory. The theory that flings the body away as a temporary fetter, and denies it a share in the resurrection-life is clearly and emphatically condemned. It is in violent opposition to the whole genius of Christian thought. It is foreign

to all that we know of the mind of Jesus Christ and His apostles. The "ego" of Christ's conception is certainly not an independent spiritual essence, whether embodied or disembodied. It is always the entire life in its association of soul and body. Whether He directs his attention to this life or the next, the human "unit" is always a complex one. How, then, is the resurrection-body produced, and what is its relation to the body which is placed in the grave? If we turn to our principles we shall find that they clearly contradict the resurrection of the identical particles laid in the grave. The whole spirit of the passage in Philippians is in opposition to it, for instead of the idea of an inert mass being indued with life again after a long period of death, the passage glows with the conception of a continuous energy, and a great transformation effected by an informing process of life. The passage from the epistle to the Corinthians is still more explicit in its testimony. For the two principles we found there, viz., that the resurrection-body is produced by a development in accordance with true laws and processes of life, and, that it does not reproduce the identical particles of the earthly body—are both in direct contradiction to the commonly received theory of the resurrection. Probably the misconception has arisen through mistaking the bearing of Paul's beautiful series of antitheses respecting the resurrection. When Paul says, "It is sown. . . . It is raised," he is not speaking of the body only, but of the entire man as he appears first in the earthly, and afterwards in the heavenly, state. It is this earthly life of ours that "cannot be quickened except it die," and that through death shall inherit incorruption. The transition, therefore, is one of spirit and life. It is a living transition from the present living association of soul and body to a higher form of such association, the development of the "higher" body requiring as its necessary condition the death of the lower body, as the living seed flings off its old body that a higher embodiment of the life of the seed may take its place. Some obscure questions remain, which may become clearer to Christian thought by and by. They are such as these: Does the new body co-exist at any period with the earthly body, and has it already reached any stage of development at the hour of death? Or is it at death only a "latency," ready to leap into full development and activity at the appearing of Jesus Christ? If so, how will this non-development affect the present life of the blessed dead? These questions open up a vast field of thought that has scarcely been entered except by one here and another there. But we may lay down one thing more as clear and certain, namely, that the full development of the "body of glory" will not take place until the Lord appears. III. I trust that this discussion will have impressed upon you that THE SCRIPTURE-TEACHING CONCERNING THE RESURRECTION-BODY TRENCHES UPON GREAT QUESTIONS OF DIVINE POWER AND GLORY, AND EMBODIES GREAT PRINCIPLES OF TRANSFORMATION AND DEVELOPMENT THAT MAY WELL IMPRESS OUR IMAGINATION, AND, EVEN THOUGH BUT OBSCURELY UNDERSTOOD, MAY PROFOUNDLY INSPIRE OUR LIFE. 1. One result of this faith is, that it gives fulness and substantiality to our future life. The human body is no encumbrance fastened upon the spirit, like a fetter on powerful wrists, so that the spirit would be more complete without it. God never loaded a life with a useless encumbrance of that kind. Rather, the body is necessary for the complete life of the man, to give it individuality and fulness. We that are in this tabernacle do groan, being burdened; not for that we would be unclothed—such an anticipation would be too shadowy and ghostly. 2. Belief in the resurrection-body is intimately bound up with faith in the foundations of Christianity. I do not say that disbelief in the full resurrection of the dead is at once and always attended by disbelief in the central truths of Christianity. Fortunately or unfortunately, men are not always consistent, and may for a time hold together beliefs that are destructive of one another. Yet I have no doubt that disbelief in a resurrection-body is a logical denial of the foundations of Christianity, and must be constantly exerting an influence that tends to draw away a man from the heart of Christian truth. For it must be noted that the distinguishing feature, the very soul of Christianity is belief in a person. Jesus is infinitely more than a mark in history to suggest noble ideas. He is life, and the certainty of life for us. In Him we see, in full view on the stage of human life, the battle of humanity fought and won. If any one attenuates the saints' future life into an intangible "ego" he cannot heartily believe in that living, I may almost say earthly, portraiture of immortality which Christ gave. Generally you will find such an one attach ever lessening importance to the earthly life of Jesus, until His Christianity is a philosophic rationalism, with the name of Christ meaninglessly attached to it. 3. The Christian view of the resurrection sets great value on our present life, even on its physical relations. Therefore, it is able to say with

an authority of its own: Give to God the full service of body, soul, and spirit, for eternity shall glorify you in the whole range of your life. (*John Thomas, M.A.*) *The resurrection*:—To the sceptical question, "With what *body* do they come?" Paul's answer is—I. NOT IN THE SAME AS THAT WHICH WAS DEPOSITED IN THE GRAVE. The old body is destroyed. The death of that seed from which the plant springs is the mere destruction of its husk. Its hidden life, something altogether distinct from its clothing, germinated and broke through its husky garb, which dissolved in the earth. So "flesh and blood cannot inherit the kingdom of heaven." The gross is gone for ever. II. WITH A BODY THAT WILL HAVE AN ORGANIC CONNECTION WITH THE BURIED ONE. The oak, though it has not a particle of the old acorn in it; the butterfly, though it has not a particle of the grub egg from which it sprung in it; the stalwart man, though he has not one particle of that matter which he had when an infant on his mother's knee, has an organic connection with it. So Paul virtually says of the resurrection body, though it has nothing in it of the old materials, it has a casual connection with it. What is that mystic thing which connects the acorn with the oak, the man with the infant? Tell me that, and I may perhaps tell you that which connects the resurrection body with that which was buried. We know that seeds that have been buried in darkness for thousands of years, will, when brought into the genial air and sunbeam, break into life; may it not be that in the human body there is an invisible, indestructible germ—what the old Jew called the "immortal bone," and Goethe the "monad"—that will spring to life when, by the interposition of Heaven, all the graves of the world shall be thrown open? Is there an undying embryo in this gross body of ours out of which will spring one day a glorious body? III. WITH A BODY WHICH GOD IN HIS SOVEREIGNTY WILL BESTOW. 1. God clothes life. "To every seed his own body." There is no doubt that in the universe there is life unclothed by matter. It may be so with the angels; it is so with God. Around us there may be immeasurable oceans of naked life; but we only know something of the embodied. No science has as yet told us what life is. 2. God clothes life with the fittest body. "All flesh is not the same flesh." Life has boundless varieties, but God gives to each its fitting body. The hare and the elephant, the wren and the eagle, the minnow and the leviathan, all have bodies fitted to the peculiarities of their distinctive life. 3. God clothes life according to His own pleasure. "Giveth a body as it hath pleased Him." He chose the form, the hue, the garb, of each life. Our resurrection body will be as it "hath pleased Him." Then—(1) It will be beautiful, for He is the God of all taste, the Fountain of all beauty, the Standard of all æsthetics. (2) Useful, for He is the God of benevolence. Exquisitely suited to our present sphere are the bodies we now have. (3) Glorious. "There is one glory of the sun," &c.; so also with the resurrection of the just. IV. WITH A BODY THAT WILL BE A VAST IMPROVEMENT ON THE OLD ONE. Paul attributes three predicates to the present body—corruption, dishonour, weakness; to the resurrection body, three predicates—immortality, glory, and power. What an improvement! (*D. Thomas, D.D.*) *The resurrection body*:—I. THIS QUESTION WE HAVE ALL ASKED. 1. At death something goes out of the body—that which vitalised it, that which we could not touch, nor weigh, nor measure. No sooner has this something gone, than the body immediately begins to return to its dust. Nothing can arrest it. We may make a mummy of it, but a mummy is not a body. In the British Museum are many specimens of mummies. They excite no human interest, only appeal to curiosity and create aversion. 2. The necessity for this material body of ours arises from the fact that we belong, temporarily at least, to a material world. Without such bodies we could not see, or feel, or touch, or recognise this world. It would not exist for us. 3. Recall what Paul says elsewhere in other parts of his letters about the body. Writing to Roman Christians, he calls it a "body of death." To the Corinthians he speaks of it as a wild beast to be kept in subjection. To the Philippians he speaks of "this body of our humiliation." And yet, when we have said everything to its disadvantage, we cannot withhold a recognition of the wonderful way in which the body sympathises with and serves the purpose of the mind and spirit. The old Greeks recognised its lines of beauty in their Dianas and Apollos. They lived intelligently and artistically for the body. But they proved to the world that the service of the body, even when artistically pursued, issues in enfeeblement, effeminacy, and corruption. Art refines to a degree, but only to a degree. They who talk of regenerating men by opening art museums and multiplying picture galleries must be people with but little reflection. In Athens of yesterday, and in Paris of to-day, we have the most salacious of all populations. When, however, we

study the body under the influence of the mind and spirit, how admirable it often is—revealing and concealing the thought of the mind—the feeling of the soul! suggesting to us how possible it is to elevate even this body, and treat it as if it were a temple—a temple of the Holy Spirit of God. 4. This body is a body of humiliation, and yet it suggests a body of a very much higher and nobler kind. As the mind develops, as the heart enlarges, this body becomes more and more unadapted to it. Age is not of the mind and heart; it is of the body only. Spiritually-minded men do not become in feeling and spirit old, like men of the world. There is nothing that preserves juvenility like true piety. There is nothing ages men and women like the opposites of the graces of the spirit. Envy, hatred, jealousy, uncharitableness—these bring the wrinkles into the face, and the age into the soul. II. BUT THE BODY THAT IS, IS THE ONLY FORERUNNER OF THE BODY THAT SHALL BE. All the way through this chapter the apostle is fighting the thought that we ourselves put into the phrase "disembodied spirits." 1. He goes to nature and finds a suggestion there. Why, even in nature, he says, you sow not the body that shall be, only a bare grain—the vital element that rises above the earth takes to itself a body suited to it. Every vital thing has in it a tendency to gather to itself a bodily form suited to its necessities and conditions. The grub in its grub state is embodied in one form and way; by and by, as it advances in its life, that body is no longer suited to it, but a new body is developing: soon it seems to die into its chrysalis state; but, lo, an entirely new creature, no longer with the limitations of the grub body, emerges; a creature that now sports in the air, and no longer crawls on the earth. It has its own body, but how different from the grub body; yet there is a vital connection between the one and the other. Each stage in it has been preparing for the next. And everything has its own body suited to its state and environment. And not sameness, but variety, is the order of creation. There are terrestrial bodies—bodies that belong to earth. There are celestial bodies—bodies that belong to the heavens. And each and all of these have their special glory and beauty. A star is of one order, a sun of another, but each has its own glory. And so with bodies. There is a body that belongs to man in his state of dishonour. Another which belongs to him in his state of glory. 2. The natural body is the type and promise of the spiritual body, but it is not the spiritual body. It has the same relation to it as the terrestrial has to the celestial, as corruption has to incorruption, &c. Everything lower points to a higher. Man is never disembodied; all through time he is an embodied spirit, and when he has sloughed off his time body, his earth body, he has still a body, but one suited to him in a way and to a degree to which this body has never been suited (vers. 48, 49). All earth forces and powers and laws have been in our earth body. Like the earth, it has been subject to the law of gravitation and decay, to constant change. We have borne the image of the earthy. "We shall also bear the image of the heavenly." The one is not complete without the other. The spirit of man in its next stage of being will have a body suited to it. Not a body subject to all the diseases, infirmities, neuralgias, aches, and pains to which this is subject. Every one shall have his own body, the body suited to express his inward character; but it shall be as superior to this present material body as the body of the butterfly is to that of the grub. (*Reuen Thomas, D.D.*) *The resurrection of the body*:—Note—I. THE DIFFICULTIES IN WHICH THAT FACT SEEMS INVOLVED. The resurrection is exhibited in the Bible, not as a speculative truth, but as so intimately bound up with our salvation, that to prove it false were to prove the human race unredeemed (vers. 16, 17). It were useless, then, to adduce proofs from revelation, seeing that we have it explicitly declared that, unless the dead rise, Christianity would be reduced into fable. The question, then, is whether there lie such objections against the resurrection as make it incredible, and thus justify us in rejecting the testimony of Scripture. 1. Can we demonstrate that the resurrection falls without the limit of possibility, and that the effecting of it would overpass Omnipotence? If we are not prepared with such a demonstration, it is childishness to argue against the resurrection from its difficulty. If the Bible had ascribed it to a finite agent, reason might fairly have argued that the disproportion between the thing done and the doer furnishes ground enough for rejecting the statement. But will any one declare that the resurrection exceeds the capability of Him who is to achieve it? No man who admits that God created everything out of nothing should hesitate to admit that God can raise the dead. 2. We allow, however, that this general demonstration is scarcely sufficient for the case; and we proceed, therefore, to consider certain difficulties which still suggest themselves. We begin by warning you against the idea that, provided the soul be hereafter

united to *a* body, it will matter nothing whether it be the *same* body which it tenanted on earth. The grand use of the resurrection is that the same beings may stand in judgment as have here been on probation; but they are not the same beings unless compounded of the same body and soul. But our bodies, it may be said, are here perpetually changing. Yes, but such change in no degree interferes with the thorough sameness of the person. Suppose a man to have committed a murder, and that after thirty years the guilt is brought to light, and the assassin put on trial, what would the judge and jury say if the criminal should plead that, because in thirty years his body had been often changed, he was not the same person as committed the murder? And supposing, that in place of being discovered by his fellow-men, the murderer had remained undetected till arraigned at the judgment bar of Christ, in what body must he appear in order that the identity of the man may be rigidly preserved? Certainly it will not be necessary that he appear in the very body which he had when he took away a fellow-creature's life; nothing is necessary but that his soul be clothed in matter which had once before clothed it. It is unquestionable that the same matter must enter at different times into the construction of different bodies; nourished by seed, which seed is itself nourished by the earth, which earth is the receptacle of the dust of human kind: it is indeed possible that there are component particles in the arm which I now lift which have entered successively into the limbs of men of bygone generations, and that the portion wrought up into the members of the men of one age will yet again be moulded into flesh. And if the same matter may belong successively to different men, to whom shall that matter belong in the resurrection? We observe on this that the man is the same man if his future body be composed of particles which at any time have made up his present. It is not necessary that all the dust which hath ever been wrought into his corruptible members should hereafter be wrought into his incorruptible: indeed, we know not how small a portion of the same matter may suffice for the preservation of identity: this we know, that the man is the same man in the vigour and efflorescence of health, and when wasted by long sickness into a skeleton: the abstraction at one time, and the addition at another, of large masses of animate matter, interfere not at all with personal identity. Hence it is evident, that, even if much which now belongs to my body belonged at other times to the bodies of other men, there may yet be enough belonging exclusively to myself, and kept distinct by the omniscience and omnipotence of God to cause, when wrought into a dwelling-place for my soul, that I shall be the same individual who now pleads in the earthly sanctuary, and tells his fellow-men of re-opened graves and quickened generations. II. WHAT ANSWER MAY BE GIVEN TO THE QUESTIONS OF THE TEXT? The grand characteristic of our resurrection bodies is to be likeness to the glorified body of Christ (Phil. iii. 21). Now there is every reason for concluding that Christ when transfigured appeared in that glorified humanity in which He now sits at the Father's right hand. And if Christ, when transfigured, exhibited humanity in its glorified condition, we learn that our bodies, though made wondrously radiant, shall be distinguished, as now, the one from the other, by their characteristic features. The Saviour was not so altered as not to be known. And if we would examine more minutely into the change which shall pass upon our bodies, enough is told us in this chapter. 1. "It is sown in corruption": the principle of dissolution is in this framework of matter, and, whatever for a time its comeliness and vigour, it is the heir of death, and must say to corruption, "Thou art my father," &c. But "it is raised in incorruption," imperishable and unchangeable. 2. "It is sown in dishonour." Here the body is a degraded thing, and the grand business of a Christian is to "crucify the flesh with its affections and lusts." But "it is raised in glory": no longer the seat of unholy propensities, no longer furnishing inlets by its senses and appetites for manifold temptations. 3. "It is sown in weakness." Who feels not how the body is now a clog upon the spirit, impeding it in its stretchings after knowledge, as well as in its strivings after holiness? But "it shall be raised in power": no longer needing rest, no longer subject to waste, the body shall be an auxiliary to the soul in all her searchings after truth. 4. "It is sown a natural body; it is raised a spiritual body." The body of the risen Redeemer, though certainly material, yet it had in a high degree the attributes of spirit, for it could be made invisible, and could enter a chamber with closed doors, thus proving itself no longer subject to the laws which matter now obeys; and so matter shall partake much of the independence of spirit, and the body be fitted for accompanying the soul in all her marchings over the area of the universe, and in all her divings into its most secret recesses. The natural body is

a structure which belongs fitly to the natural man who "receiveth not the things of God." Conclusion: We are told nothing of the body with which the wicked shall come. The natural body may remain the natural, and if the resurrection consigns this to be sown a natural body and to be raised a natural body, you reach the summit of all that is terrible in conception; when you suppose the grave thus sending up the drunkard thirsting for wine where there is no wine, and the miser always hankering for gold where there is no gold, and the sensualist to be galled by the impress of voluptuousness where there may exist the sense, but not the objects, of concupiscence. Seeing, then, there is no escaping the resurrection, ought not each one of us to ask himself solemnly the question, "With what body shall I come—with the natural or with the spiritual?" (*H. Melvill, B.D.*) *The resurrection, credibility of:*—"How are the dead raised?" This Paul answers by arguments from analogy. I. THE NATURE OF THE ARGUMENT. 1. Analogy is probability from a parallel case. We assume that the same law which operates in the one case will operate in another if there be a resemblance between the relations of the two things compared. Thus, when Christ said, "Except a corn of wheat fall into the ground," &c. As in nature life comes through death, so also is it in the world of spirit. The law of sacrifice, which accounts for the one fact, will also explain the other. Thus St. Paul shows that the life of the seed is continued after apparent death in a higher form, and argues, that in like manner the human spirit may be reunited to form. 2. How far this argument is valid. It does not amount to proof; it only shows that the thing in question is credible. It does not demonstrate that a resurrection must be, it only shows that it may be. 3. Now, it is in this way that St. Paul concludes his masterly argument. He proves the resurrection from the historical fact, and by the absurdity which follows from denial of it, and then he shows that so proved, it is only parallel to the dying and upspringing corn, and the diverse glories of the sun, and moon, and stars But it is not on these grounds that our belief rests. We fetch our proofs from the Word of God, and the nature of the human soul. II. THE CREDIBILITY OF THE RESURRECTION. 1. There are two difficulties advanced. (1) The question, How are the dead raised? may be a philosophical one. We are told that the entire human body undergoes a complete change every certain number of years, and that it is dissolved in various ways. Those who are wise in such matters tell us that there is not a single portion of the globe which has not, some time or other, been organic form. (2) The other question is merely a sneer, "With what body do they come?" It is as if the objector had said, "Let there be nothing vague: tell us all about it, you who assert you are inspired." 2. Now, to these objections Paul replies. He discerns in this world three principles. (1) That life, even in its lowest form, has the power of assimilating to itself atoms: he takes the corn of wheat, which, after being apparently destroyed, rises again, appropriating, as it grows, all that has affinity with itself: that body with which it is raised may be called its own body, and yet it is a new body. (2) The marvellous superabundance of the creative power of God. "There is one glory of the sun," &c.; and yet there is a difference between them. There are gradations in all these forms—bodies celestial and bodies terrestrial. Now, are we to believe that God's wisdom and power should be insufficient to find for the glorified spirit a form fit for it? We simply reply to the objection, "With what body do they come?" "Look at the creative power of God!" (3) The principle of progress. The law of the universe is not Pharisaism, the law of custom stereotyped. Just as it was in creation, first the lower and then the higher, so (ver. 46) at first we lead a mere animal life, the life of instinct; then, as we grow older, passion succeeds, and after the era of passion our spirituality comes, if it comes at all. St. Paul draws a probability from this, that what our childhood was to our manhood—something imperfect followed by that which is more perfect—so will it be hereafter. 3. St. Paul finds that all this coincides with the yearnings of the human heart (ver. 54). This is the substance of two prophecies, one in Isaiah, the other in Hosea, and expresses the yearnings of the heart for immortality. No man, in a high mood, ever felt that this life was really all, ever looked on life and was satisfied, ever looked at the world without hoping that a time is coming when that creation which is now groaning and travailing in bondage, shall be brought into the glorious liberty of the Son of God. And this feeling, felt in a much greater and higher degree, becomes prophecy. And when we look around, instead of finding something which damps our aspirations, we find the external world corroborating them. Then how shall we account for this marvellous coincidence? Shall we believe that God our Father has cheated us with a lie?

(*F. W. Robertson, M.A.*) *The natural resurrection*:—The day dies into night, and is buried in silence and darkness; in the next morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of night: this is a diurnal resurrection. As the day dies into night, so doth the summer into winter; the sap is said to descend into the root, and there it lies buried in the ground; the earth is covered with snow or crusted with frost, and becomes a general sepulchre; when the spring appeareth all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish: this is the annual resurrection. The corn by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth and buried in the ground with a design that it may corrupt, and being corrupted, may revive and multiply; our bodies are fed by this constant experiment, and we continue this present life by succession of resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying; and can we think that man, the lord of all these things which thus die and revive for him, should be so detained in death as never to live again? (*Dr. John Pearson.*) *The resurrection possible*:—To understand the apostle's reply to the question we must lay firm hold of these two things: first, that he is speaking of the man, who is dead, not of the mass of matter undergoing dissolution in the earth; second, that his purpose is to point out analogies to the fundamental conception on which his proof rests, viz., the conception of a progress that is not checked but realised through death. I. IN THE RELATION OF THE SEED TO THE PLANT we recognise—1. That death is, in some cases at least, necessary to the perpetuation of life. 2. That this perpetuation involves a development. 3. That this development is not automatic, but the consequence of a creative and beneficent act of God. 4. That in this act God appropriates indefinite material to produce the development of definite kinds. II. THE ANALOGY OF THE VARIOUS KINDS OF FLESH teaches us that this limiting of the limitless in the formation and development of kinds consists in differentiating their physical constitution. III. THE ANALOGY OF THE VARIOUS GLORIES IN SUN, &c., intimates that such a differentiation of nature implies a difference also in sphere of action. Conclusion: To apply all this to the subject in hand, it means—1. That the believer's relation to Christ involves development. 2. That this development implies death as one of its conditions. 3. That this development is brought about through God's creative and beneficent act. 4. That it is a development within the limits of kind. 5. That it involves a change in mode of existence. 6. That it necessitates and secures transference of the entire man into another sphere. (*Principal Edwards.*) *The analogies of nature*:—Note—I. THE DEATH IS OFTEN A CONDITION OF NEW AND HIGHER LIFE. Paul first teaches us the parable of the seed (vers. 37, 38). Is that which thou sowest the body that will be? No: a new body springs from the corruption of the old, more complex, beautiful, and adapted to the higher region in which it has its life. But though the form of the grain be changed its identity is not lost. To each of the seeds God gives its own body. If you sow wheat, you reap wheat; if you sow barley, you reap barley, &c. The form is changed, but the identity is preserved. We draw no proof from the analogy; but we feel that it is not so difficult for us to conceive the resurrection of the body now that this natural resurrection of the seed is brought home to our thoughts. We see, *e.g.*—1. That dissolution does not inevitably imply destruction, nay, that it affords no clear presumption of it even. Nothing sown is quickened except it die. And therefore, it may be that the dissolution of the body is not its destruction: it may pass through death to a form more comely and perfect, to a more fruitful service, to more life and fuller. 2. When form is changed identity may be preserved. The grain rots and dies that the vital germ may be quickened and fed, and each grain takes its own new body: wheat remains wheat, and rice, rice. And so if we ask, "How are the scattered and vapourised particles of which our bodies are composed to be recovered and compacted into a new organism?" Nature replies, "That may not be necessary. Much may die, and yet the vital germ may live." If we say, "We do not care simply to live, but to be ourselves," Nature replies, "To each of the seeds God giveth its own body, not another's. And therefore, though your new form may differ from the old, it may be that you will remain the same, and find the same friends about you, each in its own likeness, though enlarged and glorified. You may have exchanged the winter of seed-time for the golden splendours of an eternal summer; but nevertheless you may still be what you were." II. THE SAME SUBSTANCE MAY TAKE VARIOUS FORMS. 1. Earthly bodies differ from each other (ver. 39). Men, beasts, fish,

birds are all composed of flesh and blood. Yet this one flesh—how infinite its variety of forms! 2. If then of one flesh God can weave these infinite varieties of animal life, each exquisitely adapted to its peculiar element and conditions, can we suppose that His power is exhausted by the forms now visible to us? Is it not in accordance with all the teachings of Nature that, if at death men pass into a new element and new conditions of life, God should adapt their organism to its new conditions, that He should develop in it new faculties and powers? 3. Heavenly bodies differ from earthly (ver. 40). There is one matter as there is one flesh. Compare sun, moon, stars, planets, comets with the various orders of beasts, fish, birds, or with mountains, streams, trees, flowers; and how immeasurable is the diversity! Yet God made them all and made them of the same substance, and if it please Him, He can mould the identical substance of which all physical nature is composed into new forms. Nay, more; the matter of the heavenly bodies is in each case adapted to its conditions, and varies as these vary. And therefore the presumption is strong that if death should greatly change our conditions, our physical organism will change with them, and be adapted to them. If death should lift us to heaven, we may well believe that, as we were here adapted to an earthly lot, so there we shall be adapted for a heavenly lot. 4. Heavenly bodies differ from each other (ver. 41). It is not simply that each of the heavenly bodies had its own light: it has its own glory, its peculiar characteristics, its proper excellence. From the earliest ages, when men tilled the fertile plans of Chaldæa, they have distinguished differences of light even in the planets—the blue ray of Mercury, the golden lustre of Venus, the red and bloody portent of Mars, the deep orange gleam of Jupiter, the leaden hue of Saturn. And these differences of light speak of differences of place, magnitude, structure. The one glory of the heavens is a complex of many different glories. And if of one substance God has woven the infinite and differing globes of light, how incommensurate our thought of Him, did we suppose that He could not out of the one substance of this mortal body weave many different bodies, each perfect in its kind and for its purpose, each answering to its conditions and rising as they rise! (*S. Cox, D.D.*) *Harvest sermon*:—It is evident that St. Paul had not walked in the corn fields in vain. Nor let us do so. Note—I. THE SENTIMENTS AND FEELINGS WITH WHICH WE SHOULD CONTEMPLATE THE CORN FIELDS, AS THEY GROW RIPE UNTO THE HARVEST. 1. Devout reverence and awe. I sympathise with Dr. Johnson, who uncovered his head whenever he passed a church, and worshipped with bare head in the corn fields. What a manifestation of the living God, in quiet, ceaseless, beautiful, benign energy! 2. Joyful gratitude. In everything give thanks, for a bad as well as a good crop; for thus God teaches us that man does not live by bread alone. 3. Practical brotherly kindness. The heart can scarcely fail to expand at the sight of the exceeding bountifulness of the great Father, into some joyful sense of oneness with all our brethren of mankind. II. THE ANALOGIES WHICH THE CORN FIELDS SUPPLY; or rather the lessons which these analogies teach. 1. That much in the moral and spiritual world which appears to perish wholly, still lives, at least, in its issues and results. It is thus with our sins—thus with words and works of truth and charity. 2. That in order to the preservation and reproduction of life, there must be change, dissolution, death. This is true of institutions, forms of thought and doctrine, generations, persons, illustrated in the solemn law of self-sacrifice adduced (chap. xi. 24, 25.) 3. That in preserving and developing truth and holiness in successive generations, and bringing all high and benign purposes to their issue, God does far more than man, operates more powerfully and constantly. "God gives it a body" (Mark iv. 26, 27). It belongs to man to hope and quietly wait, as well as to work, and to remember that all great changes wrought in man, either in the community or the individual, resemble rather the processes and results of agriculture, than those of manufacture. 4. That results often little accord with, and far surpass our designs and expectations: "as it hath pleased Him." Illustrated in Protestantism, in the Divinely shaped result of Luther's attack on indulgencies; in the United States, in the result of the emigration of the Pilgrim Fathers; in what will be probably the issue of those efforts many are now making for church reformation. Let us be true to principles and trust in God for their future embodiment. 5. That, nevertheless, results are appropriate and fixed. God acts by law and not with caprice and fickleness. "To every seed his own body." Apply to individual conscience. "Whatsoever a man soweth," &c. 6. That the harvest of the world shall come. God's purposes ripen to their accomplishment as certainly as grain, in spite of exceptional cases, ripens for the sickle. "Be patient, therefore, brethren," &c. (*J. Glyde.*)

Vers. 36-40. **Thou fool, that which thou sowest is not quickened, except it die.**—*The reproof of scepticism* :—I. JUSTLY SEVERE. "Thou fool." Because—1. It is opposed to God and Divine truth. 2. Is based in ignorance and self-conceit. II. SEVERELY JUST. Because—1. It ignores the analogy between natural facts, and the higher purposes of God. 2. Cannot realise anything beyond the domain of natural sense. 3. Denies everything it cannot realise. (*J. Lyth, D.D.*) *From death to life* :—The text may be applied to—I. THE FACTS OF NATURE as here. II. THE EVENTS OF HISTORY. 1. In general. Note the fate of empires. They are born, grow, decay, die or are killed, and out of their ruins, phœnix like, the new emerge: evolution succeeds revolution. So with the dynasties who rule these empires. 2. In particular rulers and statesmen die to give birth to their successors. Moses dies, but Joshua rises. John must decrease that Christ must increase. Saul holds the mantle of martyred Stephen and then wears it. III. THE PHENOMENA OF PROVIDENCE. "The old order changeth, giving birth to new," &c. "Our little systems have their day," &c. Each age has its own mission, and having accomplished it, it dies only, however, to hand on the results of its mission which are embodied in the work of the next. IV. THE DEVELOPMENT OF THE CHURCH. This is marked by a series of burials and resurrections, beginning with the burial and resurrection of its great Head. "The blood of the martyrs was the seed of the Church." What was more completely dead than Christendom before the reformers awoke it into life! What was deader than religion in England before the great evangelists of the last century aroused it into activity! What are revivals but resurrections of dead churches? V. THE PROGRESS OF THE SOUL. True manhood is ever mounting on its dead self to nobler things. This is true—1. Mentally. What intellectual revolutions a thoughtful man passes through! How dead are the dreams of childhood, the ideals of youth, the purposes of later years! How opinions, principles, beliefs change, and how necessary for the mind's growth that they should! 2. Spiritually. From the moment when a man passes from death to life to the moment the mortal puts on immortality moral growth consists of a perpetual dying to sin that righteousness may live. (*J. W. Burn.*) **And . . . thou sowest not that body that shall be.**—*The present and future of the body* :—1. Christianity does not teach us to despise even the mortal body. We are taught that Christ Himself—"without whom was not anything made that was made"—formed man of the dust of the earth. The body, therefore, is a sacred thing; the very handiwork of Christ, though sadly marred and spoiled. By His incarnation a new sacredness has been added to it. God was made flesh, and dwelt among us. The instrument whose strings could be made to express the harmonies of a Divine perfection, cannot be too feeble for the lowlier music of the holiness proper to humanity. 2. Although we are taught to expect that this mortal body must be transfigured before our feet can stand on the pavement of the city of God, yet how wonderful a thing it is even now! I do not refer to the marvels of its mere physical structure, the miracles of skill which the anatomist delights to celebrate. I refer to the relationship which exists between every part of your physical nature and your thoughts, your affections, your conscience and your will. It is the necessary servant, and sometimes the imperial master of an immortal nature which sprang direct from God, and is still capable of intercourse with Him. Take the eye, and dissect it as skilfully as you please; but for that the soul would be a stranger to the splendid pageantry of nature, and to the more affecting beauty which irradiates the faces that we love. And, what is, if possible, more wonderful still, the body is gradually moulded and transformed by the energy or feebleness, the purity or the wickedness of the soul within. The inward kindness makes the eye gentle—the inward fury makes it burn with a terrible fire. The very lines of the face are gradually determined by the thoughts which occupy the most secret sanctuary of the soul, and the passions by which the depths of the heart are agitated. 3. But yet, mighty as are the susceptibilities of our physical being, it is not yet equal to the high claims of its spiritual alliance. We are hindered and enfeebled by it continually. Hardly have we plunged into our work before fatigue compels us to lay it aside; hardly has the day begun before the night returns, and with it the necessity of sleep. By the most trifling physical accidents the very mightiest are made powerless. No brilliance of genius, no heroism of moral nature can wholly defy the tyranny of weakness and suffering. The richest wisdom, the noblest moral energy, may all be made nearly useless by physical infirmity, and must at last be driven away from the world altogether by physical death. 4. Let us be thankful that we sow "not that body that shall be." "Bare grain" is cast into

the ground, but after a few months the hidden life reappears in the slender and graceful stalk, and the richly laden ear. So shall it be in the resurrection of the just. The body will rise again; but, thank God, not the same body (ver. 34). As yet we cannot imagine the nature or the results of that transforming process which our "flesh and blood" must undergo before they can inherit the "kingdom of God"; but the unsuspected capabilities of human nature, even on its inferior side, have already been most wonderfully illustrated in the resurrection of Christ, and His enthronement at God's right hand. He reigns not as God merely, but as man. His entire nature has been received into glory. The body in which He endured the feebleness, and suffering, which made up His earthly history, He wears still. Think, then, of the vast and tremendous duties to which the Redeemer of man has been appointed. And yet, in the discharge of the duties of His high government, His brain knows no weariness, His strength no exhaustion. A few hours of public teaching, when He was on earth, made it necessary that He should lay His head on a pillow and seek repose, though the night was dark, and the winds were loud, and the billows rough. But there is no danger now when the tempest is raging, of finding Him asleep. And our vile bodies are to be made like to His glorious body. (*R. W. Dale, D.D.*) *Four important principles bearing upon the doctrine of the resurrection*:—I. CHANGE OF FORM—thou sowest not, &c. II. IDENTITY OF BODY—to every seed his own body. III. IDENTITY OF SPECIES—wheat cannot produce tares or tares wheat—neither can the sinner be raised a glorified saint nor the saint a reprobate sinner. IV. DIFFERENCE IN THE DEGREE OF DEVELOPMENT IN THE SAME SPECIES—one stalk of wheat is more fairly developed than another, "God giveth," &c.—so also in the resurrection of the dead. (*J. Lyth, D.D.*) **But bare grain.**—*Bare grain*:—During the last week we have had a second edition of our summer, which seemed almost gone—a second edition, abridged, condensed into a few days, but charming, because unexpected. No wonder the poor Indian, with untutored mind, lonely in his narrow thought, feeling after God, if haply he might find Him, dreamed that he saw in the haze illumined sky of October some glimpse of the happy hunting-fields where his fathers roamed. Work-people in Europe, besides their regular wages, expect some little extra gift, which they call, in Italian, *buono-mano*. And they seem to take more pleasure in their *buono-mano* than in their regular wages. These warm days in September are Nature's *buono-mano*. God has left this margin of the unexpected, the casual, around all the majestic machinery of law, in order to give us the joy of feeling the gift, to give Himself the joy of being loved as the Giver. Let us be thankful that there are some surprises in the world, some things which elude mathematics, some Indian summer days which come when no one has predicted them, to warm the heart through and through; because being unlooked for, they seem more like a direct gift from God. This return of summer in the form of Indian summer has suggested to me the subject of returning events, of recurrence in human affairs, of the circular and spiral movement in history and life. Things come back, but when they come back they are seldom exactly what they were before. Summer returns as Indian summer; history is always repeating itself, but on a higher plane. The difference between two men, one having Christian faith and the other not having it, is this: both commit the same faults, and repeat the same experience, but the one repeats it always high up. He has more faith, more hope, more love to God and man. Thus he takes the past with him, as precious seed of a better future. His youth departs, with its golden summer days, but returns again an Indian summer with mellower warmth, and a more enchanting peace. The Christian army marches ever to the east, with the dawn shining on its white shields of expectation. But just in proportion as this faith is wanting, life goes round and round, in a mere mill-horse circle of routine. If we look only at this, life grows very tiresome. The despair of the Book of Ecclesiastes comes over us, and we say, "What profit has a man of all his labour that he takes under the sun?" For all "things return, according to their circuit." But the New Testament teaches another lesson than the Book of Ecclesiastes. It is a proof of the Divine origin of these gospels and epistles—that they are full, through and through, of the spirit of hope. Throughout they cry to us: "The life we sow to-day is seed of something better to come to-morrow. We do not plant that which is to be, but only its seed. Our present life, which we are leading now, compared to that which is to come to us, is only as naked seed is to the green and graceful plant which springs from it." The Old World of Pagan religion and philosophy was very much *ennuyéd*. It expected nothing, it had little hope left in its heart. Now, the new life of Christianity con-

sisted very much in giving hope to the world. As when a glacier pours its enormous river of ice through Alpine ravines, descending into the valleys, it wastes away imperceptibly, and turns to moist vapours, filling the valley with masses of foliage —so this glacier of despair melted in the warm breath of the new Christian life. The letters of Paul and Peter are full of expectation of Christ's coming to reign on earth. That great expectation of Christ's coming was the seed that the New Testament planted in civilisation; and it has borne its fruits in all human progress. The one thing needful, the only essential in Christianity, is to have Christ formed within us, the hope of glory; hope of glory here, in all forms of growing goodness, generosity, honour; and of glory, honour, immortality hereafter. Christ Himself was the seed planted in Palestine, which has come up in Christianity in that new body which pleased God. When in the world Jesus worked outward, physical miracles. He works miracles still, but in a new way. "The blind receive their sight, the lame walk, the deaf hear, the dead are raised," but not now by a mere touch or word. We have blind asylums, and deaf and dumb asylums, and sanitary associations. These all proceed from the Christian spirit of humanity, and so come from the seed which Christ's miracles planted. Those miracles were bare grain, to which God gave the body which pleased Him. Visitors to Rome, looking out from its lofty walls over the Campagna, see with delight the long line of arches which cross the plain, converging towards the city from the distant mountains. They are the remains of the ancient aqueducts, which formerly brought supplies of water to the immense population of ancient Rome. Visitors to Chicago are carried down to see a tunnel running two miles under the lake, which brings pure water in inexhaustible supplies to that new-born metropolis of the prairies. The methods differ, the water is the same. Forms change, but the needs of men remain. So the soul of man needs always to drink the same living water of faith and hope. The water is the same, whether it is drawn up from Jacob's spring, or brought through a Roman aqueduct, or spouts from an artesian well, or is pumped up through a Chicago tunnel. So, if we have love to God and man, and have faith in the great and blessed future, if we believe good stronger than evil, and life more permanent than death, it is no matter by what Jewish or Roman aqueduct or modern creed that pure water comes. God gives it the body which has pleased Him, and to every seed its own body. (*Jas. Freeman Clarke.*) **But God giveth it a body as it hath pleased Him, and to every seed his own body.**—*The permanence of human identity*:—I. NATURAL LIFE PRECEDES SPIRITUAL LIFE—in the sinner. II. NATURAL LIFE IS COMBINED WITH SPIRITUAL LIFE—in the believer. III. SPIRITUAL LIFE IS CONSUMMATED IN THE GLORIFIED NATURAL LIFE—in the risen saint, yet the man loses nothing essential to his identity. (*J. Lyth, D.D.*) **All flesh is not the same flesh.**—*The wealth of Divine power displayed*:—I. IN THE VISIBLE CREATION. 1. Variety of living forms. 2. Adaptation to different spheres. 3. Degrees of glory and beauty. II. IN THE RESURRECTION. 1. The same body yet wonderfully changed. 2. Adapted to heaven and hell. 3. Differing in glory. (*Ibid.*) *The falsity of the development theory*:—I. ALL FLESH IS NOT THE SAME FLESH. 1. Man differs from a beast in the very constitution of his flesh, blood, nervous system—as also other genera of animal life. 2. Modification is possible, but change is a pure assumption unsustained by facts, and contradicted by revelation. II. MUCH LESS IS ALL SPIRIT THE SAME SPIRIT. 1. The spirit of the beast goeth downward. 2. The spirit of man returns to God. III. THE FOLLY OF SUCH ASSUMPTIONS IS MANIFEST—they contradict. 1. Fact. 2. Reason. 3. Eternal and infallible truth. 4. And incur a terrible responsibility. (*Ibid.*) *The resurrection body will be wonderfully changed*:—I. IN ITS TISSUES. Though its elements be substantially the same, the variety of flesh proves the possibility (ver. 39), the Word of God asserts its certainty (ver. 50). II. IN ITS ADAPTATIONS—to a new and heavenly sphere—there are bodies celestial and terrestrial. III. IN ITS APPEARANCE—all glorious—yet one glory of the sun, &c. The first shall be last, &c. (*Ibid.*)

Vers. 41, 42. **There is one glory of the sun, and another glory of the moon.**—*Degrees of glory in heaven*:—I. WHAT THIS MEANS. That as the Lord has displayed His mercy and His love to holiness, by rewarding a short and imperfect obedience by an eternal glory, so it is accordant with these perfections to confer higher degrees of this glory on those whose obedience has been more constant, and piety more ardent. While we maintain this—1. We allow that all will nevertheless be perfectly happy, according to their faculties and power of enjoyment. 2. We also maintain that in many things their felicity will be common. It will be common

in—(1) Its object, the blessed God and adorable Redeemer. (2) In its subject, all the powers of the glorified body and soul. (3) In its duration, which will be eternal. (4) In its security, since all the blest are sustained by the Divine promise and faithfulness. (5) In the full satisfaction of soul which all will possess. II. THIS IS PROVED—1. By Scripture. (1) By all those passages which lay down, in general terms, the great rule of God's proceedings with the children of men (2 Cor. v. 10; Rom. ii. 6; 2 Cor. ix. 6; Gal. vi. 7–9). (2) From the account which Paul gives of the different rewards which will be given to the ministers of the gospel (chap. iii. 12–15). In this representation there are persons who obtain salvation, and yet have not the recompense which the wiser administrators of the Word receive. And therefore we conclude that there will be the same difference between hearers, according to the manner they have profited. (3) From Dan. xii. 3. As there is a difference between the general brilliancy of the firmament and the lustre of the stars, so there shall be a difference between those ordinary Christians who obtain felicity and those zealous persons who have been the instruments of the conversion of many sinners. (4) From the parable of the pounds (Luke xix.). (5) From those passages where we find the patriarchs, the prophets, and the apostles represented as occupying a more conspicuous situation in glory than ordinary believers (Matt. viii. 11, xix. 28; Luke xxii. 30). 2. From analogy. Look at—(1) Nature. In what an infinite variety of methods do you see the Creator displaying His perfections! (2) The operations of grace. "There are diversities of gifts, though but one Spirit." (3) Christians. How various their attainments, knowledge, holiness, and joy, though all beloved by God! (4) The heavenly host. Though all holy and happy, there are archangels, and angels, thrones, dominions, principalities, and powers. 3. From the transactions of the judgment-day, and the nature of the future felicity (Matt. xxv.). III. THE OBJECTIONS THAT HAVE BEEN MADE AGAINST IT. 1. Perhaps the most plausible has been drawn from the parable of the labourers in Matt. xx. 1–15. But how can the reward signify eternal life, since it is given to the murmurers and envious (ver. 14). The design of the parable is to repress the pride of the Jews, and show the propriety of the vocation of the Gentiles. It has no reference whatever to future reward. 2. "Are not all believers, through the merits of Christ, alike justified and adopted, and must they not therefore be alike glorified?" But do the blessings of God spring less from grace because He has established a wise order in the distribution of them? There are different degrees of holiness and comfort enjoyed by Christians upon earth; then, there may be different degrees of glory in the world to come. The objection is precisely as strong against a difference in sanctification as against a difference in glorification. 3. "As all the blessed are perfectly holy, they must all be perfectly and alike happy." The conclusion by no means follows. Are the angels alike elevated because they are all perfectly holy? We know that there are distinctions among them. If two diamonds are of the same water and perfection, does it follow that there may not be a difference in their weight and value? 4. "They all derive their felicity from the same source, the beatific vision of God, and therefore their felicity must be equal." But may we not view the same sun, and receive its rays differently? When vessels of capacity cast into the same ocean are filled by the same mass of waters, must the quantity they receive be alike? 5. "The titles given to the redeemed are the same; they are all called kings, the sons of God, the spouse, the members of Christ." And are not these names given to believers on earth, and, notwithstanding, do we not see a great diversity among them? Are all kings equal in power? Have all sons the same inheritance? Have all members of the body equal honour? (*H. Kollock, D.D.*) *Diversity in the heavenly inhabitants:*—Such a variety is—I. A FACT WELL SUSTAINED. 1. By all analogy. No two objects are exactly alike. This variety reveals the illimitable inventiveness of the Divine mind, and gives to the universe its freshness and charm. 2. It meets the instinctive love for the new in human souls. All souls loathe monotony. A dead uniformity would crush out its life. 3. It agrees with the varieties found amongst men here. No two minds are alike. Is it conceivable that in the higher world all souls will run into a common mould? 4. It accords with the general teaching of the Scriptures. Paul speaks of the temple of the good as composed of gold, silver, and precious stones. Christ refers to Abraham, Isaac, and Jacob as sustaining the most honourable positions at the heavenly feast. II. ESSENTIAL TO SOCIAL BLESSEDNESS. Suppose a society, all of whose members shall be exactly alike in temperament, experience, attainments, modes of thought, and forms of expression. Why, such a state of things would be incompatible, not only with social enjoyment, but with social life. The monotony

would become intolerable. The utmost variety in speculative thought is compatible with unity of heart; and the larger variety in spiritual temperament and conception in any circle—where all hearts are one—the higher the social enjoyment. Most unwise, most impious have been the attempts to force on all men the same system of thought and form of worship. III. CONSISTENT WITH THE HIGHEST UNITY. Whatever variety in the stars—1. They have one centre. Some larger, some smaller, some dimmer, some brighter, some moving more quickly, and some more slowly, yet all move round the same central orb: so with sainted souls. Whatever their diversities, they revolve round one great centre—God. 2. They are controlled by one law. Attraction moves all, regulates all, keeps each in its place and speed. One law, the law of love, rules all sainted souls above, however illimitable their varieties. 3. They fulfil one mission. They all catch the light from the central orb, and flash their borrowed radiance abroad through all their spheres. So with souls above. They are all the recipients and reflectors of Divine light and love. (*D. Thomas, D.D.*) *Identity and variety:*—Note—I. THE IDEA OF IDENTITY AND VARIETY MINISTERING TO EACH OTHER. 1. St. Paul bases the argument for immortality upon the richness and splendour of this mortal life. Often have men made heaven a compensation for the woes of earth; St. Paul makes it not a compensation, but a development. How much nobler is this! For he who finds the manifold glories of this mortal life to be the symbols of immortality, will always be led to live this life as intensely and profoundly as he can, in order that the higher life may become real and attractive to him. 2. Identity and variety express the tone and feeling which life demands. Identity is sound, solid, and substantial; variety is vital, interesting, and novel. To quicken identity with variety, to steady variety with identity, is to make a man always keep himself and yet always feel the power of new conditions around him. Think of the best men you have known, and you will find in them these qualities in their highest union. 3. See how largely this union pervades the universe, and how, wherever it appears, it gives richness and depth. (1) Take nature. Lark and lily, sunbeam and cloud, river and mountain, ocean and land; it takes but the most elementary knowledge to feel the oneness of them all; still all our senses are tingling with the tidings of their differences that they are always sending to us. (2) Take the history of man. This cannot be rightly understood unless illumined by this double truth. Ages come and go, each stamped with its own character. There are ages of war and ages of peace, centuries of thought and centuries of action, &c., &c. Each has its own glory. In the eyes of the inhabitants of each it seems as if all other times were inglorious. We rejoice in the nineteenth century; but greater is the sum of all centuries, this ever changing life of man. The ages of the cloisters and castles, of dreams and of mysteries, are all needed; each of them, while it is different, may be proud of all the rest. (3) So with nations. England, France, America—each is a living being with a character unlike all the others, and yet bearing a true identity with them because both it and they are made up of men, and have shaped all their ways and institutions out of the needs of the same old manhood, living on the same old earth. Nations, like children, match themselves with each other, and are as apt to envy or contemn others as they are great or small; but Palestine, Greece, Rome, America, or England, who can decide which is greater? "There is one glory of the sun," &c.; and, altogether, they fill the radiant sky. (4) Take the occupations of mankind. Three men are close together in the street; one of them makes shoes, another writes books, another is the mayor. It is foolish and false to say that there is no rank or precedence here. One of them demands higher powers and education than the others. It is perfectly right that the shoemaker, if he has power to rise, should leave his bench and write a book, or become mayor. But there are other truths besides this. (*a*) That each of these arts has its own absolute standard, its own good or bad ways of doing its own work. (*b*) That each art, so far as it lives up to its own standard, becomes a true utterance of the universal human nature, which gets its value from the fact that it is at once identical with and different from all other utterances. These truths make the richness and harmony of all active life. (5) And so with men. We have the greatest varieties of man, the thoughtful or the active, the Conservative or the Radical, &c.; but below all men are men, and every man is man. If variety fails, mankind is a great dreary, undistinguishable monotony; if identity fails, mankind is a great tumult of confused and inharmonious particles. How unchristian either of these views is the Incarnation teaches. Christ is at once the inspiration of the individual and the assertion of the identity of man.

He is the revealer of the Fatherhood of God, and thus builds mankind into a family where each is distinct and yet all are one. II. ITS CONSEQUENCES, AND THE SORT OF LIFE AND CHARACTER IT WILL MAKE IN HIM WHO ENTERTAINS AND ACCEPTS IT. 1. It will produce self-respect. Here are you, seemingly insignificant, yet—(1) You are a different creature from any that the world has ever seen. (2) You are a branch of the tree of life from which sprang Isaiah and St. John. God forbid if you are really a sun and not a star, that any compulsion of your fellow-men should keep you in the star's place, and shut you out of the sun's. But you do know yourself; you are a star, and not a sun; your place is subordinate, secondary. What then? If you do your work with perfect faithfulness, you are making just as genuine a contribution to the substance of the universal good as is the most brilliant worker. It is the fable of the mountain and the squirrel: "If I cannot carry a forest on my back, neither can you crack a nut." "There is one glory of the sun," &c. 2. Respect for others is bound up in such self-respect as this. The philanthropist, all eager to set right the world, is apt to become furious at the sight of the scholar; and the scholar, in his turn, is ready to despise the bustling restlessness of the man who is for ever organising committees, petitioning legislators, and screwing up the loosened machinery of charity. "There is one glory of the sun," &c. Surely it must be possible for men to be devoted to their own work and yet thankful for the work which other men are doing, which they can neither do nor understand. "All things are yours, and you are Christ's, and Christ is God's." 3. This truth may also apply to the different degrees and conditions in which our own lives are passing. You and I are this to-day; to-morrow or the next year we may be something quite different. To-day we may be insignificant, to-morrow or the next year we may be prominent, or *vice versa*. How shall we look upon this uncertainty of human life? Let us look upon each as a distinct thing, with its own values and meaning, and yet feel how our human life may still be the same, ever spreading itself out to larger things. This harmonises everything. Conclusion: To Paul this truth was a proof of immortality. He would have men live upon earth, yet conscious of their capacity for heaven. Is not that what we want—the life of earth now, the life of heaven by and by, each clear with its own glory, and our humanity capable of them both? We must not lose either of them in the other. We must not be so full of hope of the future that we cannot do our daily work here upon the road. We must not be so lost in dull work on the earth that we shall not be perpetually inspired by the hope of heaven. (*Bp. Phillips Brooks.*) *Death and the grave the physical preparation for the perfect humanity of the resurrection state*:—A dewdrop, so says the Oriental fable, hung on a rose leaf. It was a summer morning; and delighted with itself and the calm loveliness around, it could have hung there for ever. But, alas! it soon fell to the ground. What a change! Earth for the bright sky, and darkness for the ten thousand hues of nature's loveliness! But through its dark prison-house in the earth it gradually passed till it reached a river, by which it was conveyed to the ocean; and there, deposited in one of its rocky cavities, it became a brilliant and costly gem. In due course the hand of man reached it; and from its long rest in isolation and darkness, it was taken, polished, and set in gold—finally terminating its career by occupying the place of honour in the very diadem of majesty itself! Such is the fable which illustrates the principle of development affirmed here. "It doth not yet appear what we shall be," &c. Our connection with this world is very insecure, and in a moment that connection may be dissolved. We hang like the dew-drop on the odorous petals of the rose; and some of us, perchance, would be willing to hang there for ever. But a touch suffices to loosen the attachment, and downwards we are carried to the darkness of the earth. Are we then extinguished? Far from it; we have only passed from one domain of creative instrumentality to another. The river of God will bear us to the ocean at length. There our resting-place shall be provided; but from the secret recesses of the spirit-world we shall emerge again, like a gem of purest water and costliest price, to adorn the diadem of the King of kings. The apostle asserts that this principle of development universally prevails throughout nature, and that the "glory" of mundane arrangements is mainly dependent upon it. Childhood has its glory; so has youth; so has mature manhood; so even has old age; and when man reappears at the resurrection, it will be to supply another illustration. As sun, moon, and stars all differ from one another in glory, so will the risen and immortal man be distinguished from man fallen and immortal. I. ALL THE REDEEMED ARE ON THEIR JOURNEY TOWARDS MENTAL AND CORPOREAL PERFECTION;

AND ALL THE PHENOMENA OF THE PRESENT LIFE HAVE A BEARING ON THAT DESTINY. There are two preliminary stages of human existence—the first beginning at birth and ending at death, the second commencing with death and terminating at the resurrection. Everything in the universe proceeds by steps. The acorn does not bound in an instant to the dimensions of the full-grown oak. Why should not man, therefore, the most wonderful of all God's works, be Divinely carried through many preliminaries? Before birth man passes through various stages of development, and could we but realise our arrival at physical perfection, and take, in connection with that, the certainty that every stage and event going before contributes towards it, we would be much more patient under trials. The afflictions of the present life, being temporary, will soon pass away; but the obedient submission to the will of God, the compassion for the afflicted, and the other virtues which they have fostered and brought to maturity, are permanent improvements in our character, and may be needed even in eternity. So in the intermediate state influences are at work upon both which bear with prodigious force on our final perfection. What we shall be in eternity is as much the result of causes operating there, as the full-grown man is the product of the causes which carry the infant from childhood to maturity. Such reflections ought to mitigate the fear of death, and comfort all mourning friends. II. WE MAY ARRIVE AT SOME EXPLANATION OF THE FACT ITSELF. 1. The Shorter Catechism, in answer to the question, "What benefits do believers receive from Christ at death?" says, "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." The body, although left behind to decay, is not forgotten; it is still "united to Christ." The living Christ in heaven regards it, even then, as part of His spiritual body—"not dead, but only sleeping," and by that repose preparing for the awakening of the resurrection day. And as, when children or other loved ones go to rest, care is taken to provide a place of security for them, and, if need be, a guard set over their slumbers, so, we may be sure, there is a special superintendency of the dead, with a view to prepare for what is to come. The crooked may be made straight, the defective supplied, the hideous made beautiful. And who is to affirm that there may not be influences in nature quite competent to produce this result? The acorn has a wonderful power of extracting such substances from the earth as are fitted to constitute an oak; and so is it with every other seed. Nay, it is within the competency of science and skill greatly to modify and improve the various products of the vegetable creation. There are chemical affinities also whose operation can exhibit the most extraordinary changes. What is so cheap and worthless as a piece of charcoal; what so precious as a diamond?—and yet in constitution they are absolutely identical. The grave may thus become the alembic in which the clay of man's fallen humanity is transmuted into the gold of the kingdom of heaven. 2. Then again the believer is a temple of the Holy Ghost. The effect of this is to consecrate the body, or to make it holy. Why, then, should we imagine that the Holy Spirit should maintain His union with the soul, and abandon altogether the body? The separated spirit cannot but think much and often of its ancient and close companion, and God the Spirit cannot possibly be divorced from any member or fragment of that temple wherein He had a loved abode. (*J. Cochrane, A.M.*)

Vers. 42–45. **So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.**—*The resurrection*:—I. ITS ESSENTIAL CHARACTER. 1. It is not the work of an age, but of a moment—not a gradual process, but an instantaneous act. 2. It is to be distinguished in its nature from—(1) An awakening out of a soul sleep. (2) A clothing of the unclothed spirit. (3) A restoration of our flesh and bone in like form as before. 3. It is a work of perfect beauty. II. ITS CERTAINTY. A threefold voice testifies to it. 1. The voice of nature, which shadows it forth. 2. The testimony of the Scripture, which confirms it. 3. The testimony of the spirit within, which awakens the expectation of it. III. ITS GLORY. 1. The enemy which at this hour shall be annihilated. 2. The condition of happiness which begins now. 3. The kingdom of God which will now be completed. (*Prof. Van Oosterzee.*) *The resurrection body*:—I. ITS SUBSTANCE. 1. Material and identical: that which is sown is raised, and not by any process but by the Word of God. II. ITS PROPERTIES. 1. No longer corruptible, but undecaying, vigorous, and immortal. 2. No longer dishonoured by sin and defect, but holy, beautiful, glorious. 3. No longer weak and frail, but endued with extraordi-

nary capabilities and strength. 4. No longer a natural body subject to sense, passion, and the necessities of the earthly nature, but governed by the Spirit. III. ITS LIFE. Not natural, but mysteriously sustained by the life-giving Spirit: for there is a natural and there is a spiritual body. (*J. Lyth, D.D.*) *The resurrection harvest*:—Look at those grassy mounds in the light of this truth; the eye of faith sees them change into a field sown with the seeds of immortality. Blessed field! what flowers shall spring there! What a harvest shall be gathered there! In the neighbouring fields, "Whatsoever a man soweth, that he shall also reap." But here how great the difference between what is sown amid mourners' tears, and what shall be reaped amid angels' joys; between the poor body that we restore to the earth, and the noble form that shall spring from its ashes. Those who saw Lazarus' putrid corpse, with health glowing on its cheek, saw nothing to match the change the grave shall work on these mouldering bones. (*T. Guthrie.*) *The resurrection of the dead*:—I. THE DOCTRINE teaches that the same body shall be raised in glory to a nobler life. II. ITS EVIDENCE. 1. The Word of God. 2. The resurrection of Christ. 3. The quickening Spirit within us. III. ITS USE. It teaches us to take care of the soul first—then the body, not to enfeeble it by folly, pollute it with sin, neglect it in suffering, or mourn it when dead. (*J. Lyth, D.D.*) *The resurrection of the saint*:—I. THE BODY IS SOWN, not buried. No exact analogy with the seed; life is extinct. Yet it is sown in hope of a new life. II. WILL BE GLORIOUSLY TRANSFORMED—from corruption to incorruption, &c. III. WILL BE FASHIONED AFTER THE EXAMPLE OF CHRIST. (*Ibid.*) *The old house and the new*:—When we pluck down a house, with the intent to rebuild it, or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish, or offended with the noise, and so for a time provide some other place for them; but, when we have newly trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when He overturneth this rotten room of our flesh, calleth out the soul for a little time, and lodgeth it with Himself in some corner of His kingdom, repaireth the imperfections of our bodies against the resurrection, and then, having made them beautiful—yea, glorious and incorruptible—He doth put our souls back again into their acquainted mansions. (*Chrysostom.*) *Life in heaven a spiritual life in a glorified body*:—I. THE BODY WILL BE A FIT ORGAN FOR THE SPIRIT. 1. A new body, incorruptible, glorious, vigorous, spiritual. 2. Yet substantially the same that was sown in the grave, therefore glorified by the power of God as the organ of the redeemed spirit. II. THE SPIRIT WILL BE DEVELOPED IN ITS FULL PERFECTION. 1. Freed from ignorance and sin, from the control of the body, from the capability of suffering. 2. Yet retaining its peculiar properties. (1) Knowledge, which must then be perfected in sight. (2) Will, that shall then be clothed with power. (3) Sensibility, that will be filled with enjoyment. (*J. Lyth, D.D.*) **It is sown in dishonour; it is raised in glory.**—Dishonour belongs to the corpse of even the richest and the noblest in the land. You may conceal that humiliation by a splendid coffin, a rich funeral pall, the pomp of lying in state, and a costly monument; but the corpse is a poor, poor thing, with all your elaborate attempt to conceal its shame. The loveliest, sweetest maiden that you know soon becomes ghastly in the coffin, and you long to put the body out of sight. It was the shock of such a sight that made Don Francis Borgia, one of the founders of the Jesuits, renounce the world and devote himself to a religious life. It was the custom in Spain not to bury any of the royal family until some grandee of the highest rank should look within the coffin and identify the body. Queen Isabella, to whom Francis had been much attached, was smitten down by death. Don Francis was chosen to look within the coffin and say whether or not it was the corpse of the queen, whose eyes, now closed in death, had always turned in kindness unto him; whose every facial lineament was perfectly familiar unto him. Amidst the half-uttered prayers which commended her soul to the Divine mercy and the low dirge of the organ, Francis advanced with streaming eyes and reverently raised the covering which concealed the secrets of the grave; . . . but the horrible change which death had wrought upon the queen's countenance was so loathsome and appalling that Francis turned aside to shudder and to pray, and from that day the courtier became a monk. Verily Queen Isabella's body was sown in corruption and dishonour, in spite of all the funeral pomp and show! But the resurrection body of every Christian shall be incorruptible, spiritual, powerful, and glorious. (*F. W. Aveling, M.A.*) **It is sown in weakness; it is raised in power.**—At Stratford-on-Bow, in the days of Queen Mary, there was once a stake erected for the burning of two martyrs, one of them a lame man, the other a blind man. Just when the fire was lit,

the lame man hurled away his staff, and turning round said to the blind man, "Courage, brother, this fire will cure us both." So can the righteous say of the grave, "Courage, the grave will cure us all; we shall leave our infirmities behind us." (*C. H. Spurgeon.*) **It is sown a natural body; it is raised a spiritual body.**—*The natural body and the spiritual body:*—At first the phrase "a spiritual body" seems a contradiction in terms. "Body" and "spirit" are not only distinct in our thoughts, but opposite. I. ST. PAUL HAS IN PART PREPARED US TO UNDERSTAND THE PHRASE BY HIS ARGUMENT FROM THE ANALOGIES OF NATURE. 1. He has taught us that one life, one flesh, one glory, may take many forms; the same flesh: it clothes itself in many forms in man, in beasts, in fishes, in birds, modified by the external conditions in which it is placed. So, also, there is one glory of light; but it takes many and diverse forms in the suns, the moons, the stars. And that bodies answer to the quality of the inward life, and are adapted to it, and to the conditions in which it is to act. This is the law of the universe. 2. Let us illustrate this. (1) Take the parable of the Grain of Wheat. The seed is cast into the ground. In the husk are whatever the vital germ needs for its sustenance; and these, by the process of fermentation, are reduced to the very state in which the germ can most easily assimilate them. Its roots strike downwards, the stem springs upward, and soon we get the blade, the ear, and the full corn in the ear. And this new body, no less than the old, has all that it needs for the nourishment of its life, and is no less exactly adapted to its conditions. But how vast the change! From an earthly, it has become an aërial body, which draws vigour and comeliness from the bountiful heavens. (2) Take the Greek parable of the butterfly. Psyche, the butterfly, has two bodies. First, it is a worm, creeping slowly on the earth, ugly, liable to be crushed, destroying the leaves on which it feeds, and the fruit which they should shelter. Finding itself grow sick with age, it spins its own shroud, coffin, grave, all in one—to prepare for its resurrection. At length, when the appointed time has come, out of the body of the crawling worm there breaks a new body, all the old imperfections taken away. Instead of creeping on the earth, it flies; for ugliness, it is clothed in beauty; instead of destroying that on which it feeds, it now feeds on the delicate fragrant flowers, and fertilises them by carrying pollen from plant to plant: the lovely flowers paying a willing tribute to the yet higher loveliness of the flower angel. (3) Once more; as I stood looking at my marine aquarium one hot summer day, I saw on the surface of the water a tiny creature—half fish, half snake—not an inch long, writhing as in a mortal agony. I was stretching out my hand to remove it, lest it should sink and die and pollute the clear waters; when lo, in the twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly. Balancing itself for an instant on its discarded skin, it preened its gossamer wings, and then flew out of an open window. Afterward I saw the marvel repeated again and again, and thus I learned that on sea as on land God bears perpetual varied witness to the mystery of the resurrection. 3. Therefore we may fairly assume that this universal law holds good of man, that he too will pass into a new form, a form more heavenly and spiritual, as his capacities are spiritualised and he rises into more heavenly conditions. II. IF WE LOOK A LITTLE MORE CLOSELY INTO THE WORD TRANSLATED "A NATURAL BODY," PAUL'S MEANING WILL GROW UPON US, AND THE ARGUMENT BECOME MORE COGENT. 1. The Greeks called the soul psyche, as well as the butterfly. And as psyche stood for soul, of course psychical stood for soulish, or of the soul. So St. Paul speaks here of a soulish and of a spiritual body, just as elsewhere he speaks of a soulish and a spiritual man. He held, as Aristotle held before him, and as the ablest metaphysicians still hold, that man is composed of body, soul, and spirit. He meant—(1) By the soul all of intelligence and emotion which we possess in common with other animals, though in higher degree. (2) By the spirit, our moral nature; the higher reason and conscience. With him the psychical man is the man in whom the psyche rules; the man who is intelligent, but uses his intelligence for ends bounded by time and space; but the spiritual man is the man in whom the spirit rules; in whom conscience, faith, love, are supreme. 2. St. Paul holds that so long as we remain soulish men, we have the very body adapted to our present stage of life and to the conditions of our life. But he also holds that if we live in the spirit, and walk in the spirit, we thus develop capacities and graces to which the present body gives neither full scope nor adequate expression. Therefore it is that, like the seed which has the life of wheat in it, our bodies must be sown in the earth that they may spring up heavenly bodies. Therefore it is that, as the caterpillar, which has in it the germ of a nobler life, lies down in death that its life may pass into a new

aërial body, so we must lie down in the grave that, shedding these earthly husks, we may be clothed upon with a spiritual body, incorrupt, immortal, strong, glorious. 3. Our present body only imperfectly expresses our spiritual life; it veils from us many of "the things of the Spirit," it impedes us in the pursuit of spiritual excellence. When the spirit is willing, how often is the flesh weak! The more spiritual we are, so much the more do we feel that we are in bondage to the flesh, and crave that spiritual body which, instead of veiling and clogging, will further and express all that is highest in us and best. How bright and animating the hope, then, that one day we too shall have a body as quick and responsive to the spirit in us as the mortal body to the soul, a body whose organs will minister as delicately and perfectly to our spiritual capacities, energies, virtues, graces, as the senses now minister to the energies and passions of the soul! (*S. Cox, D.D.*) *A spiritual body* is a bodily organism adapted to the life of the spirit, and controlled thereby. In it the soul has taken its proper position of subordination: man's spirit now holds the administrative power, and, ruled by God's Spirit, rules the body through the executive medium of the willing soul. Man is at last what God originally intended him to be, a creature in whom the spirit is the personifying principle and the seat of government: his proper self down from his own spirit, as from a throne, reigns supreme over the soul, and through that over the body, in a threefold harmony: the harmony of the parts is the harmony of the whole: for the body is now reconstituted meet for the new government: it is pneumatic, no longer psychical. In the hour of Adam's probation, as his spirit was to him the vehicle of fellowship with the Holy Spirit and his body the channel of communication with the sensible world, so his soul or self-living nature had to decide between two attractions, a higher and a lower, whether it would consent in accordance with the Divine intention to be determined by the spirit and thereby continue in fellowship with God, or would conclude against God and choose a life of selfish independence. By the fall of Adam his fellowship with God was dissolved, and the Divine life of his spirit was quenched, although its Divine substance remained, but not unimpaired. (*Canon Evans.*) *The relation between resurrection and immortality*:—The doctrines of immortality and resurrection stand somewhat in the same relation as a block of marble to a finished statue. The Christian doctrine of resurrection is the natural fact of immortality wrought into shape. We may know there is a statue in the marble, but how beautiful it may be, in what grace of posture it may stand, what emblems may hang upon its neck or crown its head, what spirit may breathe from its features, we do not know till the inspired sculptor has uncovered his ideal and brought it to light. The analogy may go farther. As an artist works a mass of marble into a statue, putting mental conceptions and meanings into it that are no part of the marble, so Christ has given a Divine shape to immortality and filled it with beautiful suggestions and gracious meaning. We see in the statue the mind of the sculptor as well as the marble; so in the doctrine of the resurrection we see the mind and purpose of Christ as well as the bare fact of future existence. *Our spiritual bodies*:—Our spiritual bodies will doubtless have new powers, and new glories, as much beyond those we now have as the flower in the sunshine, beautiful and fragrant, is beyond the seed under ground. May it not be that the wonderful development of our national powers by the inventions of Christian civilisation are but hints and glimpses and foretastes of the enlarged powers of our spiritual bodies? In the microscope, in the telescope, in the telegraph and telephone, in our facilities of travel, in the connection of mind with mind hinted at in some of the facts of mesmerism, all which a few years ago were but wildest dreams, but have more than realised the fables of the "Arabian Nights," may we not have gleams of the dawning rays of our spiritual bodies when the resurrection morn shall have come? A curious illustration of the possibilities of our spiritual bodies was given not long ago in the American *Popular Science Monthly*. Sound is the vibration produced on us when the vibrations of the air strike on the drum of our ear. When they are few, the sound is deep; as they increase in number, it becomes shriller and shriller; but when they reach forty thousand in a second they cease to be audible. Light is the effect produced on us when waves of light strike on the eye. When four hundred millions of millions of vibrations of ether strike the retina in a second, they produce red, and as the number increases the colour passes into orange, then yellow, then green, blue, and violet. But between forty thousand vibrations in a second and four hundred millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no other is possible. But

it is obvious that we cannot measure the infinite by our own narrow limitations. (*Christian Age.*)

Vers. 45–50. **The first man Adam was made a living soul**—*Adam and Christ*, or the mystery of life contemplated:—I. IN ITS SOURCES. 1. Adam was endued with natural life, Christ with a life-giving Spirit. 2. The natural preceded the spiritual. 3. The natural is of the earth, the spiritual is the Lord from heaven. II. IN ITS COMMUNICATION. 1. From Adam we derive the earthy or natural life, from Christ the heavenly. 2. The image of the earthy precedes the heavenly. 3. As the earthy body (flesh and blood) cannot inherit heaven, it must be exchanged for an incorruptible body. (*J. Lyth, D.D.*) *The two Adams*:—I. THE RESEMBLANCE. 1. The existence of each rose not in the ordinary course of nature. Neither came by the ordinary laws of human generation. (1) The first was formed out of the dust of the earth, and derived his spirit from the breath of God. (2) The second was conceived of the Holy Ghost. The pedigree of each is unparalleled in the history of the race. 2. Each commenced free from sin. (1) The first was created in the image of God; all his faculties were well balanced and free from all bias to wrong. (2) The latter was harmless, undefiled, separate from sinners. 3. Each had a nature capable of temptation. Temptability is an attribute of all created intelligences. Where there is no power to go wrong, there is no virtue in keeping right. (1) The first Adam was tempted, and was conquered. (2) The second was tempted, and triumphed. 4. The character of each exerts a momentous influence upon the whole race. (1) The character of the first generated a moral atmosphere of sensuality, ambition, selfishness, unbelief. (2) The character of the second generated an atmosphere that is morally salubrious, sunny, and invigorating. He who lives in the first atmosphere is still in Adam, and is earthy. He who lives in the second is Christly and spiritual. II. THE DISSIMILARITY. 1. The one had a sublimer connection with God than the other. Adam was the offspring, representative, and steward of God. Christ was God-man. God was in Him in a special sense, unfolding truths, working miracles, and reconciling the world unto Himself. He was God "manifested in the flesh." The one yielded to the devil, the other conquered him. 2. The One possessed a higher type of moral excellence than the other. The character of the first was innocence, not holiness. Holiness implies intelligence, convictions, efforts, habits. This had not Adam. Hence he gave way to the first and simplest temptation. This holiness Christ had in the sublimest degree; and He triumphed over principalities and powers of evil, and made a show of them openly. 3. The influence of the one upon the race has been infinitely pernicious, that of the other infinitely beneficent. The first planted that upas whose pestiferous branches have spread over all men, and whose poisonous food all have tasted and been injured. The other planted the tree of life, bearing fruit for the healing of the nations. 4. The moral influence of the one is destined to decrease, the other to increase. "Where sin abounded, grace will much more abound." "The kingdoms of our God shall become the kingdoms of His Christ, and He shall reign for ever." (*D. Thomas, D.D.*) *The first and the last Adam*:—1. St. Paul bases his assertion that "if there is a psychical body, there is also a spiritual," first, on the analogies of Nature; second, on the nature of Man as revealed in Holy Writ (see ver. 44); third, on the historical facts that Adam had the one and Christ the other. 2. Note, however, some interesting preliminaries. The opening clause of the text is almost an exact quotation from Gen. ii. 7; that the second refers to Christ is proved by these two facts: that with the rabbis, at whose feet Paul sat, "the last Adam" was a common name for "the Messiah"; and that St. Paul never uses the designations "the second Man," or "the last Adam," of any one but Christ. Again the rabbis bid us note that Moses says, not "man was made, but became a living soul." They hold that when God breathed the breath of life into Adam, He conferred on him the higher spiritual nature of man; but that, when Adam sinned, he fell, and became a man in whom the soul ruled rather than the spirit. And the rabbis have the Scriptures on their side. What was "the fall" but a fall from the higher life of the spirit into the lower life of the soul, into a life of mere intelligence and passion as distinguished from a life of righteousness, faith, love, joy, peace? Why was he debarred from "the tree of life" but because that it was no longer meet that his body should put on incorruption and immortality? I. THE FIRST MAN ADAM BECAME A LIVING SOUL. 1. The psychical or soulish man is a man in whom the soul is supreme. Conscience, righteousness, faith, God, &c., do not stand first with him; but man, time, earth,

the gratifications of sense and intellect. Was not Adam a man of this type? When the spiritual crisis came his faith failed him. God was not first with him, nor God's will. 2. A soulish man he came to have a soulish body. Indications of this are seen in—(1) Adam's newborn shame of his nakedness. (2) The passion which made Cain a murderer. (3) The infirmities, the special forms of death and corruption, to which Adam and his children became liable. Nevertheless, as our own experience proves, the body, even when thus changed and depraved, was nevertheless perfect in its adaptation to the faculties, functions, cravings, needs of the soul. II. CHRIST, THE LAST ADAM, WAS A LIFE-GIVING SPIRIT. 1. He was the true spiritual Man; for in Him all faculties and passions of the soul were in subjection to the spirit. To Him, living and walking in the spirit, all that is of earth and time and soul was as nothing when compared with the eternal realities. And therefore He could refuse all the kingdoms of this world, and could hasten to help any man, however lowly, however earthly, and seek to quicken in him, by help to the body, the life of the spirit. Of a charity so intense that He loved every man, of a faith so clear and strong that He looked through all the shows of time to the eternal substance, of a hope so lively that He despaired of no man, of a righteousness so pure that even the practised eyes of incarnate evil could find nothing in Him, of a peace so perfect that even His unparalleled labour and conflict could not impair it; in heaven even while He was on earth; making His Father's will His daily food, He stands before us the one true spiritual Man. 2. So also the last Adam teaches us what the spiritual body is. (1) He had a body like to ours, yet not altogether the same as ours. Conceived of a Virgin by the Holy Ghost, Christ took our flesh as Adam took it, from the hands of God, immaculate; receiving a physical body which might change and rise into "a spiritual body" without passing, as our bodies must, through the purifications of corruption. We die perforce. But He "laid down" His life. He saw no corruption. It was not possible that He should be holden of death. (*a*) And therefore we see signs of the spiritual body even in the body of His humiliation. Virtue went out of Him. He lived not by bread alone. He walked on the storm-tossed waves. On Mount Tabor He stood before the eyes of His amazed and dazzled disciples a spiritual man in a spiritual body. (*b*) But all these signs of the spiritual in the physical region of His life were prompted by that which is of the spirit, not by that which is of the soul. It was at the touch of faith, of spiritual need and desire and trust, that virtue went out of Him. It was that He might feed the hungry, succour the distressed, or deliver the imperilled, that He exerted a supernatural control over natural laws: and He fed, succoured, delivered men that they might come to know Him, and God in Him, and thus possess themselves of eternal life. When the weak physical frame was transfigured with an immortal strength and splendour, it was because His spirit was rapt in the ecstasies of redeeming love as He talked with Moses and Elias, because He saw that the work of His redemption would be triumphantly accomplished. (2) After His death and resurrection, the signs that He inhabits a spiritual body grow more apparent. Though He can still eat and drink, &c., He glides through closed doors, passes as in an instant from place to place, vanishes from their sight as the disciples recognise Him. At His will, He is visible or invisible: He is here, He is there; the spiritual body being now as perfect a servant of the spirit in Him as the psychical body of the soul. He can eat, but He does not need to eat. His body is raised into higher conditions, endowed with loftier powers. It is heavenly, not earthly; it is spiritual rather than physical or psychical. Conclusion: Do any ask: "But what is all this to us? Adam and Christ were both exceptional men. If the first Adam was a psychical man and the last Adam a spiritual man, how does that bear on St. Paul's argument?" It is much—nay, it is everything—to us; and that precisely because both Adam and Christ were exceptional men, who stand in an exceptional relation to the human race. For (ver. 22) both the Adam and the Christ are in us, and in all men; that they contend together in us for the mastery; that it is at our own option to side either with the one or with the other; and that, according as we espouse the first Adam or the last, we become earthly or heavenly, psychical or spiritual men. If we permit the Christ to reign in us, in our mortal members, our mortality will put on immortality—as His did, and be swallowed up of life—as His was. Like His, our spiritual manhood will demand and receive a spiritual body. And therefore St. Paul may fairly exhort us that, "as we bear the image of the earthly (man), so also we should bear the image of the heavenly." (*S. Cox, D.D.*) *The second Adam "a quickening Spirit"*:—Human relationships correspond with those which subsist between Jesus Christ and His people, and

doubtless were constituted to shadow it forth. In procuring the redemption of His people, Christ assumes the standing of a husband, who, by uniting Himself to us, made Himself capable of standing in our place, and answering for our acts. In advocating our cause, that He may do this effectually, and with an experimental feeling of our wants, He assumes the place of a brother unto us. By His resurrection He assumes the relationship of a father, the giver of life and of being to His people. As the natural life, or life of the soul, is to be traced to the first man Adam, so the spiritual life in the believer is to be traced to Christ, the last Adam. But here, however, the resemblance ends. Adam was but a living soul, capable of continuing the same life in others who should succeed him; but Christ, by His resurrection from the dead, has become "a quickening spirit," capable of giving life unto the dead. Note the bearing of the text—I. ON THE FOUNDATION OF THE CHRISTIAN'S SALVATION. 1. The apostle here enumerates only two men of all that have ever lived: because all men stand in such a relationship to the first Adam, and all believers stand in such a relationship to the second, as they can stand in to no other man. We do not see, in the ordinary course of human generation, that all children are born with what is peculiar in the sinful propensities of their immediate progenitors. By dint of care you may guard against the outbreaking of those sins which have been peculiar to the immediate progenitor; but you will not be able by your utmost care to root out the evil which is in the heart of man. And the inference from this is that there is a connection between us and the first man Adam which does not subsist between us and our immediate parents, or any intermediate link of the chain by which we are connected with our first progenitor. And so it is written of Adam, that he "begot a son in his own image, after his own likeness"; who thus deriving from him his life of nature, shared with Adam in all the miserable circumstances of his fallen condition. When God created Adam, He created all men; all therefore stood, and all fell in Adam: all in him became not only exposed to the consequences, but also infected with the very nature of his sin. 2. Now there is no greater difficulty in the idea that having union with the last Adam as a quickening Spirit, we are endowed with His life and His likeness, than in the former idea. This is the only foundation of our salvation. Salvation is not to be found in the reformation of conduct, in a difference of feeling, in an act of the mind, but in a vital union with Christ. II. ON THE TRIALS OF THE CHRISTIAN'S PRESENT CONDITION. The great peculiarity in the Christian's condition is that while he is a quickened spirit in union with Christ the quickening Spirit, he yet has a body proper only to a soul, by still having, in his own nature, union with the first Adam. This throws a striking light on many passages in Scripture which are descriptive of the Christian experience (2 Cor. v. 1-4; Rom. viii. 22, 23, vii. 24). What do these (and a variety of similar passages) express but the desires of the quickened spirit to be released from this prison-house in which it is pent up? And does not this also point out the Christian's resource under such trials? What is it but to walk by faith and not by sight? (Rom. viii. 10-13; Col. iii. 1-5). III. ON THE CHRISTIAN'S FUTURE PROSPECTS. We are as yet, indeed, in the natural body—the body proper to a soul; but there is a spiritual body; and as we are now by faith quickened in spirit, so there is a renewal unto holiness to this body also, which shall be revived, and glorified, and changed into the likeness of Christ's glorious body. For as the resurrection of Christ shows us the perfection and sufficiency of Christ's work, so ours will bring to perfection in us the fruit of His work. As it was His resurrection that showed Him to have come out from under the effects of imputed sin, into the possession of the glory which He had with the Father before the world was; so ours will show us to have come out of the course of sin and of the flesh into the enjoyment of that glory. As it was His resurrection that showed Him to be the Conqueror of Satan; so ours will show us to be conquerors over all evil through Him. As it was by His resurrection that He was declared to be the Son of God with power; so it is ours by which we shall be manifested to be sons of God. (*W. Dodsworth, M.A.*) *The last Adam*:—Note—I. THE RELATION BETWEEN CHRIST AND ADAM WHICH IS IMPLIED IN THE NAME. A name used to designate a party whose proper name it is not, expresses a symbolical or typical relation between the two (Rom. v. 14). Adam prefigured Christ—1. In the holiness of his nature. There have been only two men who were free from every taint of sin when they came into the world; and there never will be more. 2. In his dominion (Psa. viii; *cf.* Heb. ii.). Adam as the lord of this world, and the creatures contained in it, symbolised that King who has on His head many crowns. 3. In his marriage (Eph. v. 25-33). 4. In his trial. (1) By God. A

course of obedience was prescribed to him, and a reward was promised if he followed it. Do this and thou shalt live, was the substance of what God said to Adam. To the Son of God also a course of obedience was prescribed: and on this account He took the form of a servant. To Him, too, it was said, Do this and live. (2) His trial by Satan. 5. In his covenant headship. The covenant with Adam was expressed in the form of a threatening (Gen. ii. 16, 17), while the covenant with Christ was expressed in the form of a promise (Gal. iii. 16); but the fact is unaltered that there was a covenant with each. Now Adam, in his headship, typified Christ in—(1) The representative character which he bore. The first progenitor represented his posterity. Such representation is not unusual. Parents represent their children, and princes their subjects. But the only case which for magnitude and grandeur can be likened to that of Adam, is the case of Christ. (2) The vicarious action of Adam under the covenant, which furnishes a typical illustration of that which was vicarious in the Saviour's career. (3) The imputation and legal reckoning of Adam's vicarious procedure to his posterity. Analogous, in some measure, to this, is the legal reckoning which we see applied to great trading companies for the doings of their managers. So vicarious action was binding on Christ (Rom. v. 12–19; Gal. iii. 13). (4) The transmission of moral qualities and tendencies from Adam to all his posterity. The first man, by his fall, not only contracted guilt, but brought upon his nature the taint of corruption; and that taint is communicated through him to all mankind. In Christ, the Son of God, there is a holy human nature. And by the power of His Holy Spirit, effecting a real and vital union between Him and His people, they become holy as He is holy. II. THE RELATION WHICH IS IMPLIED BY PREFIXING TO THE NAME "ADAM" THE TERM "LAST." Christ is called "David" and "Solomon." But He is not called "the last David," or "the last Solomon." John the Baptist is called "Elias," but not "the last Elias." These were types and only types. But Adam was not a mere type. There was, beyond this, a public and official relation between him and Christ; so that if Adam had not gone before, or if he had been other than he was, or had acted otherwise than he did, there would have been no need of Christ. The common name is suggestive of the unity of obligation being derived from the first member of the series. The special term "last" is suggestive of the obligation being at last fulfilled. 1. Let the two Adams be contrasted. (1) In respect of what they were (vers. 45, 47). (2) In respect of what they accomplished. (*a*) The first Adam entailed only sin upon his posterity; the last Adam has for His people righteousness: He is their righteousness (Rom. v. 19). (*b*) The first Adam condemns all; the last Adam justifies all (Rom. v. 18). (*c*) In the first Adam, all die, all are dead (Rom. v. 15–17); in the last Adam, Christ, all are made alive (chap. xv. 22, xv. 18, 19). 2. Let our Lord's success, as the last Adam, be considered in opposition to the failure of the first Adam. Christ, as the last Adam, succeeded by fulfilling the obedience to the law in which the first Adam failed, and by overcoming the obstacle which the first Adam's failure created. The last Adam is perfect, as a competitor for the prize—eternal life to man—which the first Adam lost; as a worker at the task in which the first Adam broke down. (1) In respect of his vicarious action. In that respect he is emphatically the "last Adam." His vicarious action was perfect. There was no flaw in it (Heb. v. 8, 9; Rom. v. 19). (2) In respect of the imputation and legal reckoning of his vicarious action (Rom. v. 18). (3) In respect of the actual transmission and communication of all the life and holiness which His vicarious action involves. As the last Adam, He has the Holy Spirit to give. And by the gift of the Holy Spirit He effectually secures the salvation of all who are His. (*A. Gray.*) *Christ the archetype of Adam*:—Sometimes, after an engraven steel-plate has given forth some pictures it is destroyed, in order to enhance the value of the copies thrown off. If the copies were all destroyed, then the ideal would be lost. But when one type was thrown off and planted in paradise, the original remained when the copy was spoiled. Man still remained—the Eternal Son remained. (*W. Arnot, D.D.*) *The wonderful contrast*:—I. ADAM WAS A LIVING SOUL, which includes—1. Reason; thus above the brute, and able actively to glorify God. They passively praise Him. 2. Spirituality, or knowledge, righteousness, and true holiness in mind and soul. Nothing can comprehend holiness but the image of that holiness. 3. Happiness. Holiness is happiness; God infinitely happy, because infinitely holy. He must delight in His own image, and for us to wear that image is a greater honour than, if it were possible to be invested with creative power. 4. Immortality. We are immortal, but not independently so; God alone is (1 Tim. vi. 16). II. THE LAST ADAM A

QUICKENING SPIRIT. He quickens—1. From spiritual death (Eph. ii. 5). 2. The afflicted (Psa. cxix. 50). 3. The backslider (Hos. xiv. 4). 4. From the grave (Phil. iii. 20, 21). We manifest our oneness with Adam by our disobedience, and our oneness with Christ by our obedience. The most glorious work of God is the renewal of a human soul, and its transition from grace to glory. How grateful we should be that God has promised that His work within us shall be as perfect as His work for us (Eph. v. 14). (*Homiletic Monthly.*) *Natural and spiritual life*:—I. ADAM WAS MADE A LIVING SOUL. 1. Endued with natural life. 2. His body possessed no inherent immortality. 3. Its perpetuated life depended upon obedience and his access to the tree of life. 4. Consequently he could not in any case confer immortality upon his descendants. II. CHRIST WAS MADE A QUICKENING SPIRIT. 1. Possessed life in Himself, hence His resurrection. 2. Communicates it to all who believe in Him. 3. Hence also He will raise them up in the last day. (*J. Lyth, D.D.*)

Ver. 46. **Howbeit that was not first which is spiritual, but that which is natural.**—*The natural and the spiritual*:—I. THE NATURAL PRECEDES THE SPIRITUAL. This is seen in—1. Nature. Not until the earth was complete did God create man, a spiritual being, "in His own image and after His own likeness," &c. Thus man stands at the head of the creation. By his physical organisation, which is natural, he is connected with all that is below him. But by his higher nature, which is spiritual, he is allied with God. 2. History. A nation is well advanced before it exhibits marked spiritual characteristics. Our own ancestors were rude men. Now the Anglo-Saxon race leads the world of thought. 3. The progress of revelation. The Old Testament histories and genealogies prepare the way for Christian doctrine. Bible study proceeds from the natural to the spiritual. 4. The development of religious life. "When I was a child I spake as a child," &c. The existence of such a principle suggests the necessity of great consideration for weakness. "We then that are strong ought to bear," &c. Weakness may be on the way to strength. Therefore it should be encouraged. II. THE NATURAL CONDITIONS THE SPIRITUAL. The spiritual life must inevitably be affected by the natural life with which it is associated. What a help health is to the spiritual faculties! what a restraint sickness is! As dissipation enfeebles the body, it very soon weakens the mind. How distressing it is to see a really great man like Solomon or Alexander a slave to dissipation! We feel that this is robbery. The spiritual power of such men requires the best assistance of their natural powers. How much has been lost in this way! III. THE SPIRITUAL GOVERNS THE NATURAL. 1. The questions, What shall I eat? What shall I drink? What is the limit of indulgence? are answered here. The natural is for the spiritual, the spiritual governs the natural. That which is truly best for the spiritual must determine the activities of the natural. 2. The more spiritual classes cannot thrive if the less spiritual classes are neglected. The thought and the sympathy of the palace must enter the hut and transform it into a neat cottage. The thought and the sympathy of the hut must go out to the palace, that the helping hand of kindly interest may be grasped. The masses must be instructed. But if the masses need education, then surely they must be willing to be taught. Christianity urges all men to be considerate, the higher to consider the lower, the lower to consider the higher. IV. THE NATURAL IS TO GIVE WAY TO THE SPIRITUAL. Not until the spiritual is completely realised does man discover the end of his existence. A tree lives, blossoms, bears fruit, and dies. It has accomplished the purpose of its existence. Not so, however, with man. He just begins to live when he dies. How emphatic are the words of Christ! "I am the Resurrection and the Life," &c. "I am come that they might have life," &c. (*H. M. Booth.*) *The true development*:—I. NATURAL LIFE NECESSARILY PRECEDES THE SPIRITUAL, or heavenly. 1. Progression is the law of all life. 2. So man was created in a lower condition with the prospect of advancing to a higher. 3. Natural life, so far from rendering a nobler life doubtful, much rather justifies the hope of it (vers. 45, 46). II. THE NATURAL AND THE SPIRITUAL LIFE ARE MYSTERIOUSLY UNITED. 1. Apparently they are distinct, as in the first and second Adam (vers. 47, 48). 2. But they are really the same nature under different forms (vers. 49). 3. Hence when the earthly is lost in the heavenly humanity is still essentially the same. III. THE SPIRITUAL LIFE IS THE GLORIFICATION OF THE NATURAL LIFE. Man's destiny is immortality (ver. 50). The present mode of life (flesh and blood) is temporary, therefore must the natural be glorified that man may live for ever. (*J. Lyth, D.D.*) *The natural precedes the spiritual*:—

Many an objector, on hearing the saying of ver. 44, might say, Why should not God create the perfect spiritual life at once? St. Paul in answer applies a general law of the universe to the case before him. It would be contrary to the Divine order in God's creation, which is first the natural, and afterward the spiritual. Consider —I. THE UNIVERSALITY OF THIS LAW. This is disclosed—1. In the order of creation. Note the principle of gradation on which the universe arose in Genesis. And this is confirmed at every step by science. First, the formless earth, then the green herb, then the lowest forms of animal existence, then the highest types, then man, the last and noblest. And then, perhaps, an age to come, with a higher and nobler race of beings. 2. In the progress of the Jewish nation. Recollect their origin. They were a nation of slaves. Originally, too, they were of a rude, hard stock, and became in Egypt and in Palestine sensual, idolatrous, and money-loving. You are reminded of one of those trees whose exposed roots are seen gnarled and twisted, hard as iron, more like rock than wood, and yet whose foliage above is rich and noble: below extends the basis of the coarse and natural, above are manifested the beautiful and spiritual. By slow gradations did this nation of slaves rise into a spiritual people. 3. In the progress of the human race. St. Paul says, Adam was "of the earth, earthy"; and again, he calls him "a living soul," that is, a natural man—a man with intelligence, perception, and a moral sense, with power to form a society and to subdue Nature to herself. The fall, then, was a step downwards from innocence, but also it was a giant step in human progress. It made goodness possible: for to know the evil, and to conquer it and choose the good, is far nobler than a state which only consists in our ignorance of both. Until the step of nature has been passed, the step of spirituality cannot be made. Thus did the race begin to share in the spiritual; and among many nations, and by means of many men, was the progress of mankind evolved; but their light was too scattered, and their isolated lives imparted little life. So the next stage in the progress of the race was the coming of Christ, the spiritual Man, whose prerogative it was, not as the first Adam, to live in Eden for Himself, but as the second Adam, to die on Calvary for others; not as the first Adam, to receive happiness, but as the second Adam, to confer life. It was no longer the natural man, but the quickening Spirit, that represented the race to God. II. THIS LAW IS TRUE OF US AS MEN. 1. Our natural affections precede our spiritual. According to the two great commandments, in the order of importance the love of God is first; in the order of time the love of man. Love to man also begins lower down. We do not love our neighbours first, nor embrace the race in our affection all at once; we ascend from a lower point. The table given on Sinai only specifies one kind of love, but in the fifth commandment they all lie as the future oak-tree lies in the acorn; the root of all the other developments of love is love and honour unto parents. "The child is father to the man." The friend, the husband, the citizen are formed at the domestic hearth. Out of human love grows love to God. For a time the father represents God to the child. He is to train the affections which afterwards shall be given to God; and the brother those which shall expand hereafter for Christ. You cannot force love to God. 2. The moral precedes the spiritual. There is a time when the Adam is formed within us, when the Christ begins to be formed, when we feel within us the sense of "Christ in us, the hope of glory," when the "living soul," as ruler of the man, gives place to the "quickening spirit." But there are two stages through which we pass. (1) It was through temptation that the first Adam fell from a state of nature. It was through temptation, too, that the second Adam redeemed humanity into a state of grace. (2) Through sorrow. (*F. W. Robertson, M.A.*) *The law of the psychical and the spiritual*:—It is in the history of the individual man that we find our best illustration of St. Paul's law. As babes and sucklings, our life is animal and instinctive. We are a mere complex of appetites—appetite for food, for warmth, for sleep: the mind is dormant. Soon however we begin to take notice, and to respond to notice; to imitate sounds; to pry into the nature of the things around us and their relation to us. Then we learn to name them, to speak about them, to like and dislike them. Intellect awakens; we master our first abstractions; we learn to put words for things. Our schooling commences; perception, imagination, memory, understanding are developed: all the intellectual facets of the soul are polished: and still we carry into this new stage of our life many of the animal and instinctive qualities of the earlier stage. After, and in much blended with, the intellectual comes the passionate era. We rise into that fine frenzy in which we live in another heart, in which we prefer, or fancy we prefer, another's good to

our own. With love comes the long train—desire, envy, jealousy, hatred of rivals, indifference to former affections, ambition to shine and to please. It is the passionate stage of our existence. In and through all these earlier stages there may be the rudiments of spiritual life. We may have formed some conception of God, of His goodness; we may have felt some love, some trust in Him. But, as a rule, the proper life of the spirit is kindled within us, or becomes regnant within us, only after we have passed through the intellectual and passionate stages of our course. The spiritual is not first in us, but the psychical. Nay, however early we may begin to think of God and to love Him, it is obvious that we must have learned to think before we can think of God, that we must have learned to love before we can love God. (*S. Cox, D.D.*) *The two grand types of character:* —The words show—I. THAT MAN HAS SET BEFORE HIM TWO MORAL IMAGES OR TYPES OF CHARACTER. The "earthy" and the "heavenly." These two are essentially distinct. 1. The one is sensuous, the other spiritual. (1) The earthy man is material, partially developed—(*a*) In his views of happiness. All his pleasures are of a sensuous order. (*b*) In his views of wealth, viz., worldly property. (*c*) In his views of dignity, viz., the highest worldly position. (2) The spiritual man lives behind the visible phenomena, realises the eternal. To him the invisible is the only reality; moral excellence, the only wealth and dignity. Though in the world, he is not of the world. He has citizenship in heaven. 2. The one is practically selfish, the other is benevolent. (1) The earthy man is controlled by a regard to his own pleasures and aggrandisements. All outside of himself he values only so far as it serves him. (2) The heavenly man is benevolent. His personal feelings are submerged in the ever-rising seas of sympathy with humanity and God. Like Christ, he pleases not himself. 3. The one is practically atheistic, the other is godly. (1) The earthy man sees nothing but natural law, order, &c. "God is not in all his thoughts." The universe to him is only either an eternal or a self-produced and self-regulating machine, a house that either has never had a builder, or whose builder has deserted it. (2) The heavenly man sees God in all, like David, and, like Enoch, walks ever with Him. II. THAT MAN DOES BEAR THE ONE; HE SHOULD BEAR THE OTHER. Every man, in the first stages of his life, bears the image of the "earthy." This fact is at once the crime and the calamity of the race. But whilst we do bear the one image at first, we should strive to bear the other because—1. It is right. This heavenly image realises the soul's highest ideal of excellence. It is that for which we unconsciously hunger, and for which we shall hunger for ever unless we get it. 2. It is practicable. (1) We have the model in its more imitable form in Christ. He was pre-eminently spiritual, benevolent, godly; and never was there a character more imitable than Christ's—the most admirable, transparent, unchangeable. (2) We have the means in the most effective forms. The gospel reveals the model, supplies the motives, and pledges the spiritual influences of heaven. 3. It is urgent. To do this is the grand mission of life. Unless the work is fulfilled our existence becomes a failure and a curse. To pass from the "earthy" to the "heavenly" is to pass from darkness to light, from sin to holiness, from Satan to God. (*D. Thomas, D.D.*) *The Divine order:*—The method of God's working is upward progress. His path is "as the shining light," &c. I. IN THE CREATION OF THE MATERIAL WORLD. First, there was the globe without life; then a world filled with life and beauty. First the protozoans, molluscs, and sponges of the primeval world; after that, man created in the image of God. II. IN THE NATURAL DEVELOPMENT OF EACH INDIVIDUAL MAN. 1. There is helpless infancy. Physical, mental, spiritual forces, and wild passions sleep in that little nebulous mass like thunderstorms in the quiet clouds of summer. 2. By and by we arrive at youth, this blossoming season of our nature, the time of fancy. 3. After that comes manhood. There is now fulness of reason and strength and responsibility. III. IN THE DISPENSATIONS OF REVEALED RELIGION. "The law was given by Moses; but grace and truth came by Jesus Christ." Moses was an inspired man: Christ is "God manifest in the flesh." Moses was faithful as a servant over all his house—Christ as a Son in His own house, whose house are we; and the grace and truth are more excellent than the law. The law demands obedience, but gives no help to obey; the gospel creates within us new hearts which make obedience a delight. The law revealed sin; the gospel proclaims pardon. The law threatens; the gospel invites. The great promise of the law was, "Thou shalt inherit the land"; that of the gospel is, "I give unto them eternal life," &c. The law was for one nation; the gospel is for the whole world. The law was the shadow; the gospel is the substance. The law was bondage; the gospel is liberty. IV. IN

CHRISTIAN EXPERIENCE AND IN THE DEVELOPMENT OF CHRISTIAN CHARACTER. 1. Faith in religion is easy in childhood. Little children fresh from the hand of God are not sceptics. They have the power of reverence and faith. For a time they worship father and mother. They never regard the material universe as a thing to be weighed, and understood, and measured. It is to them a solemn mystery. Being thus constituted, it is the easiest thing in the world to teach a child to utter words of prayer. 2. The young man discovers that much ignorance has mingled with the reverence of childhood, and has not sufficient experience to replace his early fancy with the solid structure of reality and truth. Besides, the powers of childhood become full in youth. Self-will is strong, and the whole republic of the passions is up in arms against the authority of reason and conscience. But Christ is there, and His voice is heard amid the arrogant and noisy voices of the flesh. There is a long struggle. The young man wavers; but, thank God! Christ perseveres, and the "Lord, what wilt Thou have me to do?" shows that Christ has taken possession of his will. 3. The struggle is not yet over. A time of deep thought and anxious reflection arrives, and brings with it an intense desire to know the reason of faith, the basis of belief. The intellect demands greater evidence than is or can be given. It asks for demonstration. But during this time of intellectual revolt Christ is there; Christ speaks with authority and love, "Believe on Me when thou canst not know. Worship before the mystery; what thou knowest not now thou shalt know hereafter." Christ is victorious again, and the pride of the intellect subsides, and the mind bows before Christ, saying, "Thou art the power and wisdom of God; and I wish to be Thine for ever and ever." 4. After this comes old age—the best period of all by far. Childhood is untried innocence; youth little better than rebellion against Christ; manhood a struggle against intellectual difficulties and spiritual enemies; but as the years pass on, the man's whole nature is subdued and sanctified. The love of God is shed abroad in his heart. The peace of God, which passeth understanding, keeps his heart and mind in Christ Jesus. Joy unspeakable and full of glory flows in plentifully upon his spirit. By and by visitors from the unseen come and say, in tones never heard before, "Brother, come away." What is best in the tree is the last to get perfect. V. IN THE INCREASE OF THE SPIRITUAL KINGDOM IN THE WORLD. Here we may well ask, Can the gospel live and multiply? Think of China and India, whose very nature is engrained with their false religion and their fantastic philosophy. Can they be changed? But we need not go so far to seek difficulties. Think of the state of things here in England. Think, *e.g.*, of the adoration of wealth and appearances. Can religion live in this dense atmosphere of worldliness? Think again of the unbelief of the age in which we live. There are unhealthy summer days when physical activity is almost an impossibility. A heavy, oppressive, stagnant atmosphere weighs down upon the land. That is a symbol of the spiritual atmosphere of Europe to-day. It is permeated with a spirit of unbelief. I ask again, then, Can Christianity live? Yes. 1. It has lived and increased in spite of the most determined opposition. After eighteen hundred years of trial and opposition, "the foundation of God standeth sure." The powers of men and the powers of darkness have exerted themselves to remove this foundation, but it standeth sure, in spite of persecution and in spite of criticism. 2. Christianity has affinities with all good things. Truth, virtue, love, science, philosophy, literature, are good, and the gospel is nearly related to all these. It creates them where they do not already exist; and where they exist, it inspires and promotes them. Nothing good dies. It is falsehood, and not truth; evil, and not good; moral deformity, and not moral beauty, that is going to disappear. The gospel is the grandest truth, the greatest good, the most beautiful revelation ever given to man; and therefore it cannot perish. "The word of the Lord endureth for ever." 3. We have the old promise of the Holy Ghost. Goethe's last words were, "More light! more light!" This is the cry of the age. It is not more external evidence that is needed, but more internal illumination, more power of spiritual vision in the minds of men. The light is here in Divine plenitude. Christianity is either supernatural or it is nothing. Christianity makes its way in the world by the coming of the Spirit of God into contact with the spirits of men. Conclusion: The progress is not rapid. But let the Church calm her heart. Let us learn to wait and work. And, above all things, let us not be afraid. "He that believeth shall not make haste." God's method is upward progress, and that upward progress is slow in its development. But the progress is certain, and the end is sure. (*T. Jones, D.D.*)

Vers. 47–49. **The first man is of the earth, earthy: the second man is the Lord from heaven.**—*The first and second man:*—I. THE FIRST—is of the earth, earthy—consequently—1. Confined to earth. 2. Perishes with the earth. II. THE SECOND—from heaven, heavenly. 1. Rules the earth. 2. Opens heaven. 3. Lives for ever. (*J. Lyth, D.D.*) *Of the earth, earthy:*—χοϊκος properly means "clayey," but is here used to express man's terrestrial nature. Because he is of the earth in his origin—*i.e.*, as to his body, there is a terrestrial side to his nature and sphere of action. From this we may infer—I. THAT MAN IN HIS SINLESS STATE HAD A BODY CAPABLE OF DYING. If he had continued sinless, his body would have been rendered immortal by a Divine act, and we gather from Gen. iii. 22 that the tree of life was the appointed sacrament of immortality. This is consistent with Rom. v. 12. In the case of man sin brought death, not mortality, into the world. The correctness of this hypothesis is confirmed by the side light it throws upon the voluntariness of Christ's death. As Christ was sinless, death was not a necessity to Him, though He had a mortal body; and as He was Divine as well as sinless, death was impossible to Him without a voluntary act of "laying down" His life. II. THAT THE DIVINE IMAGE IN ADAM CONSISTED, negatively, in sinlessness and, positively, in a potential and rudimentary goodness; by no means in the full perfection of human nature. Christ does infinitely more than restore our original state (*cf.* Wisdom viii. 1). (*Principal Edwards.*) *The second man:*—In what sense is our Lord the second man? There were so many millions intervening between Him and Adam. The answer is that all the others were mere copies of the first; whereas Christ introduced a new kind of man, and became the head of a new family. I. THE DIFFERENCES BETWEEN ADAM AND CHRIST. There is a difference. 1. Of origin. (1) "The first man is of the earth, earthy." (*a*) Whatever may be said of Adam's Divine parentage, according to his physical nature, he and his belong essentially to this earth; they are part of its fauna, and stand at the head of long lines of animal life, which, commencing with the lowest of sensitive creatures, find their highest term in man. All the materials of his physical life and being belong to the planet of which he is the chief inhabitant, of whose vital forces he is simply the highest outcome, the most elaborated product. (*b*) There are many who tell us that man is "of the earth, earthy," in the sense of being descended from the lower forms of animal life through the process of natural selection; but this can only be received as an hypothesis; yet there is nothing in it contrary to Scripture. If true it gives a new and most marvellous aspect to the Incarnation. Of course, if our ancestors were "marine ascidians," so were His; and thus we see Him in an unexpected sense, gathering together in one, and summing up in Himself all created life (Eph. i. 10), and reuniting it unto God. I do not know why a Christian should be staggered at the thought of one unbroken continuity of life; for the great gap in the cycle of life, which seemed to be eternally impassable, was above man, not below him, and yet we know that this gulf which separated the highest creature by an infinite distance from the Creator was bridged by the condescension of the Son. (2) For the second man was the Lord from heaven. His origin was as distinctly Divine and heavenly as Adam's origin was earthy. 2. Of nature. This difference was not in wealth, happiness, beauty, nor in any of those things which ordinarily make one man superior to another, for in all these things Christ voluntarily placed Himself at a disadvantage; but it was in holiness. (1) Adam was a rebel, a sinner; and after him all we are the same. No doctrine of the Scripture is more confirmed by constant experience, or more in accordance with modern science than that of hereditary sin. For not only does every child afford a fresh example of the tendency to do wrong, but as the instinct by which the young bird feeds itself is the transmitted experience of its remote ancestors, so the mortal evil which began in Adam has become an inseparable characteristic of his race. (2) But Christ was not sinful. Coming into the world by a miraculous and immaculate conception, it was said to Mary, "That holy thing which shall be born of thee shall be called the Son of God"; and this holiness, which belonged to Him by virtue of His origin, He kept spotless amidst all the temptations of His earthly life. And what was the consequence of this holiness? This—that He was by right immortal and incorruptible, even as man; death and the grave could have no claim on One who had no sin. But did He not die? Yes, truly; but it was by His own permission. Being holy, although He was capable of death, it was not possible that He should be holden of it. I have seen some large insect fly into a spider's web, and the hungry spider has come forth with haste, thinking he has caught a finer prize than has fallen into his clutches for many a long day. But

the prisoner is stronger than any for which the web was made; he gathers up his might, he throws himself hither and thither, he shakes the web violently, he rends it from top to bottom—he is gone, and has left the broken net and the baffled spider behind him. Even so death had spread his snares for the sons of men, and had caught them all one by one, and had held them fast; at last came the Son of Man, and He, too, died like men, and death and hell rejoiced together over their notable captive. But they did not rejoice long; their toils were not made for Him. The bands of death were to Him as the "green withes" were to Samson. As the flush of morning comes back upon the earth, as the tints of spring return upon the trees, and we cannot say at what moment it begins, so did Christ rise, we know not when; it needed no effort nor preparation; it was as natural and proper to Him to live, to be abroad in the freedom of unfettered life, as it is for the dew to rise when the sun is warm. II. CHRIST IS CALLED THE SECOND ADAM BECAUSE—1. He introduced into the world a new type, a new order of humanity—a child of man, indeed, but such a child of man as had never been seen before. He was the *beau ideal* of the human race; all that is noble and lovely in other human beings was united in Him, and all that is noble and lovely in our dreams and fancies about what human beings might be was realised in Him. You have heard of those tropical plants which are said to blossom but once in a hundred years, then, having thrown up a single spike of exquisite white blossom, to die. This (however exaggerated in fact) may serve to illustrate the relation of Christ to the human race: once, and once only, humanity blossomed up and put forth one exquisite faultless flower, in which its entire life culminated, in which all its possibilities were exhausted; that flower was Christ, *the* Son of Man, *par excellence*, the second man. 2. But Adam not only set a type, but he began a race, a series like himself, and thus he became the fountain-head of a guilty and perishing humanity. In like manner Christ began a new race, and became the fountain-head of a new regenerate human life, cleansing itself from sin, rising victorious over death. (*R. Winterbotham, M.A.*) *The believer's pedigree*:—1. On the one side traced to Adam who is of the earth—on the other to Christ who is the Lord from heaven. 2. On the one side he derives an earthly nature, on the other a heavenly. 3. On the one side he is stamped with the features of the earthy, on the other with those of the heavenly. 4. On the one side he can claim no inheritance in the kingdom of God, on the other becomes heir of all things. (*J. Lyth, D.D.*) **As is the earthy, such are they also that are earthy.**—*The earthy and the heavenly*:—I. THE EARTHY—frail, sensual, dying—can only produce his like. II. THE HEAVENLY—pure, spiritual, immortal—communicates His own nature by a new birth, to be consummated in the resurrection. (*Ibid.*) **As is the heavenly, such are they also that are heavenly.**—*The assimilation of Christians to the Redeemer*:—I. THE REDEEMER OF THE WORLD IS THE HEAVENLY. 1. The Scriptures represent Him as the express character of God's person, the brightness of His glory. The perfections of the Divine nature indeed shine forth in all the works of creation; but there is a clearer and more glorious display of them all in "God manifest in the flesh." 2. His life and character demonstrate Him to be the Heavenly. II. THE POINTS OF SIMILARITY BETWEEN THE HEAVENLY AND THOSE WITH WHOM HE STANDS CONNECTED. 1. That we may be humble, contemplate the dissimilarity. There is in Him the complete perfection of those various graces and virtues of which, in the saints, there is only an extremely remote resemblance. 2. But although the dissimilarity be great, there is an obvious similarity. (1) In heavenliness of mind. A carnal Christian is a contradiction in terms. (2) In faith. Like Christ, they put their trust in their heavenly Father. (3) In being of a devotional spirit. (4) In humility. (5) In their conversation. (6) In active goodness. (*T. Swan.*) *On heavenly-mindedness*:—A soul chained down to earth is as little suited for the occupations of heaven as is a body framed of the dust for becoming the eternal tenement of a spirit that liveth for ever. Temper, in its widest acceptation, is the uniform frame of the mind; the disposition, which it partly derives from nature and partly from circumstance; but to which, in its better condition, it is principally reduced by Divine grace and by religious cultivation. Thought is a sudden conception or a process of the intellect, and the fitful spring of action. Passion is a desultory violence of the soul when roused by external impressions. Both thought and passion are subject to variations in the same breast, and both may have intervals of cessation. But disposition is the inward light—the permanent hue of the heart, which tinctures the moral complexion, and blends with the whole course of thought, action, passion and existence. What, then, is that spirit, that disposition,

which prevails among the blessed above, and by imitating which we may humbly aspire to be joined to their high and holy association? 1. In its reference to God it implies a spirit of devotion. To acquire the habit of contemplating, under all circumstances, the bond which connects earth with heaven, and of acknowledging the impulse which all the affairs of life are constantly receiving from an unseen arm: to discover providence where ignorance sees but chance, or where pride confesses only the power of man; to hear the voice of God in the accents of instruction; to trace His workmanship in the magnificence of Nature; to admire His beneficence throughout the varied year, whether crowned with blossoms or laden with sheaves —this is to imbibe the spirit of the heavenly; for the works and the wonders of Providence, we may rest assured, for ever occupy the meditations, the converse, and the praises, of the blessed, in the courts of light. 2. The temper and spirit of heaven may be considered, secondly, as it relates to our neighbour. Charity is the bond of union among the blessed above; all is there harmonious as the silent chime of the spheres. 3. It now remains to consider heavenly-mindedness in its immediate relation to ourselves. Humility is the pre-eminent virtue of the heavens. Another feature in the disposition which looks towards a heavenly prototype, and a feature relating to ourselves, is purity. The enjoyments of heaven, and the affections of its inhabitants, we may be sure, are unstained by the cloud or shadow of a thought that may suffuse the mind with the tinge of shame. But the crowning quality of temper, which at once unites and assimilates probationary mortals unto the multitude—the Sabaoth of heaven—is serenity. To this entire composure it cannot be expected that creatures such as we, in a state like that which we inherit, can attain. But here, too, though all may not be achieved or hoped, the task is not to be wholly relinquished. Some self-discipline is practicable; and what is practicable is what God expects. We have the treasury of grace for our feebleness —we have devotion as the key which unlocks it. (*J. Grant, M.A.*) **As we have borne the image of the earthy, we shall also bear the image of the heavenly.**—*The image of the earthy and of the heavenly*:—I. THE IMAGE OF THE EARTHY. 1. Sin. 2. Sorrow. 3. Death. II. THE IMAGE OF THE HEAVENLY. 1. Holiness. 2. Happiness. 3. Life. (*F. A. Cox, LL.D.*) *The attainment of the image of the heavenly*:—The great hindrance to our reception of the full power of these words lies in the difficulty of realising them as a present experience. We fancy that death is the great magician. Paul contemplated the change as actually begun. We were once merely natural men, and knew nothing of the higher spiritual world. Then quickened by the grace of God in Christ we became spiritual. Thus because the quickening Spirit of Christ is forming His image in us now, the earthly shall perish, and we shall wear the image of the heavenly. Just as the flowers which open beneath the summer sunshine are folded in the dark buds which are beaten and tossed in the winter winds; just as the strength of will, the fire of feeling, &c., of a man are hidden in the child, so the heavenly life is within us now, and because it is there it is possible for us to reach the full formed image of the heavenly. I. THE GREAT AIM OF CHRISTIAN ASPIRATION—"to bear the image," &c. This is one of the deepest longings of the soul. We yearn for rest, for service, for happiness; but there is a deeper longing; we want to be holier, heavenlier men. This is also the all-embracing Christian aim. Every prayer for light, blessedness, strength, is gathered up and centred in the aim to be like Christ. Observe His image has three great features. 1. Divine vision—the spiritual insight that realises the presence of God and the unseen world. It is true that we cannot see God and the radiance of eternity with the bodily eye; but were we like Christ, we should apprehend them through the sympathies of the soul. 2. Divine love. We admit the feebleness of our love to God, yet in many ways we aspire after a deeper love. What means our perpetual unrest, our constant effort after the unattained, &c., but the yearning after that love of God which alone can fill us, our longing after the image of Christ who realised it fully. 3. Divine power. II. THE HINDRANCE TO ITS ATTAINMENT. "The image of the earthy," *i.e.*, the body of corruption whose tendency is—1. To limit aspiration to the earthy. 2. To become an aid to the sin of the soul. Conclusion: 1. Our aspirations must be earnest and real. What we sincerely aspire to be we may become. 2. Our endeavour must be practical. Meditation alone will do but little. 3. God will aid us by the discipline of life. Many strokes may be needed; but as the form of immortal loveliness lies concealed in the block of stone, and is being moulded stroke by stroke by the sculptor's genius, so the heavenly form in man is being developed by the Eternal Sculptor, who by His discipline is unveiling

in us the image of His Son. (*E. L. Hull, B.A.*) *Perfection in heaven*:—I. WHEREIN CONSISTS THE IMAGE OF THE EARTHY. 1. In innocent infirmities; hunger, thirst, weariness, &c., and the like. How unlike are we in this respect to the blessed who hunger no more, and thirst no more, and rest not day nor night. 2. In sinful imperfections, commonly expressed by the want of original righteousness, and the corruption of nature. 3. In the consequences. (1) The miseries of this life. (2) Death. (3) A liableness to suffer under the wrath and curse of God for ever. II. THE RESPECTS IN WHICH TRUE BELIEVERS SHALL BEAR THE IMAGE OF THE HEAVENLY. 1. In the glorious spirituality of the body. How vastly will it differ from what it now is (vers. 42–44). 2. In the perfect holiness of the soul. 3. In complete happiness. 4. In immortality. (*D. Whittey.*) *The believer's assimilation to Christ*:—I. THE CHARACTERS HERE PLACED IN CONTRAST. 1. The earthy. 2. The heavenly. II. THE FACT ASSUMED—"that we have all borne," &c. 1. The first man is emphatically styled earthy (ver. 47). (1) On account of his origin. (2) Because of his tendency. (3) Because of his apostasy. 2. But Christ is the heavenly One, because of—(1) His pre-existence. (2) The moral beauty and glory displayed by Him while on earth. 3. Therefore it is said that we have borne the image of the earthy. 4. And not only because of this, but also because the first man's moral image has become characteristic of us. III. THE PROMISE IN REFERENCE TO BELIEVERS. A perfect moral resemblance to Christ will be attained at the last day. (*J. Scott.*) *Man's present and future*:—I. CONFIRM THE LAMENTABLE FACT THAT, BY NATURE, WE ALL BEAR THE IMAGE OF THE EARTHLY. So says my text; so says my experience, the melancholy experience of all ages and nations; so witness our own feelings in the endurance of those ills to which mortality is subject. Behold it—1. In our bodies, which are earthly, frail, and tending to dissolution. What is that in the cold corpse which shocks the feelings of humanity, and harrows up the soul? It is the image of the earthly Adam! And ere long you shall bear it too. 2. We all bear this image in our souls. (1) Our souls are defiled with sin. (2) Our souls are exposed to Divine wrath, and thus bear the image of the earthly. II. REJOICE IN THE GLORIOUS TRUTH THAT, AS BELIEVERS, WE SHALL ALSO BEAR THE IMAGE OF THE LORD FROM HEAVEN. 1. It is first impressed upon us at the time of our regeneration. Effectual grace then gives a new bias to the mind, and the Father of the spirits of all flesh then makes us new creatures in Christ Jesus. The Saviour imparted to us the principle of grace; He made us, who before lived only for folly and sin, to pant after holiness as our noblest pursuit; to grasp after purity as our noblest attainment. 2. This image shall visibly discover itself through the whole course of the Christian's life, producing a happy effect upon his temper, his passions, his pursuits; it shall make him to speak, to look, to live, like the children of God. 3. This image shall be rendered more striking and glorious on the resurrection morning. (*T. Spencer.*)

Vers. 50–54. Flesh and blood cannot inherit the kingdom of God.—*Flesh and blood cannot enter the kingdom of God*:—I. THE GENERAL LAW. 1. This carries with it its own proof: for, obviously, darkness might as well become light, or death life, as that which is corrupt rise into the incorruptible. On this point St. Paul is earnest and absolute. The exception of ver. 51 is only an apparent one. Those who are alive when Christ comes will nevertheless be changed (ver. 52). 2. Note the significance of this law. Flesh and blood is a Scripture term for the lusts and passions of our lower nature. Jewish readers would instantly apprehend its force. To them "the blood was the life"; and therefore it was shed in sacrifice. It was the seat of passion and desire, of all that is lawless and irregular; and therefore they were not permitted to partake of it. Their conception finds utterance to-day in such phrases as, "His blood is up," or, "A hot-blooded fellow." St. Paul uses the term here as the symbol of this life, these lusts, these corruptions, which cannot inherit incorruption. 3. Mark the different use of the phrases "flesh and blood" and "flesh and bones" in the New Testament. "Flesh and blood" cannot inherit the incorrupt and heavenly kingdom, but "flesh and bones" may and do. After His resurrection Christ had flesh and bones (Luke xxiv. 37–39); and Christians are members of His body, of His flesh and of His bones" (Eph. v. 30). Christ's blood as the symbol of life has been shed for the redemption of the world: as the symbol of corruption, it is poured out, exhausted. "Flesh and bones" may still be retained even when the natural becomes a spiritual body; but the life that pulses through it is that of a higher than mortal existence. II. THE TRUTHS AND HOPES WHICH UNDERLIE IT. 1. The truth for which St. Paul contends is not the immortality

of the soul, but the resurrection of the body. Centuries before Christ the Greeks had believed that the souls of the departed survived the pangs of death. But these souls were not themselves, they were but their shades. Elysium was as thin and unsubstantial in its avocations and joys as the poor ghosts that tenanted it. And as nature shrinks from disembodiment, the Greeks were accustomed to offer rich garments on the tombs of heroes, if so be that, being thus clothed, they might not be found naked, and a Corinthian queen is said to have appeared to her husband after death, intreating him to burn dresses for her as a covering for her disembodied spirit. We may smile at all this, but none the less we are touched by this naive childish testimony to the universal dread of disembodiment, the universal desire to be clothed upon with some vesture whether of earth or heaven. To men gazing thus sadly into the future St. Paul's strong hearty words must have been as health to the sick. So, then, they were not to become disembodied spirits, but to be clothed upon with a body more exquisitely attuned to the faculties and energies of their spiritual life! 2. In our Lord's risen body we have the express type of the spiritual bodies we are to wear. (1) The body which His disciples recognised was essentially the same although it had undergone a mysterious change. What that change was St. Paul hints in the phrase, "flesh and blood cannot inherit the kingdom of God." Consequently we find that they did not instantly recognise Him when He came to them. They knew Him only as He was pleased to make Himself known. He was not bound by material laws. He is found present, no one knows from whence. He passes away, no one knows whither (John xx. 19; Luke xxiv. 31; Acts i. 9). In the person of Christ we see the whole man—body, soul, and spirit—raised from the grave. We see all the intelligent and passionate faculties of the soul held in perfect subjection to the higher claims of the spirit. The body is not simply restored to its pristine vigour and purity, but lifted to a higher and more spiritual pitch. It is not unclothed, but clothed upon. "The corruptible has put on incorruption, the mortal has put on immortality." (2) And this is the change that must pass on us, if indeed "Christ be in us, the hope of glory." Like Him we are to put on immortality and incorruption: not to break with the past, nor to lose our identity; not to be changed beyond our own recognition or that of our friends, but to be purged from the corruptible and baser elements of our nature, to be redeemed from our bondage to sense, and its laws; to be transfigured, that the spirit which Christ has quickened in us may dwell in a quick spiritual body—a body that shall not check, nor thwart, nor dull, but perfectly second and express, the untiring energies of our higher and renewed nature. As a man awaking for a moment from a mortal trance, so we may wake from the sleep of death, and say, nothing is lost, but, ah, how much gained! (*S. Cox, D.D.*) *The change required that we may inherit the kingdom of God*:—I. THE KINGDOM INTENDED. I. Not the kingdom of Christ on earth. 2. But the kingdom of God in glory, which is heavenly and eternal. II. THE UNFITNESS OF MAN FOR IT. 1. His nature is morally corrupt. 2. Physically it is earthly and corruptible. III. THE CHANGE NECESSARY. 1. A new birth. 2. A resurrection. (*J. Lyth, D.D.*) *Corporeal transformation*:—Paul here speaks of a bodily transformation that is—I. INDISPENSABLE (ver. 50). "Flesh and blood," *i.e.*, our mortal nature, cannot inherit the heavenly world. He does not say why—whether the state of the atmosphere, or the means of subsistence, or the force of gravitation, or the forms and means of vision, or the conditions of receiving and communicating knowledge, or the nature of the services required. "Flesh and blood" can no more exist yonder, than the tenants of the ocean can exist on the sun-burnt hills. In such corporeal transformations there is nothing extraordinary, for naturalists point us to spheres of existences where they are as regular as the laws of nature. II. CERTAIN (ver. 51). "Mystery" here does not point to the unknowable, but to the hitherto unknown, viz., that "we shall all be changed." "We shall not all sleep." 1. Some will be living when the day dawns. "As in the days of Noah, so shall it be in the days of the Son of Man, they ate, they drank," &c. 2. Both those who will be living and those who will be sleeping in the dust will undergo corporeal transformation. III. INSTANTANEOUS (ver. 52). "The day of the Lord will come as a thief in the night," &c. IV. GLORIOUS (vers. 53, 54). The transformation is from mortality to immortality, from the dying to the undying; "death will be swallowed up in victory." The idea may be taken of a whirlpool or maelstrom that absorbs all that comes near it. (*D. Thomas, D.D.*) *The necessity of the believer's resurrection* arises—I. OUT OF THE NATURE OF THE KINGDOM OF GOD, which is—1. Heavenly. 2. Spiritual. 3. Incorruptible. 4. Divine. 5. Holy.

II. OUT OF THE IMPERFECTION OF THE HUMAN BODY, which is—1. Earthly. 2. Sensual. 3. Corruptible. 4. Sinful. III. OUT OF THE PURPOSE OF GOD. 1. It is His good pleasure to give us the kingdom. 2. The body of flesh and blood cannot inherit it. 3. Therefore it must be subject to a marvellous change. (*J. Lyth, D.D.*) **Neither doth corruption inherit incorruption.**—*Corruption cannot inherit incorruption*:—I. CORRUPTION. 1. Implies dissolution. 2. Is on earth a natural law. 3. Overtakes man in consequence of sin. 4. Includes decay, disease, death, decomposition. II. INCORRUPTION. 1. Implies immortality. 2. Is the distinguishing feature of the heavenly world. 3. Results from the immediate presence and power of God. 4. Secures purity, happiness, immortal vigour, eternal life. III. THE INCOMPATIBILITY OF THE TWO. 1. Is obvious. 2. Hence the absolute necessity of a change not only in man's moral but physical condition. 3. To be effected in the resurrection. 4. That man may inherit eternal life. (*Ibid.*) **Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed.**—*The mystery of the resurrection revealed*:—I. THE GREAT CHANGE. 1. Its nature. (1) The resurrection of the dead. (2) The transformation of the living. 2. When and how effected. (1) At the last trump. (2) In a moment. (3) By the power of God. 3. Its absolute certainty. II. THE TRIUMPH. 1. Death swallowed up in victory. 2. Hence the exultation of the redeemed over death and the grave. III. THE MEANS OF PARTICIPATION IN IT. The victory is—1. The free gift of grace. 2. Through Christ. 3. By the destruction of sin. IV. THE PRACTICAL LESSON. 1. Steadfastness. 2. Abundant toil. 3. Confident hope. (*Ibid.*) *Change*:—I. OUR LIFE ON EARTH IS FULL OF CHANGE. Every hour brings changes and chances. The sun which rises to shine on happy children's faces, bright with laughter, sets over a desolate home. Have you ever seen the famous picture of "The Railway Station"? That, or the reality, will show you any day what "a tangle" life is. There you will see youth and age, joy and sorrow, success and failure, hope and despair, going their several ways in the great journey of life. II. BUT THE GREATEST CHANGE OF ALL IS YET TO COME. There will be a change—1. In our bodies. The poor, worn-out clothing of flesh which was laid in the grave to decay, will be no longer needed. As the trees are clad with new clothing in the spring-time, so will our souls be at the great spring-time of the Lord's coming. As the beggar forgets his rags when wrapped in soft raiment, so shall we doubtless forget our poor bodies, or remember them only as a dream when one awaketh. Here they are constantly getting out of repair. When we are changed, we may believe it will be always well with us in body. 2. In our minds and feelings. We shall be improved by the lessons we learn, just as we see a child altered by wise and careful schooling. The man of science has a world of knowledge and beauty open to him which the unlearned does not dream of. So in the school beyond there must be a still wider world of which the cleverest men know nothing. Then our mind, no longer warped by prejudice, will understand rightly; then "we shall know even as we are known." We shall see clearly what seemed so dark and perplexing before. We shall understand how some of God's dealings with us, which appeared so strange and hard, were the best of blessings for us. III. THE CHANGE WILL BE VERY GREAT, BUT WE SHALL BE FITTED FOR IT. IV. THE CHANGE WILL NOT MAKE US FEEL LONELY. In that land none are strangers. Sometimes when one is going to emigrate, I have asked him if he did not expect to feel very strange and lonely, and the answer was, "Oh no, I have friends waiting for me there." And so with us. V. THOUGH THE GREAT CHANGE COMES THEN, THERE MUST BE A CHANGE IN US NOW. Our most constant prayer should be, "Give me a clean heart, O Lord, and renew a right spirit within me." (*H. J. W. Buxton, M.A.*) *The final change*:—This is one in which you will be, not merely spectators, but parties concerned. It is an event the most certain. It is a solemnity that is continually drawing near. Note—I. THE UNION THERE IS AMONG THE FOLLOWERS OF THE REDEEMER. "We shall not all sleep, but we shall all be changed." 1. Of the number of this universal Church, some "sleep." Death is often an alarming subject, and to reduce this dread we should do well to view it as Scripture does as a departure—a going home—a sleep. Man is called to labour, and "the sleep of a labouring man is sweet, whether he eat little or much." So Christians must "work while it is day," &c. But then they will "rest from their labours." Sleep is a state from which you may be easily awakened; and, lo! "all that are in their graves shall hear Christ's voice, and come forth." 2. Many will be found alive. The earth's inhabitants will not be gradually consumed till none are left: the world will be full; and all the common concerns of life will be pursued with the same eagerness as before. And, "as it was in the days of Noah," &c.

Many of the Lord's people too will be found alive; and perhaps they will be much more numerous than at any former period. II. IN WHAT MANNER WILL THIS BE DISPOSED OF? "We shall all be changed." We are always varying now. But what a change is here from time to eternity, from earth to heaven, from the company of the wicked to the presence of the blessed God: from ignorance to knowledge; from painful infirmities to be "presented faultless before the presence of His glory with exceeding joy!" But the change principally refers to the body: "for flesh and blood cannot inherit the kingdom of God," &c. Enoch and Elias, though they did not die, passed through a change equivalent to death. The same change which will be produced in the dead by the resurrection will be accomplished in the bodies of the living by this transformation; and of this we have the clearest assurance (vers. 42–44). III. THE EASE AND DESPATCH WITH WHICH ALL THIS WILL BE PERFORMED. "In a moment, in the twinkling of an eye." What a view does this give us of the dominion and power of God! Think of the numbers that will be alive—all these metamorphosed in one instant. And "why should it be thought a thing incredible?" "Is anything too hard for the Lord?" IV. THE SIGNAL. "At the last trump," &c. When the Lord came down on Horeb to publish the law, "the voice of the trumpet waxed exceeding loud." By the sound of the trumpet the approach of kings has been announced. Judges in our country enter the place of assize preceded by the same shrill sound. And those who have witnessed the procession well know what an awe it impresses, and what sentiments it excites. Will the last trump call you to "lamentation, and mourning, and woe"? or will its language be, "Lift up your heads with joy, for your redemption draweth nigh"? Conclusion: He who will then be the Judge, is now the Saviour. He will then say to the wicked, "Depart"—but He does not say so now to any—His language is, "Come." (*W. Jay.*)

For the trumpet shall sound, and the dead shall be raised incorruptible.—*The trumpet shall sound*:—It is said when Lord Nelson was buried at St. Paul's Cathedral, all London was stirred. As the funeral procession passed on, it moved amid the sobbing of a nation. Thirty trumpeters stood at the door of the cathedral with musical instruments in hand, and when the illustrious dead arrived at the gates of St. Paul's Cathedral these thirty trumpeters blew one united blast; but the trumpets did not wake the dead. He slept right on. What thirty trumpets could not do for one man, one trumpet will do for all nations. *The trumpet of judgment*:—The blowing of trumpets at particular seasons was a statute for Israel. The trumpet was to be blown on the solemn feast day, to assemble the people together, to direct their march when the camp was to be moved, they were to be sounded over the burnt-offerings, and at the new moons, and when the year of jubilee arrived to proclaim liberty, also to summon the people to war. To this St. Paul alludes, when he says, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" All this was typical of the trumpet of the gospel which is to resound till all are warned to flee from the wrath to come (Psa. lxxxix. 15). But there is another trumpet we must all hear. I. THE MANNER OF ITS SOUND. 1. Sudden. Our Lord intimates this (Matt. xxiv. 38, &c.). The destruction of Jerusalem was a fit representation of this, it was awfully sudden. When the trumpet sounds to judgment there shall be the giddy and profane pursuing their unhallowed pleasures. In a moment! in the twinkling of an eye, the trumpet shall sound! Oh! to be found watching, waiting, praying, ready. "Blessed is that servant who, when his Lord cometh, shall be found so doing." 2. Universal. It shall re-echo in heaven, reach every corner of earth, and penetrate the dark abyss of hell. Every soul shall hear it that ever lived in the world from the days of Adam to the period when the last infant shall be born, the king and the peasant, the righteous and wicked, &c. You who dislike the sound of the gospel; you who neglect the great salvation; you, formal professor, and self-righteous pharisee; you, hypocrite with the mask of religion—all must hear it. 3. Final. It is the close of all things, the termination of our probation. There is a period when you shall hear of salvation, when you shall attend the sanctuary, when you shall read the Bible and surround the sacramental table for the last time. II. THE IMPORT OF ITS ACCENTS. The sound shall proclaim—1. The end of time. How solemn the thought! Now we have the seasons in regular succession, times of business, recreation, devotion, &c. But soon time shall be no longer. The river of time will be emptied in the ocean of eternity. Oh! then, now seize it, and sail in the ship of the gospel, and you shall be safely conducted by the Divine Pilot till you glide safely into an ocean of bliss, that knows not the ruffle of a wave. 2. The resurrection of the dead. 3. The approach of the Judge. It shall

be glorious. How unlike His first advent. The scene will be majestic beyond description. How great the designs of His coming! Not to present an atoning sacrifice, but to hold the last assize. He shall come to explain the mysteries of His providence, to display the riches of His grace, in the consummation of the happiness of His people, to vindicate His justice in the everlasting destruction of His foes. III. THE SOLEMNITY OF ITS RESULTS. 1. The final triumphs of the righteous. 2. The eternal punishment of the wicked. (*Ebenezer Temple.*) *The resurrection*:—I. WHAT ARE WE TO UNDERSTAND BY THE SOUNDING OF THE TRUMPET? That this will announce our Saviour's coming to judgment is frequently asserted (Matt. xxiv. 31; 1 Thess. iv. 16). As at the giving of the law, so at the judging of men according to that law, God shall cause some such sound to be uttered as shall be heard over the whole world, and summon all men to appear before His judgment-seat, and when this sounds then shall the dead be raised. II. WHO ARE THOSE DEAD THAT SHALL BE RAISED AT THE SOUND OF THIS TRUMPET? 1. There is a threefold life: natural, the union of the soul to the body; spiritual, the union of Christ to the soul; eternal, the communion of the soul with God. Answerable to this there is a threefold death. (1) Natural, when the soul and body are divorced from one another. (2) Spiritual, which is the separation of the soul from Christ. Though many by grace are redeemed from this, yet all by nature are subject to it. And as all by nature are subject to it, so do most by practice still lie under it. Dead as to all sense of sin, as to all spiritual graces, as to all heavenly comforts, as to that life of faith which the children of God are quickened with. (3) Eternal, the separation of the soul from God; and you that lie under the spiritual death of sin must either get yourselves quickened by the life of faith in Christ, or else except by eternal death to be separated from the Lord of Life. 2. Which of these shall be raised? All of them, and yet it is the naturally dead which are chiefly to be understood here. III. HOW SHALL THE DEAD BE RAISED? When the trumpet shall sound by the power of the most high God, every man's body being made fit to receive its soul, the soul shall immediately be united to it, and so we, even the very self-same persons that now we are, shall be raised to answer for what we have done here. IV. HOW DOTH IT APPEAR THAT THE DEAD SHALL THUS BE RAISED? 1. From Scripture (Isa. xxvi. 19; Dan. xii. 2; John v. 28, 29; Matt. xxii. 31, 32). 2. From reason. (1) Christ has been raised. (2) The soul is immortal, and it is against all reason that one essential part of man should be continued in its being, and the other should be turned to nothing. (3) Justice requires that they that are co-partners in vice and virtues should be co-partners also in punishments and rewards. Though a sin would not be a sin without the soul, yet it would not be committed without the body. The body could not sin unless the soul consented; the soul would not sin so often unless the body tempted. V. HOW SHALL THEY BE RAISED INCORRUPTIBLE? The apostle here treats of principally the resurrection of the saints, who shall be raised incorruptible. 1. In their souls, which being wrought up into an exact conformity to the will of God, will be emptied of all corruptions, and blessed with all perfections. 2. In body. As our souls shall be void of all corruptions, so shall our bodies be of all imperfections, for these our vile bodies shall be made like unto Christ's glorious body. What is sown a natural shall be raised a spiritual body; it shall not any longer be a clog to us in the performance of duties to God; but it shall be as quick, agile, and subservient as if it was advanced beyond the degree of a body, and had commenced a soul. 3. In their happiness. There shall be no crosses in their relations, no losses in their possessions, no disgrace in their honours, no fears in their preferments, no irregularities in their affections, no sorrow in their joys, no darkness in their light, not one drop of misery in the whole ocean of happiness they shall enjoy. VI. WHAT IS MEANT BY WE SHALL BE CHANGED? There will be a change in—1. Our opinions. We shall think otherwise of most things. Here we are apt to look upon sin as amiable, and grace as not desirable; but then we that once esteemed all things before God, shall look upon God as to be esteemed above all things. 2. Our conditions. A Dives in this may become a Lazarus in the other world; and a Lazarus here, a Dives there. (*Bp. Beveridge.*)

Vers. 53–57. **For this corruptible must put on incorruption.**—*The great change*:—The apostle presents this—I. AS A CONTRAST BETWIXT WHAT MAN NOW IS AND WHAT HE WILL BE. 1. Twice over the apostle affirms the change from corruptible to incorruption, and from mortal to immortality; first as a matter of necessity, then as a matter of fact. Four times over, also, he uses the same

word, translated "put on," which means, to "go into," as into a place of covering or shelter; and hence to go into one's clothes, to attire, to array one's self or others in garments, ornaments, or the like (2 Cor. v. 2). 2. Death, then, is a mere "unclothing" of the man, and if there is any propriety in the analogy the "unclothing" leaves him in possession of the full integrity of his being: he has simply stripped off his garments, and for a season laid them aside. It is still competent for him to resume them, or to array himself in different attire; and on reinvestment he cannot be other than he was before. Very great may the change be betwixt the "clothing" before death and that which is "put on" at the resurrection, but the language of the apostle implies that its use and purpose in both cases are the same. 3. Then, again, the apostle informs us, twice over, that that which in the one state is corruptible and mortal, becomes in the other state incorruptible and immortal. The thing is the same in both states, but placed under different conditions. At present it is organised matter, liable to decay, injury, and dissolution; but that same organised matter will be found in a state of "incorruption" and "immortality." II. As A VICTORY OVER DEATH AND THE GRAVE. 1. The words mean properly "unto victory"; the idea being that the process of extermination goes on like a battle that is waged until a triumphant victory is secured—that is, "aye and until" death is totally abolished. Death at the resurrection is destined to be cast, like a stone, into an abyss, so profound that it never will be brought up or appear again. 2. Death is compared to a venomous reptile which has wounded its victims and introduced into their body its deadly poison. Dissolution, it is true, does not immediately follow the implanting of the sting, but there is pain and anguish, and eath ensues in due course of time. And then comes the victory of the grave, or Hades. Like a resistless conqueror, it lays hold of those whom death has prostrated, consigns the body to the house appointed for all living, and the soul to the mysterious condition of disembodied consciousness. Well may this be called a victory, for nothing can be conceived of as a more complete overthrow of human hopes and desires; but introduce the idea of resurrection and it is plain the victory passes over to the other side. The conqueror is despoiled of his triumph; and from being a victim, sin-ruined and dying man, restored to that high standard of corporeal life for which he was originally designed, is in his turn a conqueror, all the more distinguished and glorious that his triumph lasts for ever. III. As A BOON FOR WHICH GRATITUDE OUGHT TO BE FELT AND THANKS RETURNED. Gratitude is the appropriate sequel of benefits bestowed and appreciated. But to realise to the full the emotion of gratitude of which the apostle here speaks, we must actually close with and appropriate the glorious boon. This is the office of faith. None are excluded from the offers of the gospel: all are invited to partake of its blessed privileges; and however great and precious these privileges may be, so far as the present world is concerned, the actual consummation is the resurrection of the body and a portion in the kingdom of God. When the wilderness journey was over, and the wars of the settlement in Canaan at an end, how gladsome would every household be and every heart in Israel as they sat down each one under his vine and fig-tree, and none to make them afraid! But this was only a type of far more glorious things to come, when the epoch of sorrow and death is over, and the entire company of God's redeemed enters upon the long-promised inheritance. (*J. Cochrane, M.A.*) *The celestial body of a Christian after the resurrection*:—I. THE GROUNDS OF THE BELIEF OF A CHRISTIAN CONCERNING THIS CHANGE OF A CORRUPTIBLE AND MORTAL INTO AN INCORRUPTIBLE AND IMMORTAL BODY. I appeal to all sensible men whether that God, who is the Author of motion, by which all alterations in bodies are made, who brought this goodly frame of the world out of an heap of indigested matter, who formed the body of Adam out of the dust, who has so framed nature, that a spring of vegetables should succeed their death in winter; who caused even the dry rod of Aaron to bud, and blossom, and bring forth almonds; who has given skill and power to men, by fire and other natural causes, to open and refine the grossest bodies; whether that God who hath done these great things is not able to put together the parts of an humane body which He made, contrived, and formerly joined, and to advance the frame of it from grossness to purity. To think He is not is next to no thinking at all, and it is to reproach God's power and knowledge and wisdom. It is more than barely credible, it is certain, that God who can do all this will at last do it because He has said He will. II. THE CONSEQUENCE OF THIS BELIEF IS VERY COMFORTABLE; FOR GREAT AND MANY ARE THE ADVANTAGES DERIVED TO CHRISTIANS BY BEING CLOTHED WITH A CELESTIAL BODY. There is scarce a

comparison to be admitted betwixt this earthly body and that which shall be at the ascension of Christians. They differ more than the least and dimmest star, and the brightest and greatest luminary in the firmament of heaven. The happiness derived from the change of a natural to a spiritual body consisteth in a deliverance—1. From the grossness of the former, as it is a body of this flesh and blood. 2. From the disorderly motions of it, as it is a corruptible body. 3. From the perishing nature, decay, and fall of it, as it is both a corruptible and mortal body. III. WHAT SHALL WE DO THAT WE MAY COME AT THESE SEVERAL GREAT ADVANTAGES OF LIVING AT LAST IN AN HEAVENLY BODY? The way to have better bodies is to have more virtuous souls. God hath put us into this body, as into the habit of a pilgrim on earth, as probationers for a more excellent clothing. And, according to our patience, our self-denial, our keeping the body in subjection to the mind, our governing the appetites and passions of it, so shall the resurrection and ascension of it be. (*Abp. Tenison.*) **This mortal must put on immortality.**—*The mortal immortalised:*—Those who take thought for immortality are divided into two schools, the sensuous and the spiritual. The one picture to themselves a heaven of physical blessedness, a glorified earth—immortality only the state of the well-developed mortal! The other class regard heaven as a state utterly unlike the mortal—where the soul shall exist in the transcendental majesty of a risen spirit rather than as a redeemed and yet veritable man in Christ Jesus. Now both of these notions are alike unphilosophic and unscriptural. The text teaches not transubstantiation, but transfiguration—a change not of an essence, but only of aspects—and gives us twofold data for solving the problem of the after state. I. THE IDENTITY OF THE IMMORTAL CREATURE WITH THE MORTAL. Though at death we are unquestionably to lose whatever belongs only to this rudimental life—as the chrysalis drops the exuviæ in developing the wings—yet all faculties and functions essentially human are to be ours for ever. 1. Even in regard of the body is this strictly true. Whatever may be the bliss of the intermediate state yet reason and revelation alike declare it to be unnatural, and so imperfect. Death, self-considered, cannot be a benefit. It is not a step in a progress—it is an interruption, a judicial infliction, God's curse upon sin. Indeed, how the soul can act when divested of this body we cannot understand. And therefore from the dust, as a trophy of the mediatorship, is to be reconstructed a new body like Christ's, to be part of the redeemed and immortal man. 2. This identity is more manifestly true in regard to the mind. Even as a philosophic inquiry there appears no reason why death should work any change in our rational nature. Accepting immortality as a simple matter of faith we should expect that, as the last enemy rocked its dwelling into dust, it would emerge from the ruins with all its peculiar habits of thought, and at precisely its attained point of progress. 3. And so with the affections. There is no stranger mistake than that which regards these as the specialities of the present life. The heart is among the most indestructible elements of our being. Pure intellect, unsoftened by affection, is simply monstrous. Entering heaven with our logic intensified and our love gone, our sympathies would be fiendish. In this respect "the mortal does put on immortality." Said our Saviour, standing by the beloved dead with the sisters of Bethany, "He shall rise again 'your brother' still." Death annihilates no pure affection wherein a Christian heart rejoices. "The water of life" is no Lethe of forgetfulness. Death, then, does not destroy nor mutilate the mortal. The immortal creature will be man with a human body, a human intellect, a human heart. II. THE MARVELLOUS AND ALL-GLORIOUS TRANSFIGURATION OF THAT NATURE. The word "immortality" is a simple negative. There are things for which human language can have no name. While we remain mortal, inspiration can only describe the future in negatives. 1. The body shall be the same with eye to see and tongue to speak, but as the seed is transfigured into the queenly flower, so great shall the change be. With what new senses and organs it may be furnished God hath not told us. In this very chapter Paul seems struggling under the burden of the magnificent description—"It is sown in corruption, it is raised in incorruption." And what notion can we form of incorruptible matter? "It is sown in dishonour, it is raised in glory." The body, a house of leprosy, with all its senses instruments of temptation, is to be reconstructed into a palace of the higher life—fashioned like Christ's glorious body! "It is sown in weakness, it is raised in power." This poor, imperfect instrument of the intellect, requiring constant care lest it be injured by the using, shall be changed into a mighty and imperishable engine wherewith to work out unwearied the grand ministries of eternity! "It is sown a natural body, it is raised a spiritual body."

Its material elements, no longer controlled by material inertia, impenetrability, and attraction, but (like Christ's raised body, which could pass closed doors and float up to the firmament) shall be the equipment of the soul when it would explore the mysteries of creation and traverse immensity in adoring contemplation. 2. If the dwelling-place be thus glorified what a transfiguration must await the spirit-inhabitant! This intellect, how it sometimes towers and triumphs! What discoveries it hath made! Milton's song! Newton's march through the universe! Yet all this was the mortal; the doings of the cradled child with its playthings. And who shall tell us, then, of the child's manhood? 3. But unto man's heart rather than to his head shall be accorded the loftiest prizes of eternity! To think of that (while unchanged in all its gentle, blessed, earthly affections) putting on immortality, is the highest conception we can form of man's kingship and priesthood in the city of God. (*C. Wadsworth.*) *Mortality and immortality*:—I. WE ARE MORTAL. As a simple statement of truth, this proposition needs neither proof nor illustration. If it did, the one might be found in the churchyard, the other in the sighs of the mourner. But while we all know and acknowledge the fact of our mortality, it is strange how seldom we consider it, how little we are affected by it. Those among us who are the most devoted to pleasure are universally found to be the most regardless of death. This can be accounted for only on the supposition that they think not at all, either of mortality or immortality, that sensual pleasure is an opiate powerful enough to lull every anxiety, to preclude every solemn reflection. And yet it seems incomprehensible how any thinking being should be able to shut his eyes to the fact that he is dying. The world is full of death, from the first and feeblest efforts of life, up to its most perfect examples. II. WE ARE IMMORTAL; and it is from this second fact in our destinies that death derives most of its solemnity, and all its moral force. It is fearful to think that this very spirit, busied now with trifles, must continue to exist, busied with something, for ever and ever. Mere fatigue may lull the most wretched here into the repose of a little slumber; but when this mortal shall put on immortality, there shall be no opiate for ever and ever to soothe the spirit's sorest anguish, not even a troubled dream to vary the uniformity of torture. The spirit may prey for ever on itself, but shall never be consumed—it may weep and wail for ever, without wailing itself to rest. III. THE CHANGE BETWEEN THE PRESENT AND FUTURE CONDITIONS OF MAN WILL NOT DESTROY THE IDENTITY EITHER OF HIS PERSON OR CHARACTER. There is no alchemy in death to distil charitable and holy dispositions from the gross elements of selfishness and malignity—in it there is no purgatorial fire to change our base metal into refiner's gold. As the soul enters the troubled waters of dissolution, so must it pass out of them on the other side, bearing that very transcript of character which time and the world have written on it. Are we striving, then, day by day, incessantly, to lay the restraints of godliness on our naturally rampant corruption? Are we watching and praying to guard our hearts from temptation by all the defences of piety and devotion? (*W. Stevenson.*) *The mind exchanging the mortal for the immortal*:—Paul uses this language in relation to the body, but it may be useful to apply it to the mental and moral part of human nature. To—I. SYSTEMS OF THOUGHT. All errors of judgment are mortal and must perish. And what system of human thought is not intermixed with ideas not true? Look at systems—1. Of philosophy. Many have already died out because of their errors; and existing systems because they are often contradictory reveal their errability, and consequently must die. The sensational, idealistic, mystic, and eclectic schools are all shifting as the clouds. It will not be always so; the true must take the place of the false in the realm of thought. 2. Of theology. How contradictory are most of them to each other and to some of the most vital things embodied in the life and teachings of Jesus. Many have died; some are dying; and all will sooner or later die. Human souls will one day have the "truth as it is in Jesus." "Our little systems have their day. They have their day and cease to be." II. ELEMENTS OF HUMAN CHARACTER. Analyse the character of unrenewed men, and you will find moral principles that must die out if there be a God of justice and benevolence in the universe—*e.g.*, avarice, envy, pride, malice, ambition, and selfishness. The human mind was never formed to be influenced by these. The fact that they are antagonistic to the moral constitution of the human soul, to the character of God, and to the order and well-being of all, show that they must sooner or later die. Human souls will one day put off this mortal and "put on" the immortal; "Righteousness, joy, and peace in the Holy Ghost," &c. III. INSTITUTIONS OF

HUMAN LIFE. 1. Our political institutions are mortal. Human governments are constantly dying. The unwisdom in their method of management, the unrighteousness of some of their laws, the haughtiness of those in power, and their constant fattening upon the overtaxed millions give mortality to governments. Man will one day put off these and put on the government of common sense, common justice, common benevolence. Men are craving not for the aristocratic or democratic, but for the theocratic, the reign of God, which is the reign of honesty and love. 2. Our ecclesiastical institutions are mortal. Whether they are Papal, Episcopal, Wesleyan, or Congregational, they are more or less mixed with error and must die. IV. TYPES OF HUMAN GREATNESS. Some see the highest greatness in the millionaire, some in the triumphant conqueror, some in a monarch, some in ancestry and high-sounding titles. But such types of greatness agree neither with the reason nor the conscience of humanity. Because they are false they are mortal, and they will have to be exchanged for the immortal. The time will come when men will regard Christ as the only true type of greatness. Conclusion: What a glorious change awaits humanity! St. Paul speaks of the resurrection of the body. But there is a more glorious resurrection—a resurrection of the soul from the false, the unrighteous, the impure, to the true, the right, and the holy. (*D. Thomas, D.D.*) **So when this corruptible shall have put on incorruption. . . . Death is swallowed up in victory.**—*Death* is contemplated—I. AS AN ENEMY. Because it—1. Interferes with human happiness. 2. Divides us from our friends, &c. 3. Separates soul and body. II. AS AN ENEMY THAT MUST BE FOUGHT. 1. All must die. 2. The struggle is often bitter and painful. 3. Must be maintained by faith, &c. III. AS AN ENEMY THAT SHALL BE UTTERLY DESTROYED. 1. In the resurrection to eternal life. 2. By Jesus Christ. (*J. Lyth, D.D.*) *Death swallowed up*:—1. The death of sin in the life of grace. 2. The death of the body in the hope of life. 3. The corruption of death in incorruption. (*Ibid.*) *Death swallowed up in victory*:—The victory is—I. GLORIOUS. 1. The body rises. 2. Is clothed with immortality. II. IS COMPLETE. There is no more sickness—pain—death. III. TRIUMPHANT. 1. Christ celebrates the triumph of His grace. 2. Saints participate in it. (*Ibid.*) *Death swallowed up in victory*:—It is a dreadful sight to see an army routed and flying. But in my text is a worse discomfiture. It seems that a black giant proposed to conquer the earth. He gathered for his host all the aches and pains and maladies of the ages. He threw up barricades of grave-mound. He pitched tent of charnel-house. Some of the troops marched with slow tread, commanded by consumptions: some in double-quick, commanded by pneumonias. Some he took by long besiegement of evil habit, and some by one stroke of the battle-axe of casualty. He won all the victories in all the battle-fields. Forward, march! the conqueror of conquerors; and all the generals, presidents, and kings, drop under the feet of his war charger. But one Christmas night his antagonist was born. As most of the plagues and sicknesses and despotisms came out of the East it was appropriate that the new conqueror should come out of the same quarter. Power is given Him to awaken all the fallen of all the centuries. Fields have already been won, but the last day will see the decisive battle. When Christ shall lead forth His two brigades, the risen dead and the celestial host, the black giant will fall back, and the brigade from the riven sepulchres will take him from beneath, and the brigade of the descending immortals will take him from above, and "death shall be swallowed up in victory." (*T. De Witt Talmage, D.D.*) *Victory over death*:—Here is—I. A FORMIDABLE ENEMY. Death, "the last enemy." Death is here personified and represented as a devouring being, swallowing up all the generations of men. "Death reigned from Adam to Moses"; witness its ravages! Death is an enemy—certain, solemn, universal, and sometimes sudden. See Rachels weeping for their children. II. A POWERFUL CONQUEROR. God the Saviour. Death could not be conquered but by death. Oh how costly was that victory! the Lord of life suffered and died, and ascended into heaven leading death captive and triumphing over it as our surety and representative. III. A COMPLETE VICTORY. "Death is swallowed up in victory," or for ever swallowed, abolished, destroyed in victory, or into victory. Christ has secured the immortality of the body—delivered from death and the grave; an entire destruction of the empire of death (Rev. xx. 14; John xi. 25, 26). After you have died you never can have the conflict again. Remember it is the last enemy; the cup of trembling shall no more be put into the hand, for "there will be no more death"; the inhabitants shall no more say they are sick; all tears shall be wiped away (Isa. xxv. 8; Rev. xxi. 4). There shall exist nothing but eternal life. "Because I live ye shall live also." Thus every enemy is put

down. (*J. Boyd.*) *Triumph over death*:—I. WHAT IS IT TO TRIUMPH OVER DEATH? 1. Negatively. (1) Not to die as the brutes, without any appreciation of what death is. (2) Not to die as sceptics who do not believe in a future state. (3) Nor as the stoics who submit in silence to an unavoidable evil. 2. Positively it implies—(1) An intelligent apprehension of what it is for a man to die. (2) A scriptural and well-founded persuasion that the power of death to injure us is destroyed. (3) A joyful assurance that to die is gain. II. THE WAY IN WHICH THE POWER OF DEATH IS DESTROYED. 1. It is only so far as death is a final evil, and as it separates us from God, that it is to be dreaded. 2. Therefore it is only to sinners, and on account of sin, that death is the king of terrors. 3. Sin, however, derives its power from the law, which gives sin its power to condemn. 4. What, therefore, satisfies the law destroys the power of sin, and thus deprives death of its sting. 5. Christ having satisfied the demands of the law gives us the victory over death. III. HOW ARE WE TO AVAIL OURSELVES OF THIS PROVISION FOR OUR TRIUMPH? 1. We must be clothed in the righteousness of Christ. 2. We must know that we are in Him. 3. We must be prepared to give up the treasures and pleasures of this life for heaven. 4. We must therefore live near to God and elevated above the world. IV. THE EXPERIENCE OF GOD'S PEOPLE. 1. Some die in doubt. 2. Some in praise. 3. Some in triumph. It matters little, provided we are only in Christ. But it is of great moment that when death comes we shall have nothing to do but die. (*C. Hodge, D.D.*) *The believer's triumph*:—I. OUR BODIES, IN THE PRESENT STATE OF EXISTENCE, ARE CHARACTERISED BY ATTRIBUTES OF DEGRADATION. Our bodies bear many circumstances of dignity and grandeur. We are "fearfully and wonderfully made"; and there is that in every man which may lead us to see that he bears the image of God. But we are—1. Corruptible. 2. Mortal. We are subject to innumerable diseases and accidents, to languor and decline. We wear down by slow degrees, or are snapped asunder in a moment. 3. What is the reason that we are subject to such an allotment? The answer is, sin (Rom. v.). We cannot look on one grave that was not opened by sin, nor on one body that was not laid low by sin. II. A PERIOD IS ORDAINED WHEN OUR BODIES ARE TO BE INVESTED WITH PRINCIPLES OF RESTORATION. If we could look on no prospect but the tomb, then we might freely admit that human existence, with all its circumstances of joy, would yet be but misery. But by the gospel "life and immortality" are "brought to light." Notice three things in reference to this change. 1. The agency by which it is to be effected. All those events which concern our acceptance and final salvation are committed to Christ. As He has made peace by the blood of atonement, and as He is the medium of all grace and blessing, so by Him is to be the great adjudication which shall fix our destiny. Divine must be His attributes at whose bidding all the graves shall uncharnel, and all their countless inhabitants stand before Him. 2. The attributes of which it is to consist. By connecting the attributes of incorruption and immortality with the resurrection, we may be furnished with two ideas respecting our future change. It is to consist—(1) Of an entire conformation to the image of Christ (ver. 49). (2) In an introduction to the perpetuity of perfect happiness. Eternal life is only another word for eternal happiness. 3. The certainty with which it is invested. "In Christ shall all be made alive." "This corruptible must put on incorruption." III. THE ARRIVAL OF THIS PERIOD SHALL BE KNOWN AS ONE OF SPLENDID TRIUMPH. By a fine poetic figure death is set forth as a powerful foe; and all the pains, &c., which death has inflicted are to be regarded as so many victories achieved by him. But there is a counter foe; and there is a victory achieved over this formidable foe. Glorious will be that victory! (1) A sufficient payment for all the trials of mortality. (2) A complete and satisfactory explanation of all the dark passages in the moral government of God upon earth. When all the redeemed shall join in one loud melodious song—"Unto Him that loved us," &c. Conclusion: The subject furnishes—1. A ground of substantial consolation while we contemplate the departure of our Christian friends. 2. A ground for solemn and serious examination as to our state in reference to the arrival of that solemn hour. (*J. Parsons.*) *The Christian's triumph over death*:—I. DEATH MAY NATURALLY BE CONSIDERED AS AN ENEMY. II. TRUE CHRISTIANS SHALL OBTAIN A COMPLETE VICTORY OVER DEATH. 1. The victory is in some measure obtained even in the present life. Death hath now, in effect, changed its nature. It only hurts the body, not the soul. It only puts an end to those pursuits, employments, and entertainments which are suited to the body and this present world, but not to those about which holy souls are engaged, and with which they are delighted

and improved. Nay, it is become, on many accounts, a benefit; as it puts an end to their temptations and conflicts, doubts and fears. A present victory is obtained by the calmness with which the saints die; and that joy unspeakable and full of glory, with which the Spirit of Christ sometimes replenishes their hearts, when the flesh is sinking into the dust. 2. The victory shall be perfected in the future world. (1) All the faithful servants of Christ shall be raised again. (2) Their bodies shall be transformed into the image of Christ's body. (3) They shall be fixed in a state of complete and everlasting happiness. Reflections: 1. Let us contemplate the power and grace of our Lord Jesus Christ, so illustriously displayed in this triumph over death. 2. Let us reflect on the difference between good and bad men with regard to the consequences of death. 3. Lastly, let the servants of Christ be calm and resigned in the view of their own death, and when their pious friends are removed. (*J. Orton.*)

Vers. 55–58. **O death, where is thy sting? O grave, where is thy victory?**—*Death in idea*:—There are two aspects in which this language might be regarded. 1. As the sentiment of the redeemed after the resurrection. Literally, then, death will have lost its sting, and the grave its victory. 2. As the expression of an exultant sentiment which the apostle felt even now, and which may be enjoyed by all true Christians. This is the view that we now adopt. Death was to the apostle, as yet, an idea, and it is worthy of our notice that death affects us, while living, only in idea. It is a friend or foe—victim or victor—according to our mental conception. If our ideas be gloomy, it will cloud the sunshine of life; but if bright, we shall spend our days in cheerful usefulness, and view the grave as a lumined pathway to an immortal future. The passage suggests—I. THE POPULAR IDEA. It is implied that the bulk of men viewed not death as the writer did. The popular idea—1. Has a "sting." The allusion is to some venomous serpent, having not merely mortality, but agony, in his sting. There is no idea that stings an ungodly man like that of death. 2. A "victory." It not only stings like a serpent, but crushes like a conqueror not merely the body but the soul—the man. Some are all their lifetime subject to bondage through this idea. The boldest worldling cowers and turns pale before it. Hence on deathbeds princely fortunes have been offered for its postponement. Dr. Johnson was the slave of this idea. 3. A felt connection with sin. The sinner's sense of guilt will be according to his knowledge of law, and the terror of death will be according to his sense of guilt. The apostle means either that sin is the cause of death, or the cause of the poignancy of the idea. Both facts are equally true, but the latter is most to our present purpose. It is felt guilt that gives a "sting" and "victory" to the idea of dying. All that is horrific in the idea starts from a sin-stricken conscience. Such, then, is the popular idea of death. Wherever Christianity is not received, you find it. Hence it is pictured as a cruel hunter laying snares for men; an horrific angel, with a cup of poison in his hand; a gaunt and ghastly skeleton; a mower, with his scythe, cutting down every blade in the field of humanity; and sometimes a king of terrors, treading empires in the dust. II. THE CHRISTIAN IDEA. 1. Has neither sting nor victory. "Where is thy sting?" "Where is thy victory?" They once existed, but are gone. 2. Instead of sting and victory, has rapture and triumph. "Thanks be unto God," &c. The victor has become the victim—the anguish of the sting has given place to the ecstacy of the song. 3. Comes to man through one medium. The old idea of death has given way to this, not through the philosophies or religions of the world, but through Christ. (1) How does Christ give this idea? The common answer is, by taking away the sense of guilt, and bringing "life and immortality to light." This chapter suggests, by awakening in the soul a new spiritual life. No intellectual conviction could ever plant this idea in a soul "dead in trespasses and sin." (2) But how does a new spiritual life do this? Because it involves—(*a*) A stronger sympathy with the Arbiter of our destiny than with any other being—a moral oneness with that God in "whose hands our breath is, and before whom are all our ways." Where this is not, there can never be anything but gloom in death: a dread of God must give a dread of death. (*b*) A stronger sympathy with the spiritual than the material. Wherever the attachments of life are on the material, the idea of death must ever be distressing, on account of the separations it involves; but where the most sympathy is with the "unseen and eternal," death will be regarded, not as severing connections, but as uniting them in closer and dearer fellowship, and will therefore be joyously welcomed. (*c*) A stronger sympathy with the future

world than the present. Where there is a stronger sympathy with the present world than the future, the idea of severance must ever be painful; but where it is otherwise, the event will be hailed. (3) Now, this spiritual life comes to man through Christ. To give it was the object of His mission. "I am come that ye might have life," &c. What, indeed, could give a controlling sympathy with the Eternal but Christ's revelations of His infinite love? What could remove guilt from the conscience, but faith in His sacrifice? What could awaken a generous sympathy with the spiritual and the future but His disclosures of the "many mansions"? His doctrines, works, example, death, spirit, all are to quicken the spirit in this new life. Conclusion: The subject supplies—1. An argument for the value of Christianity. The world's idea of death is a miserable one: whatever mind it possesses, it paralyses. Christianity alone can destroy this idea, and help man to meet his fate with a halcyon soul. 2. A criterion of character. What is your idea of death? Are you its victim or its victor? I take this to be a testing question. Fear of death is heathenism, not Christianity. (*D. Thomas, D.D.*) *No sting in death*:—I. WHAT IS THIS "STING OF DEATH"? It is not so much any actual pain in dying. We go through greater pains very often during life. It lies in—1. The parting. The very thought of being separated from those we love is anguish. 2. The general dread of the unknown. No hand to clasp! No voice to hear! However we have lived, it will be a solitary thing to die. 3. A sense of shame. "I am ashamed to meet some whom I shall see again. I am ashamed to give up a life so little used, so sadly wasted!" 4. The sense of actual sin. "I am going to a God I have offended, and whose law I have broken. Must He not in very justice cast me out?" And where shall I go? What suffering do I not richly deserve? And the fear rankles in the breast, and conscience wakes up its phantoms and its horrors. II. ITS CURE. The whole "sting" of sin, and therefore the whole "sting of death," passed into Christ, and death is left stingless to all who believe and accept Him. See the actual results. 1. Parting? It is nominal. Death does not change or interfere with the communion of saints. For a little while the departed are invisible, but they will very soon be visible again. 2. The darkness cannot be. If He is there who is the light, how can there be darkness? 3. How can the passage be lonely? "When thou passest through the waters I will be with thee." And are we not attended by angels? 4. And shame. Am I not clothed in His perfect righteousness? And Jesus is with me. Where is the shame? And be my sins what they may, they are cast into the depths of the sea; they will not be mentioned; they are no more. 5. And what room can there be for fear? "Fear thou not, for I am with thee." (*J. Vaughan, M.A.*) *The sting of death extracted*:—The reason I like the gospel is that it has taken out of my path the worst enemies I ever had. My mind goes back to twenty years ago, before I was converted, and I think very often how dark it used to seem at times as I thought of the future. There was death! what a terrible enemy it seemed! I was brought up in a little village in New England. It was the custom there when a person was buried to toll out the age of the man at his funeral. I used to count the strokes of the bell. Death never entered that village, and tore away one of the inhabitants, but I always used to count the tolling of the bell. Sometimes it would be away up to seventy, or between seventy and eighty; beyond the life allotted to man, when man seemed living on borrowed time when cut off. Sometimes it would be clear down in the teens and childhood, for death had taken away one of my own age. It used to make a solemn impression on me; I used to be a great coward. When it comes to death, some men say, "I do not fear it." I feared it, and felt terribly afraid when I thought of the cold hand of death feeling for the cords of life, and thought of being launched into eternity, to go to an unknown world. I used to have dreadful thoughts of God; but they are all gone now. Death has lost its sting. And as I go on through the world I can shout now, when the bell is tolling, "O death, where is thy sting?" And I hear a voice come rolling down from Calvary: "Buried in the bosom of the Son of God." He robbed death of its sting; He took away the sting of death when He gave His own bosom to the stroke. (*D. L. Moody.*) *The conquest of death*:—I. WHEREIN IT CONSISTS. 1. Christ has overcome death; delivers them that were in bondage through fear of death; takes away the sting in the article of death. 2. Has conquered the grave by His resurrection, and brought life and immortality to light by the gospel. II. HOW IT IS SECURED. 1. By faith in Christ, which destroys sin and satisfies the law. 2. By abounding in the work of the Lord. (*J. Lyth, D.D.*) *Victory over death*:—I. IT IS FROM ACTUAL SIN THAT DEATH DERIVES HIS POWER.

We speak of death as coming in the course of nature; but it is a penal infliction, and pertains to man, not as a creature, but as a sinner. But for sin, death had never been. I have no doubt that from the mind of Christ when He was on earth, this association was never absent. In all the temporal woes which He witnessed, He saw sin. If this association were more strongly and habitually in our minds we should benefit more than we do by scenes of death and visits to the grave. Every time we are reminded of our mortality we ought to be reminded of our sinfulness and the consequent value to us of salvation. II. IT IS FROM CONSCIOUS SIN THAT DEATH DERIVES HIS TERRORS. I grant there is something that awes the spirit in the unknown sensations of dying, in the dissolution of soul and body, in the dissolution of the ties that connect us with friends, and in the darkness and loathsomeness of the grave. Yet admitting all this, still it is no one nor all of these that constitutes the cause of our dread in the anticipation of death. It is the assurance that "after death" is "the judgment." Could this be removed, what a large proportion of the terrors of death would be instantly dispelled! An awakened conscience is fearful; yet an unawakened conscience is still more so. III. IT IS BY THE DEATH OF CHRIST THAT DEATH IS BEREFT OF HIS POWER. If the power of death arise from sin, then the only way in which it can be done away is by the expiation and forgiveness of sin; sin must be atoned if death is to be destroyed. The Bible accordingly is full of this doctrine. The death of Jesus was the finishing of His atonement. In His resurrection we have the Divine attestation of the atonement having been satisfactory and accepted; His rising from the dead was His full release as the Substitute of the guilty for whom He died. But how is it, then, that Christians die? It is not God's plan that the final destinies of individuals should be publicly manifested and settled before the time; it would supersede the final judgment, and interfere with the grand final manifestation of the power of the risen Lord in the winding up of the scheme of redemption. But observe—1. The curse is taken out of death to all who are in Christ. Death is the messenger of peace that calls their souls to heaven. 2. The power of death is destroyed by the death of Christ, inasmuch as then was the virtual, though not the actual destruction of that power. "I am the resurrection and the life," &c. IV. IT IS BY FAITH IN THE DEATH OF CHRIST THAT DEATH IS DIVESTED OF HIS TERRORS. If a sense of guilt inspires the fear, by what can the fear possibly be quelled but by a firm belief in the Divine propitiation? It was when Jesus "through death destroyed the power of death," that He "delivered them, who through fear of death were all their lifetime subject to bondage"; but that deliverance can only be enjoyed through faith in Him, who gained the victory, who "spoiled principalities and powers," &c. (*R. Wardlaw, D.D.*) *Victory over death*:—I. DEATH AND ITS STING. 1. Sin gave death his being, and it also gives him his terrors. With the utmost propriety is sin compared to a sting; for it at once pierces, pains, and poisons. Sharpened by temptation, and nicely smoothed and polished by a thousand alleviating circumstances and plausible excuses, it enters insensibly into the soul, and, before we are aware, torments our consciences with pain, and poisons our faculties with its malignant influence. Its power pierces, its guilt pains, and its pollution and defilement are its poison. And every time we commit it, it wounds us afresh, puts us to fresh pain, and spreads its poison wider and deeper: and, alas! so often have we committed it, that our whole soul is infected, and all its powers corrupted. 2. Now sin derives its strength from the law. Not that the law encourages sin: far from it. The law forbids it, and denounces "indignation and wrath" upon all that commit it. But, the fountain of our nature being polluted, and continually pouring forth the most baleful streams, the law, like a mound placed in the way of a torrent, opposes, indeed, the rapid course of this overflowing of ungodliness, but, not drying up its source, only makes it rise the higher, and, in the end, flow with greater force and rapidity. For men, finding that they have sinned, and are still inclined to sin, and that they are condemned on that account, are wont to grow desperate in sin, till sin, thus manifested, irritated, and increased, "by the commandment, becomes exceeding sinful." 3. In the meantime the sinner, while urged forward by "the law in his members," which "wars against the law of his mind," observes how he perpetually advances towards the precipice of death, and is led to fear he shall fall into "the lake burning with fire and brimstone, which is the second death." Hence, oppressed with horror and despair, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Who shall draw the sting of death, and show him to be a disarmed enemy? This is the language of every awakened

sinner's heart. Being enlightened to see the spirituality, obligation, and extent of the Divine law; being convinced he has repeatedly transgressed it, and is, therefore, involved in the curse of it, he finds himself in dreadful bondage through fear of death. And in this condition he continues till he becomes acquainted with Him who took part of our flesh and blood, that "by death He might destroy him that had the power of death," &c. II. How DEATH IS DISARMED OF HIS STING AND WE ARE ENABLED TO TRIUMPH OVER HIM. It is Christ who disarms death of his sting, and this He does by removing the guilt, breaking the power, and washing away the defilement of sin. When we come under grace as a living and powerful dispensation, sin hath no more dominion over us, and the wrath of God being removed with the guilt of sin, and an accusing conscience departing with the power of sin, we have peace both within and without, and "rejoice in hope of the glory of God." And thus our fear of death and hell is exchanged for a blessed hope of immortality and joy. (*J. Benson.*) *Victory over death and the grave*:—The apostle has demonstrated the resurrection by an elaborate argument, and states his conclusion as the fulfilment of Isaiah's prophecy (XXV. 5). He remembers the promise of God by Hosea (xiii. 14), and in a burst of eloquent exultation he defies his former enemies. I. THE CHALLENGE (ver. 55). 1. Where is the sting of death? Alas! and is it nothing to die? Is it nothing to leave this fair earth, our pleasant homes, our loving friends, &c., and to be buried and become as dust beneath the sod? Has death no sting when we hold the beloved, who made life precious and the world beautiful, by so frail, brief, melancholy a tenure? Has it no sting in that "life-long pang a widowed spirit bears"? Is there one among us such a miracle of uninterrupted happiness, so insensible to others' grief, as not to have felt its keen and lingering sharpness? 2. Where is the victory of the grave? Where is it not? Power cannot resist it. Riches can purchase no allies skilful to avert it. There is no discharge in this war for wisdom, or youth, or virtue, or strength. 3. Yet, were there nothing beside this, the calamity would be light. A gloomy anticipation, a few tears, a sharp pang, and all would be over. We should sleep, and dream not. But there is more than this. Whence came death? God is angry with us, and death is the executioner of a Divine sentence, the avenger of a broken law. Death had no sting for man, and the grave no victory, till sin entered into the world; but now "death hath passed upon all men, for that all have sinned." The law of God, which condemns the sinner, gives death power to seize and hold him fast. Wherever there is sin, its wages are death. Wherever death is, there must be sin. Yes! even in the death of the sinless Lamb of God, for He bore our sins. Here is the sharpness of death's sting. It is the evidence and punishment of sin. What a strange letbargy must that sinner be in who feels it not, but sleeps stupidly on, dreaming of lust, and gain, and pride, till death wakens him with eternal agony! 4. Here we see the strength and valour of Christian faith; for, knowing that he must die, and the grave cover him, Paul stands up bravely, and flings defiance in their faces. To learn the secret of his courage, we must consider—II. THE THANKSGIVING (ver. 57). This, with the preceding verse, answers three questions: 1. Whence is the victory? God gives death its sting and the grave its victory. So long as God arms them, it is impossible to resist them. God, therefore, alone can give us the victory, by becoming our Friend. When He is our Friend, His ministers, which were our enemies, must be our servants. 2. How is the victory given? Death is the penalty of sin, and, while the law condemns the sinner, he must remain captive to death and the grave. But Christ, by satisfying the law, plucked out the sting of death, and ravished the victory from the grave (Heb. ii. 14, 15). More than this, He demonstrated His victory over the grave; bursting the bars asunder, He dragged forth captivity captive, making an ostentation of His spoils, openly triumphing. But the full manifestation of His triumph and ours is kept for the day of the resurrection. 3. Wherein does our victory consist? The believer triumphs—(1) In Christ's perfect atonement. (2) In Christ's resurrection. (3) In the final resurrection. (*G. W. Bethune.*) *Fear of death: its causes and remedies*:—The fear of death is almost universal. It affects individuals in various degrees, but suffers few to entirely escape it. Let us examine, then, the causes which render death so formidable, and then the considerations which will deprive it of its sting, and the grave of its victory. A primary cause, which renders death so formidable to mankind, consists in their natural love of existence. This is an instinct held in common with the brutes. All kinds of life cling to their being with inveterate tenacity. Even the martyr or patriot, sacrificing their lives for their country or faith, experience a secret dis-

inclination to make the offering. The discontented—the wearied—the afflicted in mind, body, or estate—at the last dread, and, if possible, avoid the conflict. God has implanted in man an instinct which will not permit him to yield existence without a struggle or a pang. The solemnities, too, with which we surround it, invest death with many of its terrors. We render it as ghastly as possible. It should rather be regarded as a passage from the troubles of life into the happiness of eternity. Presented under this light it is a joyful occurrence, and therefore should be less drearily apparelled. The obscurity, moreover, which veils the eternal state, arms death with many of its terrors. Unbelievers, of course, labour under no uncertainty. Materialists by conviction, death in their view is followed by annihilation. Or, should this creed be erroneous, condemnation must be the result of their unbelief. Any way their case is lost. Hence, by them death is regarded with peculiar dread. Nor are believers without their misgivings as to the future. Even though certain as to a future state, doubts will arise as to their position in it. They know the conditions of salvation, but have they been fulfilled? is their title good to the promised inheritance? Remorse of conscience, too, with many, produces similar results. Recollection of the past gives sorry promise for the future. While death is distant the harsh monitor may be hushed. But, when nigh, death is sure to rouse it, if guilt lies heavy on the heart. Even the unbeliever cannot avoid its stings, nor the hardened repel them. The sick-bed bears frequent witness to the agonies which they inflict on the stricken reprobate. Neither is the Christian entirely free from them. The best have much to answer for. And, lastly, fear of punishment makes him an object of dread to many. But are there no means of diminishing this influence which death possesses over us? Christians have been known to meet death cheerfully, and for their faith even court its embraces. In Christianity, then, we shall discover the means of emancipation from this slavery. From the gospel we shall obtain power to deprive death of its sting, and the grave of its victory. Are we too enamoured of life? Do we put on it too high a value? Do we cling to it with too much tenacity? Let us learn from the gospel to prize it no higher than its real worth. Surrounded with gloomy pomp, with sombre trappings, do we regard death with superstitious dread? Let us learn from the gospel to strip it of these adventitious terrors. Do we fear death as the tyrant, which separates us from friends and relatives—which entails loss of wealth and honour, of titles and substance? Let us learn from the gospel to estimate these advantages at their real value—to consider them as transitory, mutable, and unsatisfactory. Do we doubt as to the state beyond the grave? Is it to us an unknown country? Or, known, do we question our title to its possession? Let us go to the gospel. There life and immortality are brought to light. Is remorse active? Has conscience sharpened its stings? By the gospel, again, we learn that no case is hopeless while life remains; that there is balm for the most wounded spirit, and that to the prayer of repentance and faith no request is denied. And do we dread the retribution beyond the grave? Let us again turn to the gospel. There we shall find words of hope and consolation. There we shall find means of escape from impending judgment. There we shall discover that "with the Lord there is mercy, and with Him is plenteous redemption." (*John Budgen, M.A.*)

Death and the grave:—When tyrants are overthrown the nations of the earth breathe freely; from prince to peasant all rejoice, and every heart is raised to heaven, and hallelujahs go up to the throne of God, and the Prince of Peace is blessed for bringing back hope to the world, and driving fear from its dwellings. I. "The sting of death is SIN." The shame and the deformity of guilt, the degradation of a nature fallen from the image of God, the pains of remorse—these are some of the forms in which death stings the soul through sin; and who that has seen the terror-stricken conscience craving a few more days of life. II. But what if death cannot sting the soul in the hour of its last life-trial, it can surely sting THE HEART. "All that a man hath will he give for his life"; it is sad to part with this. To leave the work of our hands for others to perfect, to give up our pleasant ministry and all the rewards that went with it, surely this is bitter, and herein at least death has for a moment its victory and its sting. Such is not the experience of faithful hearts, hearts which have been taught that "to live is Christ and to die is gain"; who have learnt that if to abide in the flesh be pleasant for the sake of those who remain, to depart and be with Christ is far better. III. Let it be granted, then, that death has no sting for the soul of the Christian, nor can he fasten his sharp fangs upon the heart which is taught of the Spirit of God. But what of THE BODY? Can we look upon that thin frame so worn that the very mother scarcely knows her own

child, and then deny that death at least can torture the body if it cannot torment the soul of the faithful? When death laid his hand upon the Son of God, and saw His body, weary with watching and worn out with persecution and agony, sink under the burthen of His Cross, and then lifted up and nailed through His tender hands and feet to the tree He was too weak to carry, He may have cried in triumph, "Behold, the sting of death!" And yet it was that very agony that enabled His Victim and His Conqueror to say as He gave up the ghost, "It is finished." When the faithful heart is taught by grace how glorious it is to be made partaker of the sufferings of Christ, that its pains are not sent in wantonness, but to remind it of its Redeemer's power to help and presence to heal, that every pang that waits on the soul's last struggle to be free is another step towards the liberty it so desires, then the sense of physical suffering is swallowed up in the prospect of what lies so nigh. IV. But if the sting of death affects the dying Christian himself neither in body nor in spirit, there are surviving hearts in tears and deep sadness. Here, then, is THE STING OF DEATH PIERCING THE SOULS OF THE LIVING, if it has no torment for the dying. V. Death then retires before the power of faith and acknowledges that its power is gone, the sharpness of its sting made void. But THE GRAVE! there is the victory; there is the curse carried out to its humbling accomplishment; "dust thou art, and to dust shalt thou return." Alas, how are the mighty fallen! humbled indeed to the dust and brought down to the dwelling of the worm! O grave, great is thy victory, if this be all of what was once so great and dear and beautiful and good. But is it all? What do we read? "It is sown in corruption, it is raised in incorruption," &c. (*A. J. Macleane, M.A.*) *Victory over death and the grave*:—Consider—I. THE INTERROGATORY OF THE APOSTLE. 1. What is the sting of death? (1) The sting of natural fear. The feeling is one common to all nations. Our very nature chills at the thought of it. (2) But the manner of death is a part of the sting, and many consequently are afraid of their supports failing them in the last encounter—their mind's decay, their adversary's concentrated strength and malice. (3) To the apostle, however, the sting of death lay in its retributive character. Hence, when men are afraid of death, it is not so much nature trembling at what she may have to suffer, as conscience affrighted at the penalties it feels to deserve. We call death the king of terrors, and that which makes him so, which makes his reign terrible, his night gloomy, his valley dark, is the implanted feeling of our nature that he is the commissioned magistrate of heaven come to reckon with us for our sins. "The wages of sin is death." 2. But our text assumes these wages to have been paid, and this king of terrors to have been disarmed. Now, this change in the moral aspect and attributes of death, whilst as an endured penalty it must remain, is effected by Christ—(1) As the destroyer of death by the Cross. The lordship of death stands in this, that he is the executioner and instrument of the law of God which man has broken. But Christ satisfied, discharged, magnified this law, and thus vanquished the death which had its strange behests to do. And now this minister of justice lacks his authority. There is no judge to deliver us to the officer. "There is no condemnation to them that are in Christ Jesus." "Who is he that condemneth? it is Christ that died." "O death, where is now thy sting?" (2) As the Lord of the invisible world. "O grave, where is thy victory?" Seeing that beyond the third day the soul of Christ was not left in the grave, neither did His flesh see corruption? Yet not for Himself did Christ obtain this victory. It was rather in order to an exhibited demonstration of His sovereignty over the mansions of the dead, a comforting assurance to those who were about to walk through the dark valley of the shadow of death that they need fear no evil. II. SEEING, THEN, WE HAVE SUCH A HOPE IN THE PROSPECT OF DEATH, "LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID." 1. It may be a part of the sting of death to think that thereby thine eyes must close eternally on the things of this present world; but if "blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them," O death, where is that sting? 2. It may be a part of the sting of death to think of the friends you must leave behind you; but if, besides re-union with these friends, we are to have converse with the Redeemer, with angels, what becomes of that sting? 3. It may be a part of the sting of death that your children will be fatherless and your wife a widow; yet if He is faithful that promises, "Leave the fatherless children, I will preserve them alive; and let thy widows trust in Me," then what becomes of that sting? (*D. Moore, M.A.*) *The last triumphant conflict*:—I. ITS BITTERNESS. 1. Death has a sting. 2. The grave a victory. II. ITS ISSUE. 1. The sting drawn. 2. The

victory reversed. III. ITS CERTAINTY SECURED TO EVERY BELIEVER. 1. Through Christ. 2. In the hope of the resurrection. (*J. Lyth, D.D.*) **The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.**—*Death*:—I. ITS STING. Sin occasions the pangs of—1. Separation. 2. Conscience. 3. Fear at the prospect of meeting God. 4. Apprehension in the thought of judgment. II. ITS POWER. Derived from the law, because—1. It announces the penalty of sin. 2. Manifests the evil of sin. 3. Enforces the punishment of sin and perpetuates it. III. ITS DEFEAT. 1. Through Christ. 2. Achieved by every believer. (*Ibid.*) *Death*:—I. UNVEILED. It derives—1. Its power from actual sin. 2. Its terrors from conscious sin. II. CONQUERED. 1. Christ takes away its power. 2. Faith takes away its terrors. (*Ibid.*) *Death and fear*:—When Sir Henry Vane was condemned and awaiting execution, a friend spoke of prayer, that for the present the cup of death might be averted. "Why should we fear death?" answered Vane. "I find it rather shrinks from me than I from it." (*Little's Historical Lights.*) *No fear of death*:—Among the few remains of Sir John Franklin that were found far up in the Polar regions there was a leaf of the "Student's Manual," by Dr. John Todd—the only relic of a book. From the way in which the leaf was turned down, the following portion of a dialogue was prominent: "Are you not afraid to die?" "No." "No! Why does the uncertainty of another state give you no concern?" "Because God has said to me, 'Fear not. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.'" This leaf is preserved in the Museum of Greenwich Hospital, among the relics of Sir John Franklin. *Sting of death*:—As his (Simeon's) drew near, he broke out, "It is said, 'O death, where is thy sting?'" Then, looking at us as we stood round his bed, he asked, in his own peculiarly impressive manner, "Do you see any sting here?" (*Life of Simeon.*) *The sting of death is sin*:—That is, death would have no power to injure us if it were not for sin. This is true for two reasons. 1. Because if there were no sin there would be no death. Death is by sin (Rom. v. 12). 2. Because sin gives death, when it has been introduced, all its terrors. If sin be pardoned, death is harmless. It can inflict no evil. It becomes a mere transition from a lower to a higher state. (*C. Hodges, D.D.*) *The sting of death is sin*:—I. THERE IS A STING IN DEATH. 1. That there is such a sting in death appears from—(1) The horrors of wicked men when they come to die. (2) The unwillingness, even of the dearest of God's children, to undergo this last, rude, and violent shock of death. (3) The attitude of Christ towards it (Matt. xxvi. 39). 2. What there is in death that should make its sting so sharp and poignant, and cause such a natural antipathy against it in us? (1) The harbingers, which go before it, to prepare its way—languishing diseases, racking pains, &c. (2) Its annihilation of all the comforts and enjoyments of life. (3) The separation of those dear companions, the soul and body. (4) The consideration of those dishonours and disgraces which shall befall the body upon this separation. (5) The deliverance over into eternity, which we have deserved, should be infinitely miserable to us. II. THE STING OF DEATH IS SIN. 1. It was only sin that brought death into the world (Rom. v. 12). 2. Death received its terrors from sin (Heb. ii. 15). Conclusion: If sin be the sting of death—1. Let us beware that we add not more poison to this sting. 2. Then the only way to disarm death is by cleansing thyself from sin. 3. How unspeakably happy are those to whom the sting of death is taken out by the death of Christ! (*E. Hopkins, D.D.*) *The sting of death*:—A slight acquaintance with man will convince us of the truth of two propositions. 1. That every man is labouring to obtain some object. 2. That according to the intensity of the interest he feels in the object will be his delight in pursuing it. The merchant is looking onward to retirement from business. The same principle actuates the warrior on the battle-field. His object is military glory, a name in the annals of fame, the applause of the brave. You have an object before you—a happy dying hour—rest after the storms of life are past. That is the object before you; and, if you would secure it, you must get rid of the sting of death, you must go on to perfection. We lay down, then, for our discussion, one proposition—that, if a happy and triumphant death-bed be desirable, and if a gloomy and miserable death-bed is to be deprecated, then go on to perfection. We do not mean to dwell upon the nature of Christian perfection, but simply upon the results of perfection upon a dying hour. How solemn is life's last hour! The journey is ended, the immortal candidate is on life's last shore. Memory retouches all the past, and in a few minutes he seems to live the whole of

life over again. Here the soul seems to say to the body, "We have been companions long, we have travelled together life's rough road, but now home is in view. The spirit has now launched into eternity; it has commenced its upward flight; the earth, like a little dark spot, grows less and less; heaven opens upon the vision. There is nothing in heaven or earth can give a ray of light to an expiring infidel. How are we to account for these gloomy death-bed scenes among professors of religion? I answer—First, a want of regeneration; many of them have never been born again. Secondly, backsliding. "I was converted," says one; "I could tell the time and place of my conversion." Ah! but you are a backslider now. Thirdly, remaining depravity. Can you say, I have been free from the slightest touch of sin since I believed? I don't think one of you can say so! The remains of sin in the heart are like powder; and only let a spark fall into it, and there will be an explosion. There has been powder enough in our hearts, and this world is full of sparks. One is saying, "I contracted an unsuitable marriage; I was unequally yoked, and all has been wrong ever since." Another is saying, "I formed an improper connection in business." "I," says another, "fell—gave way to bad tempers, angry passions; and, oh! there are a thousand witnesses in my own breast." Conscience bears witness—loud, distinct, and clear; but God has brought the wanderer back—back to the throne of grace. If you harbour and indulge these enemies of God in your heart, what kind of a death will you have? Only get this sting removed, and your nature purified, and then you will have a happy death-bed. Bless God, you may start for glory, and never strike a rock! See! see that vessel leaving the port of Liverpool. She passes the pier-head; she jostles her way through the crowd of shipping that obstructs her passage; she clears every dangerous point; she escapes the sandbanks that lie concealed under the waters; she gets fairly out on the ocean; by and by she gets an overhaul, and all's right. Every inch of canvas is now crowded on, and on she bounds before the breeze. At length the shout, "Land ahead!" is heard; she heaves in sight of port; she reaches it. As the captain steps ashore his friends hail him with sparkling eyes, "Well, captain, what sort of a voyage?" "Oh, capital; 'tis true we have had a few tremendous gales, but we have never split a sail, snapped a rope, or lost a spar; and here we are safe in harbour!" "Well, captain, we congratulate you on your voyage." Glory to God! you may yet get safe out of harbour, clear every rock, and pass, full sail, into the port of glory, amidst the congratulations of the heavenly host. "My grace is sufficient for you." If you would have a happy death, go on to perfection. A holy Christian will have a happy death; this is the rule; I know there are exceptions to every rule, and there are exceptions to this. (*J. Caughey.*) *The strength of sin is the law*:—This must be the law of God in its widest sense; not the Mosaic law, which would make the declaration amount to nothing. The law is the strength of sin, because—I. WITHOUT LAW THERE WOULD BE NO SIN (Rom. iv. 15). The very idea of sin is want of conformity on the part of moral creatures to the law of God. If there be no standard to which we are bound to be conformed, there can be no such thing as want of conformity. Sin is the correlative, not of reason, nor of expediency, but of law. If you take away law, men may act unreasonably, or in a way injurious to themselves or others, but they cannot sin. II. IF THERE BE NO LAW THERE CAN BE NO CONDEMNATION. Sin is not imputed where there is no law (Rom. v. 13). III. THE LAW not only reveals and condemns sin, but EXASPERATES AND EXCITES IT, AND THUS GIVES IT STRENOTH (Rom. vii. 8–12). (*C. Hodge, D.D.*) *The strength of sin is the law*:—The law—I. DISCOVERS SIN, and makes it appear in its own colours; the more light and knowledge of the law, the more sense of sin, as in transparent vessels dregs are soon discerned (Rom. vii. 9). When by a sound conviction disguises are taken off from the conscience, we find sin to be sin indeed. Paul was alive before—that is, in his own hopes—as many a stupid soul makes full account he shall go to heaven, till conscience be opened, and then they find themselves in the mouth of death and hell. II. GIVES STRENGTH TO SIN IN REGARD OF THE OBLIGATION OF IT; it bindeth over a sinner to the curse and wrath of God. God has made a righteous law, which must have satisfaction; and till the law be satisfied, we hear no news but of a curse, and that makes death to be full of horrors (Heb. x. 27). III. AUGMENTS AND INCREASES SIN BY FORBIDDING IT; lusts are exasperated and rage upon a restraint, as the yoke makes the young bullock more unruly. Now, put all together, and you will understand the force of the expression, "The strength of sin is the law." The discovery of the law stops the sinner's mouth, and the curse of the law shuts him up, and holds him fast unto the judg-

ment of the great day, by which restraint sin grows the more raging and furious; all which, put together, make death terrible; not an end of misery, but a door to open into hell. (*T. Manton, D.D.*) *The law is the strength of sin*:—1. Any man who thinks or feels at all about sin knows that it is the strongest principle within him. His will is adequate for all other undertakings, but it fails the moment it attempts to conquer and subdue itself. The experience of the Christian likewise demonstrates that sin is the most powerful antagonist that man has to contend with. Nay, more, this heat and stress of the Christian race and fight evinces that man must be "strong in the Lord" in order to overcome sin. 2. The cause of this mighty strength of sin is the law of God. By the law is meant the sum of all that a rational being ought to do, under all circumstances and at all times. It is equivalent to duty, and includes all that is implied in the word "right," and excludes all that we mean by "wrong." At first sight it appears strange that this should be said to be the strength of sin. Yet such is the assertion here and in Rom. vii. 8, 9, 11; and we cannot understand these statements unless we take into view the difference in the relation which a holy and a sinful being respectively sustains to the moral law. St. Paul means that the law is the strength of sin for a sinner. For the saint, on the contrary, it is the strength of holiness. In a holy being, the law of righteousness is an inward and actuating principle; but for a sinful being it is only an outward rule. Law does not work pleasantly within the sinner, but stands stern outside of and over him, commanding and threatening. If he attempts to obey it, he does so from fear or self-interest, and not from the love of it. The "law of sin" is the sole inward principle that rules him, and his service of sin is spontaneous and willing. 3. Hence the Scriptures describe regeneration as the inwardising of the moral law (Jer. xxxi. 33). To regenerate a man is to convert duty into inclination, so that the man shall know no difference between the commands of God and the desires of his own heart. The two principles, or "laws," of holiness and sin, in order to have efficiency, must be within the heart and will. They are like the great fruitful laws that work and weave in the world of nature. All these laws start from within and work outward. The law of holiness cannot bear fruit until it ceases to be external and threatening, and becomes internal and complacent. So long as the law of God is a letter on the statute-book of the conscience, but not in the fleshy tablet of the heart, so long must it be inoperative, except in the way of death and misery. This righteous law, then, is "the strength of sin" in us, so long as it merely weighs down with a mountain's weight upon our enslaved wills, so long as it merely holds a whip over our opposing inclination, and lashes it into anger and resistance. How can there be any moral growth in the midst of such a hatred and hostility between the human heart and the moral law? Flowers and fruits cannot grow on a battle-field. As well might we suppose that the vegetation which now constitutes the coal-beds grew up in that geological era when fire and water were contending for possession of the planet, as to suppose that the fruits of holiness can spring up when the human will is in obstinate and deadly conflict with the human conscience. So long as the law sustains this extraneous relation to the heart and will—I. THERE IS NO GENUINE OBEDIENCE. 1. For genuine obedience is voluntary, cheerful, and spontaneous. The child does not truly obey its parent when it performs an outward act, outwardly insisted upon by its superior, from no inward genial impulse, but solely from the force of fear. Here lies the difference between a moral and a religious man. The moralist attempts, from considerations of prudence, fear, and self-interest, to externally obey the external law. It is not a law that he loves, but one which he would keep because of the penalty attached to it. And yet, after all his attempts at obedience, he is conscious of utter failure. But the renewed and sanctified man "obeys from the heart the form of doctrine that is delivered" unto him. The Holy Spirit has inwardised it. He acts naturally, he acts holily, and when he sins he is uneasy, because sin is unnatural to a renewed heart. 2. Everything that is genuine, spontaneous, and voluntary wears the garb of grace and beauty; while that which is false, pretended, and constrained has the look of deformity. We admire the living plant, but we turn away from the artificial flower. So is it with the appearance which the moralist and the believer respectively presents. The one is rigid, hard, and formal; he rather endures his religion than enjoys it. The other is free, cheerful, pliant; the Son hath made him free, and he is free indeed. 3. Another criterion of genuine obedience is love. But so long as the law sustains this extraneous and hostile relation to the heart and will, there is no love of it or its Author. No man can have a cordial affection for it until it becomes the inward

and actuating principle, the real inclination of his will. Yet the law overhangs him all this while; and since it cannot produce the fruits of peace and holiness, it betakes itself to its other function, and elicits his corruption, and exasperates his depravity. II. OBEDIENCE IS IMPOSSIBLE. 1. For the law is entirely outside the executive faculty. It is in the conscience, but not in the heart. It consequently gives no impulse and aid to right action. The law sternly tells the man that by his own determination and fault he is "dead in trespasses and sins," and condemns him therefor; but so long as it is merely didactic and comminatory, and not impulsive and indwelling, he derives from it none of that strength which empowers to righteousness. 2. But in the Christian, the law of holiness, by virtue of his regeneration and union with Christ, has become inward, spontaneous, and voluntary. It is no longer a mere fiery letter in his conscience, giving him knowledge of his sinfulness, and distressing him therefor; but it is a glowing and genial impulse in his heart. His duty is now his inclination, and his now holy inclination is his duty. Conclusion: This subject shows—1. That it is an immense work to make such an entire change and reversal in the relations that now exist between man's will and the Divine law. The problem is, to transmute the law of God into the very inclination of a man, so that the two shall be one and the same thing in the personal experience, and the man shall know no difference between the dictates of his conscience and the desires of his heart. 2. It is the work of the Holy Ghost. It is the result of God's "working in man to will and to do." (*Prof. Shedd.*) *Thoughts on the last battle*:—I. THE STING OF DEATH. 1. Sin brought death into the world. Men could be more content to die if they did not know it was a punishment. "In Adam all die." By his sin every one of us become subject to the penalty of death. 2. That which shall make death most terrible to man will be sin, if it is not forgiven. Consider a man dying, and looking back on his past life. To feel remorse is to have eternal torment commenced within the soul. 3. But if sin in the retrospect be the sting of death, what must sin in the prospect be? The moment we die the voice of justice cries, "Seal up the fountain of forgiveness: he that is holy let him be holy still; he that is filthy let him be filthy still." The hour of death is like that celebrated picture of Perseus holding up the head of Medusa. That head turned all persons into stone who looked upon it. What I am when death is held before me, that I must be for ever. II. THE STRENGTH OF SIN IS THE LAW. Most men think that sin has no strength at all. "Oh," say many, "we may have sinned very much, but we will repent, and we will be better; God is merciful, and He will forgive us." The strength of sin is the law in that—1. The law being spiritual, it is quite impossible for us to live without sin. It is not merely the act, it is the thought; it is not the deed simply, it is the very imagination, that is a sin. Oh, now, sinner, how canst thou get rid of sin? Thy very thoughts are crimes. Is there not, now, strength in sin? Hath not the law nerved sin with such a power that all thy strength cannot hope to wipe away thy transgression? 2. It will not abate one tittle of its stern demands. It says to every man who breaks it, "I will not forgive you." You hear persons talk about God's mercy. Now, if they do not believe in the gospel they must be under the law; but where in the law do we read of mercy? The law thunders out, without the slightest mitigation, "The soul that sinneth it shall die." If any of you desire to be saved by works, remember, one sin will spoil your righteousness. 3. For every transgression it will exact a punishment. The law never remits a farthing of debt. Now, if ye consider all this, are you prepared to take away the sting of death in your own persons? If you think so, go, O foolish one, go, twist thy rope of sand; go, build a pyramid of air; but know it will be a dream with an awful awakening. III. THE VICTORY OF FAITH. Christ has taken away the strength of sin. 1. He has removed the law. We are not under bondage, but under grace. The principle that I must do a thing—that is to say, the principle of law, "do, or be punished, or be rewarded," is not the motive of the Christian's life; his principle is, "God has done so much for me, what ought I to do for Him?" 2. He has completely satisfied it. The law demands a perfect righteousness; Christ says, "Law, thou hast it; find fault with Me; I am the sinner's substitute." "Who shall now lay anything to the charge of God's elect?" Now the law is satisfied, sin is gone; and now surely we need not fear the sting of the dragon. (*C. H. Spurgeon.*) *The victory*:—I. THE VICTORY. Victory supposes warfare, and warfare enemies. Let us mention a few of these. 1. Sin. This is the cause of all the rest, but the name of Jesus was given to the Saviour because He was to save His people from their sins. His people consider sin as their chief enemy, and they rejoice that their Saviour

gave Himself for them "to redeem them from all iniquity," &c. Let us examine this victory. Sin, even now, is to be found in a believer; but though sin lives in him, he does not live in sin, and though sin be not destroyed in him, it is dethroned in him. There is as much difference between sin found in a Christian, and sin found in a natural man, as there is between poison found in a serpent, and found in a man. Poison is found in a serpent, but it does him no injury—Why? Because it is natural to him, it is a part of his system; but poison in a man makes him sick, it is no part of his nature. 2. The world. Our Saviour said to His disciples, "Be of good cheer; I have overcome the world." But what is this victory? It is not fleeing from the world—fleeing is not fighting—but it is your abiding in the calling in which you are placed by God; discharging with diligence and zeal the duties pertaining to it; resisting the temptations belonging to it; and using all the opportunities it affords to do good. The man who thus lives overcomes the world. "Who is he that overcometh the world?" &c. 3. Satan. "I will put enmity between thee and the woman," &c. "For this purpose, therefore, was the Son of God manifested, that He might destroy the works of the devil." But you say, Did He not fall in the struggle? True, but it was in falling that He conquered. "He spoiled principalities and powers," &c. "And because the children are partakers of flesh and blood, He also Himself likewise took part of the same," &c. 4. Death and the grave. He certainly conquers death—(1) Who is not and cannot be injured by it, and to whom it is therefore expressly harmless. This is the case with every Christian. Death stung once, and a dreadful sting it was; it stung our Surety, who took our place for us; but it left its sting in Him, so that there is none for the Christian. (2) Who will be improved by it. The Christian rises with a better body than he laid down. (3) Who will rise above the apprehension of it (2 Cor. v. 1). II. THE ACQUISITION. In other cases winning a victory is gaining a victory, but here—1. It is given. It is true we gain it; but He gives it. It is true we fight; but it is He causes us to triumph. He not only furnishes the crown, but He also gives us the capacity by which we acquire it. 2. It is dispensed through the mediation of the Lord Jesus. From the beginning to the end of our salvation, the propriety, expediency, necessity of Jesus as a mediator is not for one moment left out. "He is all in all." 3. It is gradually exemplified and accomplished. It is not said that He will give, though this is true, for it is already promised; nor that He has given us the victory, though this is true, for that is already promised; but He giveth us the victory; and this is true because it is gradually confirmed and experienced. III. THE GRATITUDE. If you feel gratitude to your fellow-creatures for their favours, surely you will not forget the boon of your salvation. There is nothing perhaps so vile as ingratitude. But how are we to express our thanksgivings? Gratitude consists in the return of a benefit received, and though we cannot make an adequate return, yet we may make a suitable return. "Thanksgiving," says Philip Henry, "is good, but thanksliving is much better." The best way in which a scholar can testify the honour of his tutor is by his proficiency. And our Saviour says, "Herein is My Father glorified that ye bear much fruit." As a stimulus to gratitude. 1. Dwell upon the blessings themselves. 2. Get an increasing sense of your own unworthiness. 3. Get an assurance of your own interest in the blessedness of the Lord. (*W. Jay.*) *Our victory*:—I. OVER SIN. 1. The great fault and peril of sin is not so prominent as it was. Is there not too often the sanguine expectation that the disease will be cured by external remedies? You persuade, for instance, the drunkard to take the pledge, but you have not changed his heart. You destroy the rookery, and build the model lodging-house, but you have not destroyed the fascinations of crime. Unless we deal with sin, all our attempts at reformation will be in vain; the malady lies too deep for our superficial applications. 2. The gospel does not palliate sin; on the contrary, it drags off its disguises, and reveals it in its naked deformity. It shows sin to be a perversion of the moral being; it is the alienation of the heart from the love, the alienation of the will from the law of God; it is rebellion; it is that which God hates; it is that which must be put away before man can enter into fellowship with God. The gospel alone dares to reveal sin, because it gives us the power to conquer it. (1) In presenting to us a perfect life it shows us what human nature is capable of, and its present degradation. It first reveals sin in placing it in the full light of the Divine example, and secondly, in the light of the Cross it condemns sin. It shows it there in all its iniquity which only the blessed blood of the spotless victim can remove. (2) But if Christ had only been this, He would not have been our Saviour (ver. 17). If He had only died, then death had the mastery over Him; we must

be still crushed under the burden of sin, for we have no atonement; there is no righteousness in which we can be clothed; we cannot be partakers of a new life, since there is no source of life for us. "But now is Christ risen from the dead"; and in the power of this resurrection we have the victory over sin. God, in raising Him from the dead, has not only proclaimed that He has accepted the propitiation, but has exalted Him to be a Prince and a Saviour to lift off from us the burden of guilt, and to pour into our diseased spirits the life of His resurrection, the life of His Spirit, that we may gain the victory over sin. In no other way can we gain it; no efforts to lop off here and there the heads of that hydra-headed monster will prevail. The desire we thought we had beaten down, the passions we thought we had conquered, will reassert their mastery. But He, the risen Lord, has given us His life, has made us one with Himself, and in that loving union with Him the victory is ours. II. OVER DEATH. Death is a very real enemy. The fear of death; is not this the most terrible fear that assaults men? What is the fear of sickness, poverty, sorrow, old age, natural infirmities, compared with the fear of death? It is an awful thing to die; above all, if we do not know where we are going. 1. Death is an agony, for it is the separation of body and soul; it is the dissolution of the man. And yet regarded in this light men do not always recoil from it. There are those who, not only in the excitement of battle, can meet death with steady nerve; there are those who, tired of life's efforts and disappointments, have welcomed death as a friend, and the bed of death has been like a sleep. 2. The agony of death does not trouble all, but the mystery of death, the thought of passage from a world of known existence to an undiscovered country, where men must give an account of deeds done in the body, this has made the bravest heart tremble. Two officers were riding together just before a battle. One of them, an earnest Christian, turned and said to the other, "Are you prepared to die?" "Death; don't talk to me of death," was the reply, "it will unnerve me." The man was not a coward, but death was an awful thing to think of. No wonder that Paul speaks of men being subject to bondage through the fear of death. 3. Then beside, there is the anguish of bereavement. How many hearts has death broken, how many lives has he made desolate? Who has not felt that awful power? Must we shudder, and walk with faltering steps in presence of this dreadful enemy? "No," says the apostle. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." St. Paul insists upon this fact as involving the resurrection of mankind. For it is not a simple human being that rises out of that grave; it is the everlasting Lord of Life, who, having life in Himself, took our human nature, and in that nature confronted death, and vanquished death, and rose victorious from the tomb. Conclusion: Are we partakers of this victory? We may repeat the Creed, "I believe in the resurrection of the body," and yet, alas! we may have no victory over death. How many baptized Christians have no doubt of another life, and yet live and die as if this world were all? And yet there is such a victory. Christ's risen life may be ours. It is by a close actual union with Christ that we share in His victory. "Whosoever liveth and believeth in Me shall never die." (*Bp. Perowne.*) *Victory over sin, death, and the grave*:—I. "THE STING OF DEATH IS SIN." The meaning is, that, to a man conscious of unpardoned sin, death is armed with a peculiar pungency. Consider—1. The loss of the world. Has he been a man of pleasure? His pleasures vanish. Is he a man eager in his pursuit of wealth? His plans are broken, and his wealth goes to others. Has he ranked among the proud and mighty? The grave which opens for him knows no distinction (Isa. xiv. 10). When these thoughts pass through the mind, how they sting! 2. On the approach of death sin is presented in its true aspect. Its nature is to deceive. It assumes the forms of pleasure, interest, nay, sometimes of virtue. But when death approaches and lets in the searching light of eternity, all these false appearances are dissipated. Memory opens her secret stores; aggravations, before thought little, now appear great; sins against light, mercy, warning, conviction, resolutions, appear in all their enormity. The man is unfit for a holy heaven, and must, if no mercy intervene, be thrust out. 3. It renders terrible that presence of God, into which, after death, the soul must immediately enter. Is he in the presence of the Father? He has refused His calls, and slighted His love. Is he in the presence of the Son? Will he not then remember the "agony and bloody sweat," and not be filled with horror at his ingratitude? Is he in the presence of the Holy Spirit, "grieved" often, and now for ever "quenched"? 4. The banishment of the soul from God. Whither shall he go? (Jude 6). II. THE STRENGTH OF SIN IS THE LAW. Because—1. It is that which

connects the penalty of death with sin. "Where no law is, there is no transgression." 2. In proportion as the law is manifested, sin is aggravated; and therefore its condemning power is increased. "The law entered, that the offence might abound"; not that men might sin, but see the abounding of their sins. What strength, then, has sin to condemn in our day! The law was manifested to the patriarchs, more clearly to the Jews, most clearly to us; and hence our guilt is aggravated beyond all previous example. 3. Its rigour is never abated. It cannot relax, because it is "holy, just, and good." If "holy," it can never sanction unholiness; if "just," it must demand the penalty; if "good," or benevolent, it must be enforced; for it is mercy to the whole creation to punish offenders. 4. It is eternal. The subjects of its government are immortal. They will always be under this law, which has no remedy for their sin, and yet eternally enforces its own penalty. III. THANKS BE TO GOD, WHICH GIVETH US THE VICTORY. 1. The means by which the victory is made possible; "through our Lord Jesus Christ." This work of Christ had several parts. (1) His incarnation. What He was to do was for us, hence He had to assume our nature. (2) His sacrificial death. He came to take the penalty of our sin; to magnify the law, and redeem us from its curse. Hence He died as our substitute. (3) His resurrection. He rose to plead His death in our behalf. (4) The effusion of the Spirit. He gives the Spirit to awaken us to a sense of our condition; to lead us to Himself; and cure the plague of sin, the sting of death, in our consciences. (5) His judgeship, that, at the resurrection, He might claim His own people, and glorify them for ever with Himself. Yet even this gives us not the victory. If Christ be neglected and slighted, this but heightens the guilt and envenoms the sting. There is, then—2. A victory for us. How do we obtain it? Faith in the atonement secures deliverance from the curse of the law. The sense of pardon takes away the sense of guilt. The spirit of bondage gives place to the Spirit of adoption. Behold, then, victory—(1) Over death. He, too, must die. Yet it has no sting; for he is saved from sin. He is at peace with God, and in another world he shall be at peace with Him. (2) Over the grave. It has had its victory, which has been nearly universal over the strength, the art, the conditions, the pleasures, the cares, and tenderest relations of men. Yet upon the brink of the all-devouring grave itself may the Christian stand, and shout, "O grave, where is thy victory?" It has been once conquered—on the illustrious morning of our Lord's resurrection. Its key was taken into His hand. It holds the dust of His saints but as a deposit; and it shall yield them up at His call. (*R. Watson.*) *The triumphant Christian*:—This is a subject which can never be unnecessary to a Christian auditory, when death's shafts have been flying thick around us. On this side and on that we see our friends or relatives dropping like leaves in autumn. Death spares neither the poor from pity, nor the rich from terror. I. THE IMPORTANT TRUTHS STATED IN THE TEXT. 1. "The sting of death is sin." Death, properly speaking, is not a debt due to nature, but to the justice of God. Man did not die from the same physical necessity as plants or animals. God could have also communicated to them everlasting duration; but He did not see meet to do so. Man alone was created immortal, and he forfeited his immortality by sinning against God. 2. "The strength of sin is the law." "Where there is no law there is no transgression"; and did not man transgress and violate God's holy and righteous law, death should never have had dominion over us. 3. God in His rich and sovereign grace has given us the victory over sin and death, through our Lord Jesus Christ. Oh, what an unspeakable source of consolation is here opened to our view! That death, our worst enemy, is converted into our best friend; and now he is constrained, like Haman, to confer splendour and felicity on "the man whom the King" of heaven "delighteth to honour." Christ by His death destroyed death. He wrested the sword from his hand, and so destroyed this mighty foe with his own weapon. In consequence of the Divine dignity of His person, He not only fulfilled the law to the uttermost, both in its precept and its penalty, but has in fact magnified the law and made it honourable, so that it is more dignified and exalted by the Redeemer's righteousness than it was dishonoured and degraded by man's transgression. The law, then, which is the strength of sin, instead of being hostile to our salvation, demands from Divine justice, as the price of Christ's atonement, that the bodies of all who sleep in Jesus shall be raised up from the dead incorruptible and glorious. II. THE FERVOUR OF MIND EXPRESSED IN OUR TEXT. 1. The words of the apostle express victorious faith. Whence is it, then, that our faith is so inferior to his in ecstasy and felicity? Whence is it that our hearts are so intimidated and

alarmed when looking forward to our conflict with the king of terrors? Is it because the promises of God are less precious and unchanging now than they were then? Is it because the sacrifice of Christ has lost the chief of its virtue and efficacy in the service of the whole Church hitherto? Is it because the arm of the risen Redeemer has become shortened that it cannot save? or is His ear become heavy that He cannot hear? Ah, no! But it is because of our unbelief. 2. The words are expressive of lively gratitude. Paul is very joyful to award the praise and the glory to Him to whom alone it is due, "who loved us, and washed us from our sins in His own blood." He does not ascribe the victory to the work of his own hands. He had long before that period learned to renounce his own righteousness, which was of the law; and to rely entirely and implicitly on the righteousness which is of God by faith. Nor does he ascribe the victory to his tears of penitential sorrow—tears which he never spoke lightly of—which God beholds with pity, and which cause joy among the angels of heaven. But he rejoices in Christ Jesus alone, having no confidence in the flesh. III. THE TRIUMPH ANTICIPATED. "O death, where is thy sting?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Death still reigns, and is conducting millions of millions to corruption in the grave, from which no power in earth or heaven can restore them, till that appointed morning when "pains and groans, and griefs and fears, and death itself, shall die." It is this glorious and joyful event to which the apostle looks forward in the preceding verses. In the text he anticipates the glorious and final triumph which all the ransomed of the Lord shall then obtain over sin and death and hell, as conquerors, yea, and more than conquerors, "through Him that loved them." He speaks as if the believer had already entered into the heavenly temple, in both body and soul perfectly conformed to the image of the Saviour, to dwell for ever with the Lord. Neither is this presumptuous confidence, or hope that will make ashamed. The great God our Saviour has "said it, and He will do it; He has spoken, and He will make it good." 1. Whence is it that the Christian, though justified by the blood of Christ, and saved from wrath through Him, is yet subjected to death? I answer, that Christ has relieved us so far as it is a curse inflicted by the broken law. There is nothing penal in the believer's death. It is not now God's vengeance, but is conducted in love as a rich new covenant blessing, purchased with the Saviour's blood. 2. Nothing but a life of faith in the Son of God can render the prospect of death pleasing or desirable. It is told of the mother of a celebrated deist, who had been once accustomed to read the Scriptures with pleasure, but had been brought at length to adopt the infidel opinions of her son, that she made this bitter reflection on her death-bed—"My son has deprived me of the comfort and serenity I once possessed in my Bible; and, with all his philosophy, he has not been able to substitute anything in its place." (*Jas. Hay, D.D.*) *The believer's victory*:—Whose language is this? whom does it suit? or when may it be used? 1. It suits believers, and it may be used by them in view of their own dissolution. Feeling that they are mortal, having received the sentence of death in themselves, and contemplating the corruption of the grave as their speedy and unavoidable portion; faith in the promised glories which await them, dissipates the gloom that is ready to arise, inspires with joy, and elevates to triumph. Thus a personal comfort is attained, a dying bed loses its horrors, and the songs of heaven employ the soul even among the wrecks of nature. To such an application the apostle has directed us (2 Cor. v. 1). 2. The language is suitable, when our believing friends and relatives become the prey of death, and we are called to commit their mortal remains to the tomb. These are some of the heaviest trials of the present state. But when nature fails, faith administers relief. I. CONSIDER THE ENEMIES HERE VIEWED BY THE SOUL, AND WHICH ARE THE OBJECTS OF ITS TRIUMPH. 1. Death and the grave are here conjoined. The former prepares for the latter; and in a sense both are inimical to the believer. "The last enemy that shall be destroyed is death." It is such in itself, though by grace its nature is utterly changed. Death separates the soul from the body. Death dissolves all natural ties. Death removes us from a present world, to which we can never more return. Death fits for the grave. That is the common receptacle for the subjects of death, and as such is noticed in the text. The grave! how gloomy its prospect! how affecting its appearance! how awful its dominion! 2. Death and the grave are distressing and destructive to those who become their prey. What arms death with terrors, and the grave with a curse? It is sin. As sin occasioned the entrance of death, and procured the grave for mortals, so it is the continued cause of all the pains, the sorrows, and miseries these occasion to the human race. 3. The

dominion of death, and the power of the grave, form a part of the righteous dispensation of God. They are under His immediate direction and government, and are made subservient to the purposes of His glory. God's faithfulness to His threatenings, His indignation against sin, and His inflexible righteousness in punishing it, are marked in every fear of death by which we are agitated—in every bereaving providence with which we are visited—and in every opening grave that presents to our view. II. THE TRIUMPH OVER DEATH AND THE GRAVE. "O death, where is thy sting? O grave, where is thy victory?" "Put forth and strike with the one, show and maintain the other, if you can. One that is mighty hath interposed, and we are, and shall be, more than conquerors in and through Him." Concerning this attainment we must observe it is a triumph of faith. The circumstances and the situation of believers in a present world, render this grace needful, give occasion for its exercise, and manifest its strength and excellency. The inquiry here arises, What are those discoveries of faith which have such a transporting influence on the soul? answer to this inquiry, I shall only refer to this chapter, in which those truths are declared, the discovery of which by faith makes the soul thus to boast and triumph. 1. Death and the grave are changed in their nature and their original design. In itself death is a curse: it is an evil brought upon mankind by their fall: it is the executioner of the Divine threatening. As descriptive of the change that hath passed on them, the apostle represents the condition of believers, who have become their prey, by sleep (ver. 18). Such a discovery gives occasion for the exclamation in the text. "What power hast thou, O death, to hurt me? or why should I be affrighted at thee, O noisome grave? Death will only put an end to my sorrows, and the grave prove a place to me, where the wicked shall cease from troubling, and my weary limbs shall experience rest." Another discovery of faith is—2. The advantage derived by believers from death and the grave. So far are these from being prejudicial, that they prove highly beneficial. Death, though an enemy to nature, is a friend to grace. In the inventory of the believer's privileges, drawn up by infinite wisdom, and written by an inspired pen, we read—"Life or death—all are yours" (chap. iii. 22). The same truth is explained and confirmed in this chapter (vers. 18, 19). "To me to live (said the apostle) is Christ, and to die is gain" (Phil. i. 21). "Where now is thy sting, O death? Where is thy boasted victory, O grave? My best interests are beyond your reach, my everlasting benefit and glory shall be promoted by your instrumentality." 3. Faith descries their final destruction, which is another cause of its triumph. This is foretold in the Word of God, and shall be accomplished by His power. The bands of death shall be broken—every grave shall be opened—the dead shall be raised—and not one be left behind. Then "this corruptible shall put on incorruption," &c. III. THE SOUL'S THANKFUL ACKNOWLEDGMENT OF DIVINE GRACE, AS THE CAUSE OF THIS HIGH ATTAINMENT. 1. This triumph is obtained through the mediation of the Lord Jesus Christ alone. Our faith, our hope, our comfort—all must perish if we lose sight of Him. 2. An experience of Divine grace is the cause of this triumph. Grace is not only provided; it is also applied and communicated. The victory is sure—the victory is gained—it is our attainment, happiness, and honour. 3. This attainment excites the soul to praise. God is acknowledged to be the author of this happiness, and the soul renders the whole glory of it to Him. Lessons: 1. How astonishing are the exploits of the Saviour's love! 2. How needful is a saving interest in the Lord Jesus Christ for us! 3. What a source of consolation have we when our godly friends and relatives are removed from us! 4. How much does it concern us, living and dying, to exercise faith upon our Lord Jesus Christ! (*J. Kello.*)

Victory through Christ:—I. A GREAT DUTY—Thankfulness. In all things giving thanks; but more especially for what pertains to our eternal interest. II. A GREAT GIFT—Victory—over sin, over sorrow, over death. III. A GREAT MEDIUM—Through Jesus Christ. It was His work that rendered our victory possible. It was accomplished—1. By His life. 2. By His work. 3. By His death. IV. A GREAT GIVER—God. Thanks be to God, the highest object in the universe, the source of all power, glory, and honour. He does not require our thanks, but He will accept them. (*T. Heath.*)

Victory over death:—I. THE AWFULNESS WHICH HANGS ROUND THE DYING HOUR. It is no mark of courage to speak lightly of dying. We may do it in bravado, or in wantonness; but no man who thinks can call it a trifling thing to die. He has been waiting for death all his life, and now it is come; and throughout all eternity that sensation can come but once. 1. Now what in general makes it a solemn thing to die? (1) The instinctive cleaving of everything that lives to its own existence. It is the first and the intensest desire of living things to be.

What are war, trade, labour, and professions but the result of struggling to be? Now it is with this the idea of death clashes. When we die, we are surrendering all with which we have associated existence. (2) The parting with all round which the heart's best affections have twined themselves. (3) The sensation of loneliness. If we have ever seen a ship with its load of emigrants, we know what that desolation is which comes from feeling unfriended on a new and untried excursion. This is but a feeble image of death. We die alone. Friends are beside our bed, they must stay behind. 2. But none of these ideas the apostle selected as the crowning bitterness of dying. "The sting of death is sin." (1) There is something that appals in death when separate acts of guilt rest on the memory. All these are sins which you can count up and number, and the recollection of them is remorse. (2) But with most men it is not guilty acts, but guiltiness of heart that weighs the heaviest. This is the sting of sinfulness, the feeling, "God is not my friend; I am going on to the grave, and no man can say aught against me, but my heart is not right. It is not so much what I have done; it is what I am. Who shall save me from myself?" 3. All this power of sin to agonise is traced by the apostle to the law, by which he means to say that sin would not be so violent if it were not for the attempt of God's law to restrain it. Law is what forbids and threatens; law bears gallingly on those who want to break it. And St. Paul declares this, that no law, not even God's law, can make men righteous in heart, unless the Spirit has taught men's hearts to acquiesce in the law. It can only force out into rebellion the sin that is in them. II. FAITH CONQUERING IN DEATH. 1. Before we enter upon this topic, note—(1) The elevating power of faith. Nothing ever led man on to real victory but faith. Even in this life he is a greater man who is steadily pursuing a plan that requires some years to accomplish, than he who is living by the day. And therefore it is, that nothing but faith gives victory in death. It is that elevation of character which we get from looking forward, till eternity becomes a real home to us, that enables us to look down upon the last struggle, and only as something that stands between us and the end. (2) Ours is not merely to be victory, it is to be victory through Christ. Mere victory over death is no unearthly thing. (*a*) Only let a man sin long and desperately enough to shut judgment altogether out of his creed, and then you have a man who can bid defiance to the grave. (*b*) Mere manhood may give us a victory. We have steel and nerve enough in our hearts to dare anything. Felons died on the scaffold like men; soldiers can be hired by tens of thousands, for a few pence a day, to front death in its worst form. (*c*) Necessity can make man conqueror over death. We can make up our minds to anything when it once becomes inevitable. Death is more dreadful in the distance than in the reality: 2. It is quite another thing from all this that Paul meant by victory. It is the prerogative of a Christian to be conqueror over—(1) Doubt. We pray till we begin to ask, Is there one who hears, or am I whispering to myself? We see the coffin lowered into the grave, and the thought comes, What if all this doctrine of a life to come be but a dream? Now Christ gives us victory over that terrible suspicion. (*a*) By His own resurrection. We have got a fact there that all the metaphysics about impossibility cannot rob us of. (*b*) By living in Christ. All doubt comes from living out of habits of affectionate obedience to God. By idleness, by neglected prayer, we lose our power of realising things not seen. Doubts can only be dispelled by that kind of active life that realises Christ. When such a man comes near the opening of a vault, he is only going to see things that he has felt, for he has been living in heaven. (2) The fear of death. It may be rapture or it may not. All that depends very much on temperament. Generally a Christian conqueror dies calmly. Brave men in battle do not boast that they are not afraid. There are more triumphant death-beds than we count, if we only remember this—true fearlessness makes no parade. (3) Death itself by the resurrection. This is chiefly what the apostle means. And it is a rhetorical expression rather than a sober truth when we call anything, except the resurrection, victory over death. We may conquer doubt and fear when we are dying, but that is not conquering death. It is like a warrior crushed by a superior antagonist bearing the glance of defiance to the last. You feel that he is an unconquerable spirit, but he is not the conqueror. And when you see flesh melting away, &c., the victory is on the side of death, not on the side of the dying. And if we would enter into the full feeling of triumph here, we imagine what this world would be without the thought of a resurrection—the sons of man mounting into a bright existence, and one after another falling back into nothingness, like soldiers trying to mount an impracticable breach, and falling back crushed and mangled into the ditch before the fire of their

conquerors. Misery and guilt, look which way you will, till the heart gets sick with looking at it. Until a man looks on evil till it seems almost a real personal enemy, he can scarcely conceive the deep rapture which rushed into the mind of Paul. A day was coming when this sad world was to put off for ever its misery, and the grave was to be robbed of its victory. Conclusion: If we would be conquerors, we must realise God's love in Christ. Take care not to be under the law. Constraint never yet made a conqueror; the utmost it can do is to make either a rebel or a slave. Never shall we conquer self till we have learned to love. (*F. W. Robertson, M.A.*) *Death and victory*:—I. DEATH. 1. Death has a sting. The fear of death is the commonest and strongest of all man's fears. 2. The sting of death. What is it? (1) Some say the pain of dying. But this is not necessarily greater than many non-mortals. The pain of dying is but the smart of a wound which the sting of death inflicts. (2) Others say the distressing changes that accompany death. Death separates friends, &c. (3) Paul says, "The sting of death is sin"—that which gives death the power to wound, to torment, to kill. (*a*) This sting is unlike that of other stings which are material, and can only hurt or kill the body. But the sting of death wounds, poisons, and destroys the soul. (*b*) This sting inflicts a dreadful kind of killing. No tongue can portray the case of a murdered soul. And this sort of killing is not soon over: it is a work of eternity. 3. The strength of sin is the law: its passive strength, its strength of resistance is dealt with in the process of sanctification. Its active strength is now meant, and it lies in the law. The law attaches a curse to sin; and thus gives sin its stinging power. If the law had no curse for sin, sin would not be terrible, though it would be hateful. II. THE VICTORY OVER DEATH. 1. The conquerors of death. "Us"—*i.e.*, believers. Each of us meets him in single combat, one by one, and severally bruise him under their feet! 2. The nature of the victory. (1) Negatively. It does not consist—(*a*) In giving death the slip. In war, by masterly manœuvres, sometimes advantages may be secured, having all the value of a decisive victory, although the enemy's face has never been seen. In this way Enoch and Elijah overcame. But not thus did Christ, nor will His followers. (*b*) In sustaining no immediate hurt from the encounter. Rarely, indeed, does the conqueror win without injury. In the believer's conflict with death the feelings may be wounded, and the body is always laid low for a time. Even Christ was brought down to the grave. (*c*) In contempt of death. There are enemies who may be overcome in this way. A powerless foe has no chance, unless he can hide his imposture and work upon our fears; to despise him is to disarm and to conquer him. But death is not powerless. Contempt of him is not victory over him. (2) Positively. The victory over death consists simply in being too strong for him. (*a*) In prevailing over him, and thereby frustrating his attempts and defeating his designs. (*b*) In subduing him. He is not only hindered from doing what he wants to do, he is compelled to do something very different. He seeks to be the master and the tyrant; he is reduced to the state of a slave, and is forced to co-operate with the angels in translating the believer to heaven. 3. How is it brought about? "Through our Lord Jesus Christ." In a fight amongst men, much of the issue may depend on a single champion or leader. Christ is the champion and the leader of His people, and as such He enables them to conquer death. (1) Through His achievements. The sting of death was paralysed by Christ, because He took upon Himself the curse of the law. (2) Through His arrangements and preparations. The soldier's success in the day of battle depends much upon these. (*a*) Christ furnishes His people with faith. This is the victory that overcometh the world, even our faith. (*b*) Christ washes His people in His own blood, in consequence of which believers are not only invulnerable, like Achilles, in every place but one—they are invulnerable everywhere. Death has not even a chance against them. (*c*) Christ removes the sting of death. He deprived the sting of its strength by enduring the curse. But He does more. As death approaches, the sting is not growing larger, but, on the contrary, is ever growing less, until at last the sting disappears altogether. (*d*) Christ fixes the time of the believer's conflict with death, and takes care that it shall not happen before the believer is ready. Death is Christ's captive, and cannot assail the believer till Christ gives him leave. (3) By His encouragements. Believers have the encouragement of—(*a*) Christ's example. An example of cowardice has a tendency to make cowards of us; and an example of courage has a tendency to make us bold. (*b*) Christ's presence. You know what deeds of gallantry a warrior may perform, when he fights under the eye of his leader or his sovereign. (*c*) Christ's words. It is your Father's good pleasure to

give you the kingdom. "All things are yours"—life is yours, death is yours, and as to the ultimate destiny of death. And there shall be no more death. (*d*) Christ's Spirit. This it is which makes every other encouragement tell. We are strung with a Divine energy, and stirred to a dauntless courage by the Holy Ghost. 4. Its fruits and rewards. We are not to suppose that "thanks" are here given for a barren victory. (1) It closes the Christian's warfare for ever. It is like one of those decisive battles by which the wars of hostile nations are terminated. (2) The believer will enter into life. Death overcome, there is nothing between him and life. (3) The believer will receive a heavenly inheritance. 5. To whom the honour of a victory so great and so fruitful pertains—"to God." (1) To the Sacred Three collectively—in respect of the eternal covenant of redemption. (2) To God the Father—in respect of the gift of the Son. (3) To God the Son—in the way we have seen. (4) To God the Holy Ghost—in respect of His work in the human nature of Christ; and inasmuch as Christ employs Him to take away the sin of believers, and to arm them, and give them effectual encouragement. (*A. Gray.*) *The Christian's triumph in conflict*:—There are two symbolic works of art, the Laocoon and St. George and the Dragon, which may be taken as setting forth in contrasted forms the irrepressible conflict of man with the alien forces of the spirit world which underlies all mythologies and religions. In the Laocoon, that peerless work of ancient sculpture, the death-like struggles of the priest-father as he vainly endeavours to tear the coiling serpents from himself and children presents a picture of man contending in his own might against the mightier powers of evil. The artist has caught the passion at its highest point, as Lessing with fine critical insight has pointed out. In the midst of a tempest of agony there is a calm like the peaceful depths beneath the wind-tossed surface of the sea. But the calm which overspreads the face, suffusing with sublime power the lines of pain, is not the calm of resignation or of hope, but of mute, heroic despair. The Laocoon is a confession in marble of the failure of man at his best to gain the mastery over evil. In St. George and the Dragon the same struggle is portrayed, but here the saint is victor. Entering the lists against the devouring, anarchic principle, of which the Dragon is the emblem, he returns from the conflict in triumph. The greatest object of human effort is attained, the highest hope of the human heart is met, the Dragon is slain, and man delivered. Deliverance is wrought out through the interposition of another. One whose heart heaven has touched with the spirit of holy chivalry wins, with his own strong arm, redemption for the weak. Fit emblem of the greater victory won by the "Strong Son of God," who came down to earth to rescue perishing souls from the powers of darkness and sin! **Therefore, . . . be ye steadfast, unmovable, always abounding in the work of the Lord.**—*Steadfastness in religion*:—I. THE NATURE AND EXTENT OF THE DUTIES INCULCATED. 1. A steadfast adherence to the faith of the gospel, in opposition to prevailing error. "Be steadfast." See that your faith do not stand in the wisdom of men, but by the power of God. Light shines around; it beams with steady lustre from the oracles of truth; and will you, with the means of having your feet guided in the ways of peace, prefer the glimmerings of human reason, allow yourselves to be blinded by the influence of error, and walk in that road of sin which leads directly to the chambers of hell? 2. Unshaken firmness in maintaining the profession of the gospel, in opposition to every temptation and danger. Be "unmovable," or unmoved. Is there nothing dangerous in the corruption of our own hearts—in those remaining roots of sin which so often spring up unsuspected, and overspread our minds with the noxious weeds of carnal affection, unhallowed passion, licentious desires, and even sinful resolutions? These are enemies too near us to be viewed with indifference; and to submit to their influence is virtually to renounce the profession which we ought habitually to maintain. Is there nothing dangerous in those allurements of the world which are scattered around us? Is there nothing dangerous in those unseen yet real temptations with which the enemy of God and of man assails us? These are temptations that require caution as well as fortitude—watchfulness and faith and prayer. In opposition to these and similar dangers, we are exhorted to be steadfast and unmoved. And why shrink from these conflicts of patience and faith?—why relinquish the hopes with which our Divine Master encourages us to perseverance? 3. We are exhorted to be habitually and increasingly employed in the service of Christ—"always abounding in the work of the Lord." The duties of the Christian life are emphatically styled a work and a labour. Its difficulties do not arise wholly from external temptations, nor is the service which it requires confined to

the resistance of sin. There are graces and virtues which must be brought into actual and vigorous exercise, and duties which every man in his own station must labour diligently and faithfully to perform. Shall we not feel every labour sweetened, every pain alleviated, to believe that we are thus expressing our gratitude to Him who loved us and gave Himself for us—our obedience to Him who ransomed us from destruction by His own precious blood? Where is there a relation in which we stand to God or to our fellow-men, in discharging the duties of which He did not stand forth the pattern of perfection to the universe and to us? What energy must it impart to the Christian, farther, to be persuaded that strength shall be furnished him for this service! Yes, it is a labour in the Lord. He who has been perfected through sufferings—He who possesses all the treasures of knowledge, and wisdom, and grace, is the strength of His disciples. He is their sun and their shield, their light and their life. Finally, on this part of the subject we are exhorted to abound always in the work of the Lord. How little have we done for the glory of God and the advancement of our own holiness, in comparison of what we might and should have done! Not only how imperfect, but how polluted often are our services. Let us arise, then, and be found retrieving what we have lost; doing what we ought already to have done; more habitually abounding in the work of our Lord. Let us set no limit to our exertions; let us not measure our attainments by those of others, far less let us sit down in sloth and carelessness. II. THE POWERFUL INCITEMENT BY WHICH THE PRACTICE OF THESE DUTIES IS ENFORCED. "Your labour shall not be in vain in the Lord." Even the hope of success is a strong incitement to exertion; what influence, then, must not the certainty of attaining our object have? This is possessed by all who abound in the work of the Lord. 1. Even in this world they reap the fruit of their labours. The more enlarged views of Divine truth which they gradually acquire—the more habitual conformity to the image, and submission to the will, of their Lord which they attain—the progressive dethronement of the power of sin, which is the result of this belief of the truth and sanctification of the Spirit—and that more steady zeal for the interests of pure and undefiled religion in themselves and in the world to which they are excited—are the sources of a happiness pure as the fountain from which it springs, and motives to increased alacrity in the work of the Lord. 2. The resurrection day is appointed as the period when the complete triumph of the Christian shall commence. Are you, then, the humble yet praying and faithful followers of Jesus? Be strong in the Lord and in the power of His might, giving glory to God; and through Him your admission into heaven is sure! Why should you be sorrowful? why languid? why unbelieving? why unsteady in your course? Your labours may be severe, your difficulties numerous, your duties painful, your afflictions heavy; but they shall not be in vain, if endured in the Lord. (*D. Dickson, D.D.*) *Constancy and perseverance*:—Next to sincerity, and indeed as very closely connected with it, fixedness or steadiness may properly be considered as a general qualification, which ought to run through every branch of the Christian temper. I. EXPLAIN THIS QUALIFICATION. 1. The Christian temper and course must be habitual and constant, in opposition to that which is merely occasional, or by fits and starts. It is not enough that now and then we attend to religion; but the ordinary bent of our spirits must run this way, and customary practice correspond with it. (1) Our design and purpose should be for a constant adherence to God and our duty at all times. (2) Religion must be made our stated and ordinary business, to denominate us with any propriety constant in it. (3) Deliberate and presumptuous sins must be carefully avoided; or a breach will be made upon our constancy and steadfastness in the work of the Lord, in the mild and favourable sense of the gospel. (4) Upon any known falls there should be a speedy and proportionable repentance. 2. The Christian temper and course must be persisted in to the end of life. This is to be steadfast and unmovable in it. (1) That we be not wearied out by the length of our way. (2) That we suffer not ourselves to give over our work in despondency, because of the slow progress and small success we discern. (3) That we are not affrighted from our steadfastness by the approach of sufferings, but resolutely adhere to God and a good conscience, "withstanding in an evil day, that having done all we may stand." (4) That we suffer not ourselves to be drawn aside from the faith or practice of the gospel by giving heed to them that lie in wait to deceive; but "beware, lest being led away by the error of the wicked, we fall from our own steadfastness" (2 Pet. iii. 17). (5) That we be not insensibly drawn on to apostacy by the importunate allurements of present temptations. II. THE NECESSITY OF THIS QUALIFICATION OF STEADFAST-

NESS IN THE WHOLE CHRISTIAN TEMPER AND WORK. 1. It is necessary to our acceptance with God and our final happiness by Divine constitution. 2. It is necessary to the credit of our holy profession. Nothing is so great a disparagement to religion, and so freely opens the mouths of its enemies, as any scandalous falls, and especially the open apostasy of those who have made a distinguishing pretence to it. 3. It is necessary, in conformity to our Lord Jesus Christ, that we may prevailingly bear His resemblance, though we cannot in this world do it perfectly. By way of reflection—1. We have here a rule for trying the goodness of our state, as far as we are advanced in life, by inquiring into the evangelical constancy of the Christian temper and course, since we have given up our names to be the Lord's. Whether it has been the daily settled bent of our souls to please God and avoid every known sin? 2. The best have room to censure themselves for the lesser unevennesses of their frames and course. 3. We have all reason to be excited to the greatest concern and care that we may always be steadfast and unmovable in the work of the Lord. (*J. Evans, D.D.*) *On steadfastness in the profession and practice of religion*:—I. EXPLAIN THE EXHORTATION IN THE TEXT. 1. The first particular in the text is steadfastness, which refers both to doctrine and practice. (1) First, then, to doctrine. Men often embrace opinions without examining sufficiently into the foundations of them. When the assent is thus hastily given, it is easily shaken, and every succeeding teacher is thus able to subvert the tenets of his immediate predecessor. Before a man forms an opinion, he ought to judge maturely; and, after it is formed, he ought to be open to conviction. There is an obstinacy in persisting in a wrong opinion which is as culpable as unsteady adherence to a right one. Having embraced the truth, we ought to continue in it, that we may grow up in all things to Him, who is the head. (2) Again, we must be steadfast in practice. The steadfastness which the apostle enjoins takes the law of God for the rule of conduct, and by this law it abides. It makes religion the unremitting business of life. It is a regular, uniform, and persevering principle; it neither rises nor falls; it neither ebbs nor flows; it neither blazes forth with extravagant fervour, nor is chilled with frigid indifference. The path of the steadfast is as the shining light, which shineth more and more unto the perfect day. 2. The duty of being "immovable" has probably a reference to those temptations to which, in the early ages of Christianity, all were exposed who embraced the gospel; and which, considering the weakness of human nature, had a strong tendency to remove them from the good way which they had so lately chosen. But though we have nothing to fear from religious persecution, and though our faith be not tried by sufferings such as theirs, there are still many temptations that may render us movable. Riches still catch the eye, and kindle the desire of the covetous. Licentious pleasures still allure the voluptuous. There are still honours to tempt the ambitious. And these render men as movable as persecution itself. To be immovable implies that we live under habitual impressions of religion; and though from infirmity, from the strength of passion, or the power of temptation, we may be led astray, yet it is our earnest desire to walk in the ways of holiness, and to have respect to all God's commandments. This is to be the prevailing desire of the heart. This is to be the predominating principle of the conduct. Nothing is better calculated to render us immovable in our Christian progress than a firm and lively faith. Would all the pleasures or riches of the world tempt a man under a thorough conviction that by gaining them he should lose his own soul? 3. By "the work of the Lord" we are to understand a life and conversation regulated by the precepts of the gospel. "Abounding" in this work implies that we embrace every opportunity of doing our duty; that in situations in which we are called forth to exhibit our duty to God, we perform it in conformity to His Holy Word; that a similar performance is given to what refers to our fellow-creatures; that in all things respecting God, our neighbour, or ourselves, our conduct is directed by His law, and agreeable to it. But it is not enough that we acquire all the virtues of the Christian character; these we must possess in the highest degree; we must make continual progress in holiness; we must be advancing from one degree of grace and perfection to another; we must study to arrive at the fulness of the stature of the perfect man, which is in God, through Jesus Christ our Lord. II. THE ENCOURAGEMENT WHICH WE HAVE TO COMPLY WITH THE EXHORTATION IN THE TEXT. "Our labour in the Lord is not in vain." 1. It is not "in vain" even in this world. Though piety and virtue be not attended with a complete reward in this life, and though, in some cases, they may expose to temporal loss, yet the advantages resulting from

them are more than sufficient to counterbalance any sufferings to which their practice may expose us. Peace of mind and inward satisfaction are their peculiar reward. A good man is at all times satisfied from himself; a good conscience is a perpetual feast. Happiness, indeed for a time, may be changed into misery; health, in the course of human life, may be turned into sickness, but the peace of conscience continues for ever. "Great peace have they," says the psalmist, "which love Thy law." But the reward of the virtuous consists not merely of inward peace. In the ordinary transactions of life the effects of piety and virtue are seen and felt. It will be found that, even with regard to temporal affairs, "he that walketh uprightly, walketh surely." A fair character and unsullied reputation carry a man forward in the world, and contribute more effectually to promote his prosperity than all the unworthy arts of falsehood and dishonesty. 2. It is in the future life that the rewards of the righteous will be full and adequate. There the seeds that are now sown shall arrive at maturity, and flourish for ever; there the righteous shall receive that crown of glory which fadeth not away; there they shall be priests and kings unto God, and live with Him for ever. (*G. Goldie.*)

Steadfastness, work, and hope:—There are many places in St. Paul's writings where the "therefores" are to be carefully noted. But there is no place, except perhaps in Rom. viii. 1, where the "therefore" is so emphatic as here. We have not only hope in this life, our faith is not vain, &c., therefore "be ye steadfast," &c. We know by what is revealed in this chapter that our labour is not in vain, "therefore" let us labour. We have here—I. IMMOVEABLE STEADFASTNESS. In what? 1. In the belief of the actual resurrection of Christ. It is the apostle's design to show that that is the foundation of our faith, and that if that can be overthrown all our hopes are vain; but that if Christ be indeed risen, then we are to feel assured that our forgiveness is secure, and that we have a full answer to the demands of the broken law of God. 2. But we are warranted in regarding this exhortation as also pointing to steadfastness in every fundamental Christian truth. There are many questions on which men may differ with the widest charity. But we are not allowed to give and take on such matters as the atonement, &c. And in these days when men are being driven by every wind of doctrine away from their moorings it is specially needful for us to pray to be kept steadfast in the faith. Of course it is the duty of the Church to adapt itself to the changed circumstances of the age, but with regard to the truth of God there must be no compromise. II. ABOUNDING WORK. 1. Before we get outside our own homes, before we use our telescopes to look for distant objects, understand that the Lord's work is your own proper duties discharged as unto God. The first way in which the humblest and the highest is to do the work of the Lord is by bringing the religion of Jesus in its lofty principles and noble motives into the duties of daily life. The Christian servant can do the work of the Lord by being a good servant, the young man in a place of trust by promoting his employer's interest. Before you talk of Sunday-schools, Christian associations, &c., go to the kitchen, counting-house, &c., with the feeling—this is the work which God has given me to do. 2. Yet there must be many who by self-denial and economy can undertake some religious work. A heart hungering for duty will be sure to find it. If you are ready to say, "Lord, give me some work to do," the Lord will respond. Here I would appeal particularly to young women, for they have greater opportunities—Are you working for God or killing your time—pretending to do work with your fingers which is all but useless or, far worse, poisoning your mind with frivolous or impure novels? 3. But the apostle presses you further. He asks not only are you working, but are you abounding in the work. "Herein is My Father glorified that ye bear much fruit"—not a little or an occasional bearing of fruit. Religion is not a thing of fits and starts, a life of spiritual spasms. 4. Paul presses you still further. "Always." You are to err rather by excess than by defeat. And while so much is being done, how much remains to be done! III. A SURE HOPE. It is not forasmuch as ye trust, speculate, think, but "know," that your labour is not in vain. It is not in vain because—1. No real work for God can be in vain. We are constantly tempted to think we have failed; yet we must know a great deal more about providence, the issues of things, and the bearings of what we have done before we so conclude. Many a minister, Sunday-school teacher has so felt about men and boys who are now earnest Christians. 2. For every work of God there is a reward—not of merit, but of grace. "God is not unrighteous," &c. "Well done, good and faithful servant." (*Canon Miller.*)

Motives for steadfastness:—The apostle had been proving the resurrection, yet he

was not to forget to make practical use of the doctrine which he established. He was not like those who hew down trees and square them, but forget to build the house therewith. He brings to light the great stones of truth: but he is not content with being a mere quarryman, he labours to erect the temple of Christian holiness. He does not merely grope among the lower strata of truth; he ploughs the rich upper soil, sows, reaps, gathers in a harvest, and feeds many. Thus should the practical ever flow from the doctrinal like wine from the clusters of the grape. Note here—
I. TWO GREAT POINTS OF CHRISTIAN CHARACTER. 1. "Be ye steadfast, unmoveable." Two things are wanted in a good soldier, steadiness under fire and enthusiasm during a charge. The first is the more essential in most battles, the most essential virtue for victory is for a soldier to know how, "having done all to stand." (1) Be ye steadfast. (*a*) In the doctrines of the gospel. Know what you know, and, knowing it, cling to it. There are certain things which are true; find them out, grapple them to you as with hooks of steel. Buy the truth at any price and sell it at no price. (*b*) In not being changeable. Some have one creed to-day and another to-morrow, variably as a lady's fashions. There are many like those described by Whitfield, "you might as well try to measure the moon for a suit of clothes as to tell what they believed." How can a tree grow when perpetually shifted? How can a soul make progress if it is evermore changing its course? (*c*) In character. Alas! many Christians have started aside as a deceitful bow. Their integrity was once unquestioned, but now they have learned the ways of a faithless world; truth was on their lip, but now they have learned to flatter; they were once zealous, but are now careless. Be ye not corrupted by evil communications. (*d*) In attainments. Is not Christian life with many like the sea which spends its force in perpetual ebb and flow: to-day all earnest, to-morrow all indifferent; to-day generous, to-morrow mean? What they build with one hand they pull down with the other. Be ye steadfast. When ye climb ask for grace to keep there. Columbus would not have discovered a new world if he had sailed a little way and then had turned his timid prow towards port. (*e*) In Christian work. Perseverance is at once the crown and the cross of service. Have you taken a class in the Sabbath school? The novelty of it may carry you through a month or two, but be steadfast and hold on year after year, for therein will lie your honour and success. Noah preached for 120 years, and where were his converts? He may have had a great many, but they were all dead and buried with the exception of himself and family. (2) "Be ye unmoveable." Be "steadfast" in times of peace, like rocks in the midst of a calm and glassy sea; be unmoveable like those same rocks when the billows dash against them. Be unmoveable—(*a*) When you are assailed by argument. No man can answer all the queries which others can raise, or reply to all objections which may be brought against the most obvious facts. It will be your right course to be unmoveable, that your adversary may see that his sophisms are of no avail. (*b*) When you are met by bad example. The world never overcame the Church in argument yet, for it has always refuted itself; but its example has often told upon the soldiers of Christ with powerful effect. The current of the world runs furiously towards sin, and the fear is lest the Lord's swimmers should not be able to stem the flood. (*c*) In the fear of the world's persecutions and its smiles. 2. "Always abounding in the work of the Lord." (1) Every Christian ought to be engaged "in the work of the Lord." True, our every-day labour ought to be so done as to honour His name, but every Christian should be labouring in some sphere of holy service. (2) He is to abound in it. Do much, very much, all you can do, and a little more. Our vessels are never full till they run over. (3) He is to be "always abounding." Some Christians think it enough to abound on Sundays. When you are young abound in service, and in middle and old age. (4) In the work of the Lord. We must never become proud, but remember that it is God's work, and whatever we accomplish is accomplished rather by God in us than by us for God. II. THE MOTIVE WHICH URGES US TO THESE TWO DUTIES. Let us be steadfast, for—1. Our principles are true. If Christ has not risen, then we are the dupes of an imposition, and let us give it up. But if Christ hath risen, then our doctrines are true, and let us hold them firmly and promulgate them earnestly. Since our cause is a good one let us seek to advance it. 2. Christ is risen, therefore what we do is not done for a dead Christ. We are not contending for an effete dynasty, or a name to conjure by, but we have a living King, one who is able both to occupy the throne and to lead on our hosts to battle. If it could be proved to-morrow that Napoleon still lived, there might be some hope for his party, but with the chieftain dead the cause faints. 3. We shall rise again. If what we do for God were to have its only reward on earth it were a

poor prospect. Never think of diminishing your service, rather increase it, for the reward is at hand. And remember that as you will rise again, so those whom you come in contact with will also rise. (*C. H. Spurgeon.*) *Unmovably steadfast*:—There is no tautology here. Be "steadfast" when all goes well, and "unmoveable" when it goes otherwise. That is where many fail. They are steadfast so long as all goes pleasantly; but when the slightest cross comes, then they go; they are not unmoveable. Yonder oak is steadfast in the summer sunset, when the western glory rests its blessedness upon its head, and the evening breeze whispers through its branches; it is unmoveable in the black midnight when the howling storm tears through the forest, and every other tree is uprooted and flung to the earth. That rock in the sea is steadfast when the ocean around it is only a broad, bright mirror to catch the glories of heaven and pour them back again on the sky; and it is "unmoveable" when the ocean storm is raging round, and seeks to hurl it from its base or tear it up from its foundations. (*J. P. Chown.*) *The work of the Lord* (to the young):—I. OUR WORK. Work is the law of the universe. Man is the only idler. God works in nature, providence, and grace. The law of the Church is work. Our work must begin with ourselves. It is very much easier to recommend religion to others than it is to secure it ourselves. Religion, like charity, must begin at home. 1. "Be steadfast," settled, decided. "Unstable as water thou shalt not excel." (1) That is the weak place with thousands of young men and women. They are tossed about by every wind, halting between two opinions. And remember, the man who has not decided is decided not to be a Christian. (2) You must decide yourself. Your mother can plead for you, but she cannot decide for you. God Himself cannot decide. Christ says, "I have died for you." The Spirit says, "I have striven for you"; heaven and earth are waiting for you. God help you to say, "His people shall be my people, and their God my God." 2. Having got right, keep right—"unmoveable." That is not easy work. You have mighty foes. You are bound for the kingdom, and the devil is bound to hinder you if he can. The world comes in. What are you to do? You are on the rock—(1) Now fortify yourself—"add to your faith virtue, and to virtue knowledge," &c.; build these all round you, and then when the sweep of the wave comes you will be "unmoveable." (2) Treasure the promises. Faith must have God's Word to stand upon. (3) Read carefully the history of God's dealings with His people. Some people are all promises, but God is a performing God. Read the record outside the book, for God has not left off working. (4) Keep up your close union with God. "Taste and see that the Lord is good." Do not be content with a second-hand religion; it does not wear well. If a man has once tasted honey, all the scientific men in the world cannot persuade him that it is not sweet. 3. Care for others. The Christian religion is the determined and constant enemy of selfishness. Did Jesus teach us to pray, "take me to heaven"? No. "Thy kingdom come." The work of the Lord is the same kind of work that Jesus did, who left us an example that we should tread in His steps. "He went about doing good." The Church is the body of Christ, and we as members of that body must ask, "Lord, what wilt Thou have me to do?" Some people seem to fancy that they cannot be doing the work of the Lord unless they get into a pulpit or take a Bible-class. Jesus fed the hungry, comforted the sorrowful, healed the sick, saved the lost. Everything that is for the good of man is the work of the Lord. Dr. Arnold, of Rugby, said that the work of the Lord was to make earth like heaven and every man like God. Now, set to work at home; try to make your home like heaven. Practise good temper. Do everything you can, remembering that you are Christ's representative. Do you know of a young man out of work? Try to get him a shop. There is a poor fellow going wrong; now you try and get him to sign the pledge. II. HOW ARE WE TO DO THIS WORK? 1. Heartily, "abounding." We are not hirelings; we are sons and daughters. We serve Him not grudgingly or of necessity, but our hearts are in our work. Not only are we not hirelings, but we are not Jews. They were surrounded by a network of law; but we are under love, and love does not want commands—it only wants opportunity. Under the dominion of love you are not asked for an Eight Hours Bill. Love can never do enough. Think of a mother with an Eight Hours Bill! 2. "Always abounding"—in youth, in manhood, in old age. Not spasmodic. Some of our people are rockets. You hear nothing of them except when some revival is on. Then you think they are going to take the world by storm; but in a month you cannot find them anywhere. III. THE REWARD. It is not in vain. 1. It will make you strong. How is the arm made strong? By putting it in a sling? No; by using it. Whom do you go to when you want

money? Not to the man who never gives, but to the man who is always giving. 2. It will make you happier. I have heard wives say they dread their husbands being out of work because then they are always grumbling and out of temper; but when there is plenty of work they are all right. So it is with religion. 3. You will have an exceeding great reward by and by. Christ will never forget a kindness. "I was hungry and you fed Me," &c. "Enter into My joy, and sit down on My throne!" (*C. Garrett.*) *The work of the Lord*:—I. THE CHRISTIAN HAS A LORD. We all know that we have in Christ a Saviour, and we realise and live upon this every day. But we do not so constantly bear in mind that because He is our Saviour He is our Lord. And yet read Rom. xiv. 7, &c. Israel, the type of God's people, were redeemed from a service to a service; they were redeemed from the brick kilns of Egypt to be the grateful servants of the God who had delivered them. And so with the Christian. The same blood which speaks our peace with God is the ransom which buys us back to loyal service to our Master. Paul chose as his highest title—"A servant of Jesus Christ." "Whose I am, and whom I serve." II. THE CHRISTIAN'S LORD HAS A WORK FOR HIM TO DO. How solemnly is this brought before us in our Lord's parable of the talents! "He left unto every man his work"; not to some of them, but "to every man." So we find, that when men are really converted to God they become working men. Paul reminds the Thessalonians of the effect which the gospel had upon them when he speaks of their work of faith; not talk of faith and labour of love: not your mere emotion, excitement of love. We would not so preach as to make you imagine that you are to enjoy no sweet and tranquil emotions; but we would most solemnly warn you against that religion which is the result of mere feeling and excitement, and we would solemnly call upon you if you profess Christ as the Lord, to work for Him. Oh! it makes one's heart sink to see how many there are with time and energy, which is frittered away for vanity, for the world. How few bees there are, and how many butterflies! The bee enjoys the "shining hour," but improves it also. The Christian has an aim, which is the aim of every day, week, year, of his whole life—the very same end which is before the archangel who stands nighest to the throne of God, viz., the glory of God; and we may well thank God when by promoting the salvation of the sinner or a little child we are at the same time promoting the glory of that God who made him, and the glory of that Saviour who bought him with His blood. How strikingly your Lord Himself is an example of devotedness to the great work for which He came into the world! As a child He said, "Wist ye not that I must be about My Father's business?" In His mid career, "My meat," He says, "is to do the will of Him that sent Me, and to finish His work." And then at the end of His career, "I have finished the work which Thou gavest Me to do." Here is not only your Lord, but your pattern. III. THE CHRISTIAN IS TO BE ABUNDANT IN CHRIST'S WORK. 1. This expression not only seems to imply much labour, but a cheerfulness of heart in doing our work. Oh! what a thing it is to do one's work cheerfully—to recollect that we are not to be doling out to Christ as little as we possibly can. This was the case with the early Christians and with the apostle himself (ver. 10; Rom. xvi. 12; Phil. iv. 3). 2. And what is to give us the motive for this cheerful and this abounding exertion? (Gal. ii. 2). And when once that motive gets into the heart there is no sacrifice, no labours too great for it to carry you through. 3. Here is a question for us all. What action can we put our hands upon now, and say, in the sight of God, that action was done from love to Christ? We could have no difficulty in proving that we love our parents, that we love our children, &c. IV. THE CHRISTIAN'S WORK FOR CHRIST IS A CONSTANT WORK. "Always abounding." We are not to be Christians by fits and starts. Some Christians are full of activity and effort one day, when they have taken up something new; but when the novelty has gone off there is a collapse. There must be a perseverance in every work we undertake for Christ, and there must be an endeavour to have Christ's glory continually before us. There is no work for Christ which deserves so much of Christian perseverance as the work of Sunday-school teachers. Young persons especially are apt to form an unreal view of the work they are going to undertake. They think there is something beautiful, romantic, in feeding the lambs of Christ's flock. And when they enter the Sunday-school, what have they got? Perhaps a class of idle, wayward, fretful, dull children; and they find that the feeding of the lambs of Christ's flock is a far heavier trial of their Christian principle and their Christian faith than they had any idea of. And what is the result? How many are there of those who, having entered the work under mistaken notions of it, are going on in it without throwing their hearts into it, and consequently without efficiency! Go into Sunday-

school after Sunday-school, and see those six or eight little children sitting down there: and they are doing nothing. Why not? There is no teacher present. He is not kept away by the providence of God; but it was not convenient or pleasant for him to come that morning; and the little children go home, and are constrained to report to their parents that they were at school, and that there was no one there to teach them. Conclusion: Do not think I am not recognising what God has done by means of many faithful teachers; but I have long ago come to this conviction, that the teacher makes the class, and consequently that teachers make the school. And therefore the work really is a solemn responsibility. If you enter on that work you are bound to do everything in your power—in the spirit of prayer, invoking the aid of that Holy Spirit without whom all effort is worthless—to bring the children to Christ. (*Canon Miller.*) *The work of works:*—"Therefore"—because death is not your end, because you are to live body and soul in a future state—"be ye steadfast." The work of soul restoration is—I. SPECIALLY DIVINE. It is "the work of the Lord." The work of the Lord is seen in the universe and in providence, but the spiritual restoration of mankind is in a special sense His. It is His great work. Think—1. Of the preparation for this work; four thousand years of priests, seers, miracles, as preliminary. 2. Of the sacrifices made to accomplish it. The incarnate God lived, suffered, and died. 3. Of the unceasing agency of the Divine Spirit in order to effect it. He is always striving with men from age to age and in all lands. 4. Of its wonderful results. Millions of lost souls redeemed to the knowledge, image, fellowship, and service of Almighty God. II. DEMANDS THE MOST EARNEST EFFORTS OF MANKIND. There are some works of the Lord in which we cannot engage, but here we are "labourers together with Him." Our labour must be—1. Invincible. The two words, "steadfast and unmoveable," express this. So many are the impulses within, so many are the forces without, opposing the work, that nothing but an invincible determination can carry us through. "This one thing I do." 2. "Abounding." The spirit of this work should reign in us, everywhere and at all times. As the parental element inspires the mother, and mingles with all her domestic arrangements and pleasures, so this spirit must inspire us and mingle with all our undertakings. Religion in a man is either everywhere or nowhere, everything or nothing. III. MUST INEVITABLY SUCCEED. 1. There are two kinds of vain labour—(1) That which aims at a worthless end. Therefore, if it succeeds, it is useless. (2) That which is directed to a good end, but can never realise it, simply because it is too indeterminate and feeble. 2. But here is a work that must succeed. Every true thought, earnest prayer, godly deed, carry in themselves success. As all the elements and forces of this world go to build up a new stratum around the globe's surface, for geologists of coming ages to study, so all that I do and think and say in the work of the Lord goes to give blessedness to my being. IV. WILL FULLY REALISE ITS SUCCESS IN THE FUTURE WORLD. "Therefore," says Paul, "were this life our all, our spiritual labour might be considered vain." What boots our striving after knowledge, our efforts to build up a noble character, if the grave be our end? But there is a future, and in it there is a full reward. All the waters of holy thought and effort we now receive into our being go to make a well within us that shall spring up to everlasting life. (*D. Thomas, D.D.*) *Christian activity:*—I. THE NATURE OF THE DUTY HERE STATED. "The work of the Lord," *i.e.*—1. The work in which the Lord Himself was employed. Here, Christian, behold thy model, thy motive, and thy honour. How does it stimulate the faithful servant to see his master labouring by his side; and what servant is he who can take ease or be idle while his lord is toiling in the field? 2. The work which the Lord has commanded. Besides the pursuit of our own personal salvation, we are enjoined to seek the advancement of Christ's cause. 3. The work in the results of which the Lord will be glorified. When, therefore, we propagate His gospel, and are successful in converting sinners, we collect His tribute and gather His reward. 4. The work to which the Lord alone can give success. "It is not by might or by power, but by His Spirit." II. THE MANNER IN WHICH THIS DUTY SHOULD BE PERFORMED. 1. Abundantly. It may be said of many sciolists that they half know everything, and of some Christians that they half do everything. This is in direct opposition to the Scripture, which requires us to do everything in the service of God with all our heart and soul and strength. Our fruit should not only be excellent in quality, but plenteous in quantity. This expression implies—(1) That our exertions should be proportioned to our ability. "Unto whom much is given, from them much is required.' Proportion is the great rule of man's accountability,

both in giving and doing. (2) That we eagerly embrace and seek out for opportunities of doing good. (3) That we esteem it our privilege, and not our hardship, to do the work of the Lord. 2. Perseveringly. We must be steadfast and immoveable. These expressions seem to imply some opposition which will try our constancy. It will be tried—(1) By the misapprehension of your motives and designs. But Raphael would not have altered the masterpieces of his pencil to please a blind critic, nor Handel his "Messiah" at the suggestion of one who was ignorant of music. (2) By ingratitude. The world has not always known its best friends, nor should the world's best friends, on this account, become its enemies. (3) By derision. (4) By apparent want of success. (5) By a spirit of lukewarmness. The rock which the fury of a thousand storms could not shake may waste away in time from some principle of decomposition concealed within itself. III. THE MOTIVE BY WHICH IT IS ENFORCED. 1. It shall not be unrewarded. If, indeed, we were not permitted to look beyond the present world for our reward, we should find it here. The spirit of Christian zeal is a source of unfailing happiness to itself. Then there is a rich reward, which, after ripening through the years of time, we shall enjoy through the ages of eternity. 2. It shall not be unsuccessful. The language of the text implies—(1) Natural tendency. Such labour as I now enjoin—Bible and tract distribution, home and foreign missions, &c.—have a peculiar adaptation, under the blessing of God, to effect the conversion of sinners. (2) Ultimate and general efficiency. The work of the Lord, with whatever local or temporary failures it may be attended, shall triumph eventually over every obstacle. The truth of God has declared it, and has given the promise into the hand of Omnipotence to be performed. (*J. Angell James.*) *Labour and reward of a Christian*:—I. THE NATURE OF THE SERVICE OF GOD: "Labour." It is laborious because of—1. The vast circumference of the duty. 2. The conditions required. 3. The care to be taken. 4. The opposition encountered. II. THE REWARD THAT SWEETENS THIS LABOUR. 1. Present. (1) Skill and ability in the work. (2) Protection and security. (3) Peace. 2. Future. (*W. Gurnall.*) *Certain reward*:—"Wherefore"—taking these facts, truths, reasonings, "be ye steadfast," &c. Every new truth means a new work. No truth is given to man to be hoarded by him. One reason why many are always learning and never coming to a knowledge of the truth is that they have no set intent and purpose to use truth. They want it for comfort simply, not to direct them along the road of duty. The leading ideas of our text are—I. RESTFULNESS. 1. In every life there needs to be a restful centre if there is to be a wise and well-ordered activity. The ocean itself could not bring back into quiet and order its foaming waves if it had not a deep peace underneath. But in our day the question, "What shall I do next?" is asked before we have well finished that which went before; and so, much of our activity is merely consuming time. Therefore it is that the apostle says, "Be ye steadfast, unmoveable." Consider who it is that says this. It is the man of all others most intensely active; but his activity was all of a piece. It was animated by a single purpose—that of making known to men the truth that had come to us in Christ Jesus. In that he rested. 2. When the Eternal Father gave us Christ He gave us one who is pre-harmonised to our necessities. When the mind rests in Him it rests as the astronomer rests who has found his sun. For every heart there must be a centre of affection, for every mind a centre of light to which we can look, always and ever, without doubt and fear, without vacillation and variableness. Can it be that there is no one to meet that necessity? Wherever you find hunger you find food; wherever you find intelligence you find objects which appeal to it. In Christ Jesus, the same yesterday, to-day, and for ever, is God's answer to our need. In Him rest. II. ACTIVITY. When you have attained rest in Christ then your activity will have an area large enough for the employment of all your faculties. As to time, we are to work "always." As to quantity, we are to "abound" in it. As to the kind of work, it is to be "the work of the Lord." There is room for every kind of work on which a man can ask God's blessing. We must not limit the work of the Lord to that which is strictly ecclesiastical. Everything which does good to the bodies, minds, souls of men is the work of the Lord; and "they also serve who only stand and wait." But some form of Christian service is sure to follow a vigorous inward faith. Fill a man's mind with such truth as St. Paul has put into this chapter, and he will want to incorporate it in some way. Truth acts on the mind precisely as material food acts on the body. It either creates warmth and energy or it creates indigestion. I think that there can be no doubt that good, solid Biblical truth does not agree with some constitutions. Their

mental digestion has been ruined by the ice-cream of rationalism and the luscious confections of an emotional and superstitious form of religion. But to those who can digest "strong meat," what nutriment there is in it!—what inward warmth it creates! what energy it generates! what varied activities ensue!—so that of such it may be said, "They are always abounding in the work of the Lord." III. CONFIDENCE: "Forasmuch as ye know that your labour is not in vain in the Lord." Every Christian worker needs, at some time or other, just these words. The apostle himself had been seemingly defeated again and again. Yet he was always confident. A man working along the lines of a true Christian effort can never work in vain. At the end of Christ's earthly life there was nothing to show but a small band of poor working men and a Cross. Yet that defeat, as we now see it, was the most splendid victory. And there are hundreds of men who, in doing the work of the Lord, have had to bear a heavy cross. I believe that many such cases will, in the judgment of the Master, have been victory. With the New Testament in my hand, I cannot believe in some of our methods of estimating the value of Church work. Arithmetical figures can never express spiritual results. We cannot introduce the spirit of ecclesiastical competition into our Church life without lowering our spiritual tone. When any of us work for the approval and applause of men rather than out of a feeling of service to God we shall have our reward, but it will never satisfy us. But if, seeing the excellency of Christian work as well as its necessity, we are willing to take any place that seems to need us, then we have a right to believe that our labour shall not be in vain in the Lord. God will be glorified; into ourselves there will come a character which shall adapt us to the next stage of life, and our souls will inevitably be influenced. (*Reuen Thomas, D.D.*) *The joy of working for God*:—It is said that after the toils of the day Michael Angelo would sometimes be so wearied that he would get into bed without undressing, and as soon as refreshed by sleep would get up again, and with a candle stuck in his hat, so that the light might fall properly on the figure on which he was at work, he would pursue his beloved art. Living in a state of celibacy, he was accustomed to say his art was his wife and his works his children, and when some persons reproached him with leading so melancholy a life, he said, "Art is jealous; she requires the whole and entire man." So in the work in which we are engaged we may need seasons of hard and difficult and solitary labour. But how wonderfully are we sustained! Then work becomes a joy. The most difficult employment for the Master is performed with a great deal of interest. Work is not only a joy, but we become anxious to do all we can to complete, if possible, what seems to be our part in the work of life. *Christian work a safeguard*:—Whilst the stream keeps running it keeps clear; but if it comes once to a standing water, then it breeds frogs and toads and all manner of filth. The keys that men keep in their pockets, and use every day, wax brighter and brighter; but if they be laid aside and hang by the walls, they soon grow rusty. Thus it is said that action is the very life of the soul. "Always abounding in the work of the Lord" is the way to keep clear and free from the pollutions of the world. *The Lord's workers should be unremitting*:—In common with hundreds of others, I visited some time ago the garden of a Mr. C—— to see a century-plant which was in bloom. Within a few weeks it shot up from a moderate-sized shrub to a stalk thirty feet high; it sent forth two dozen branches, on the ends of which were several hundreds of minute yellow flowers. That aloe-plant has been in Mr. C——'s garden for many a long year, but it never attracted my attention before. In a few days the brief blossoms dropped off, and then for another century it has sunk again into insignificance. But the neighbouring geraniums and rose-bushes which flower out every season are worth an army of periodical monsters which can be admired only once in a lifetime. There are too many Church members who are like that aloe: their everyday appearance is very unattractive, and it is only on very rare and extraordinary occasions that they show any blossoms of godliness. This world will not be converted by century-plant Christians any sooner than the skies will be steadily lighted by comets.

CHAPTER XVI.

VERS. 1-4. **Now concerning the collection.**—*Collection in church* :—This is in close connection with the sublime argument about the resurrection. There is no gulf between doctrine and duty; rather, most intimate union between the hope of heaven and details of common life on earth. Duty is the fruit of rightly believed doctrine; character is the index and result of creed. I. THE GIFT OF PROPERTY IS GOD'S SPECIAL SERVICE, AND THE IMPULSE OF ALL GODLY MEN. It may be in His service in commerce and art, but in religion and philanthropy it is specially devoted to Him. Love must give. Lovers of God give to Him. Jacob at Bethel; David asking, "What shall I render?" &c.; Mary bringing the alabaster box. II. THE GIFT OF PROPERTY TO GOD IS ENJOINED AS AN OBLIGATION IN SCRIPTURE. There are—1. Literal commands. (1) To the Hebrews, tithes, &c. (2) To the Christians, as in this chapter. 2. Promises of consequent blessings. "Prove Me now herewith," &c.; "It is more blessed to give than to receive." III. THE GIFT OF PROPERTY TO GOD SHOULD BE SYSTEMATIC. 1. Universal. "Every one of you." 2. Thoughtful. It is to be by a laying by, which means frequent thought, and on the first day of the week, when associations may well make the thought sacred. 3. Proportionate. "As God hath prospered." 4. Thoroughly unselfish. Here was a Gentile subscription for the needs of Jews—Corinth caring for Jerusalem. (*U. R. Thomas.*) *Collections* :—Deacon Ranson Parker, of New York, says: "It is all very well to talk about the cattle of a thousand hills being the Lord's, but the fact is, some one must collect them together and drive them to market before they can be of much service to the Lord's cause." This is a most sensible remark. In our churches there might be abundant funds for the work of the Lord if a more businesslike method was taken to collect the money. The poor pastor pines in poverty, and many loving hearts are ignorant of his need, or, being unsolicited, do not dare to offer a supply. The silver and the gold are the Lord's, but a kindly, genial person to collect the precious metals is often needed. We know a Church which contributes more than £300 to missions, but this was not the case till an enthusiastic deacon took up the laborious task of going round to the friends. Are there not gifts of collection as well as gifts of preaching? If some deacons were really to care about their minister, might they not save him from downright want by personally looking up the seat subscriptions? It is wisdom to go round the thousand hills, if there be so many within reach, and fetch home some of the cattle, large and small, that there may be meat in the Lord's House. *Christian giving* :—Christian giving, this passage teaches us, is—I. POSITIVE. "As I have given orders." II. PERSONAL. "Let every one of you." III. PRIVATE. "Lay by him." IV. PERIODICAL. "Upon the first day of the week," weekly. V. PIOUS. "Upon the first day of the week." VI. PROSPECTIVE. "That there be no gatherings when I come." VII. PROPORTIONAL. "As God has prospered him." (*J. T. C. Gullan.*) *Charity: its principles and methods* :—We have here an illustration of one peculiar use of Scripture. This distress was long since relieved. The apostle wrote for his own time, yet the whole account is as fresh and instructive to us as it was to the Corinthians. Note—1. THE CALL FOR CHARITY. We learn from Rom. xv. 26 that the Jewish converts were in great distress, and that St. Paul summoned the Gentile converts in Achaia, Galatia, and Rome to relieve them. Observe—1. How all distinctions of race melt away before Christianity. Collections had often been sent by foreign Jews, but here was a Jewish object supported by Gentiles—a new thing in the world. Christ was the Man, the Saviour, not of one people, but of the world, and in Him all were one. Henceforth there was neither Jew nor Greek, &c. 2. Jerusalem, Corinth, and Galatia were linked by a common object. You have seen a magnet applied to a mass of iron filings, and watched the multitude of delicate points all adhering to each other, through the invisible influence which, sent throughout them all, makes each in its turn a magnet. To scattered races, separate castes and ancient enmities, Christ was the Magnet which united all. 3. This had been done before by war and trade. In earlier times the different and even opposing tribes of the Roman republic were united on the field of battle; they felt they were warring for the same cause. Later we find that trade united men by mutual interest. "We will not injure others, because, by so doing, we shall injure ourselves." Christianity unites, not through a common hatred or interest, but through a common love. 4. Remark how in God's counsels sorrow draws out good. Pain and sorrow are mysteries. The sufferers at Jerusalem could not see the

meaning of their sorrow; nor did they know how many a Greek and Roman was weekly laying up his store for them; nor how, through their pain, Galatia and Corinth and Rome were drawn by cords of love together. So we often suffer, and see no good result from it. But assuredly, we are not suffering in vain. Suffering works out for us a weight of glory, which tells how our characters are perfected through suffering; but there is a higher Christian light to see our pain in: it blesses others. This is the blessedness of the suffering of Christ; it is the law of the Cross: To be willing to bear in order to teach others!—to lose, in order that others may "through us noblier live"—that is to know something of the blessedness He knew. II. THE PRINCIPLE OF ITS EXERCISE. 1. Systematic in manner (ver. 2). That is, instead of waiting for one stirring apostolic appeal, they were to make charity the business of their lives. This contribution was to be a matter of principle, and not of impulse. One burning speech of St. Paul's might have elicited a larger sum. But he preferred the effects of steady perseverance to those of vehement emotion. For impulse is often mere luxury. To give largely, to strip off a coat to give to a shivering man, may after all be nothing more than a relief from importunity, or a compact with conscience, or a compromise with laziness. On the contrary, this systematic plan of St. Paul's—(1) Costs something, and (2) teaches—(*a*) The habit of a thoughtful life; it reminds us continually that there is something which is owed to God, and therefore is not our own; and it is well that, by an outward system, we should train our inward spirit to the unforgetful thought of our debt to Him. (*b*) Self-denial. It gradually lays the foundation of a life of Christian economy; not that which sacrifices one pleasure for another: for this is but mere prudence; but that which abridges pleasure, in order that we may be able to give to God. 2. The measure of liberality was "as God hath prospered him." (1) St. Paul establishes a principle here. He lays down no rabbinical maxim of one-tenth or one-fourth. He leaves the measure to our own conscience. "Ask thyself," he says to each, "how much owest thou unto thy Lord?" (2) Besides a wide margin is here left necessarily for variety of circumstances. God prospers one man in fortune; another, in time; another, in talent; and time, talents, sympathy, are often better gifts than money. "Silver and gold have I none," said St. Peter, "but that which I have I give unto thee," and the man was healed. So now, often the greatest exercise of charity is where there is nothing given, but where the deserving are assisted to support themselves. Often the highest charity is simply to pay liberally for all things had or done for you; because to underpay workmen, and then be bountiful, is not charity. On the other hand, to give, when by so doing you support idleness, is most pernicious. 3. Now, the first principle will explain why the second is not realised. Men do not give as God hath prospered them, because they do not give systematically. They who have most are not they who give most, but the reverse, as is proved by the annals of all societies. Many are the touching cases where the givings of a servant, a governess, a workman, have more than equalled the munificence of the rich. So also was St. Paul's experience (2 Cor. viii. 1-4). The reason of this strange difference is, that system is easier with little than with much. The man of thousands squanders: every impulse is satisfied immediately; he denies himself nothing; he gives as freely when he is touched by a tale of woe, as he indulges when he wants indulgence. But his luxuries grow into necessities, and he then complains of his larger liabilities and establishment. Now let me appeal to those who really wish to do right in this thing. St. Paul's principle is the only safe or true one. Systematise your charity. Save, by surrendering superfluities first. Feel that there is a sacred fund, which will be made less by every unnecessary expense. (*F. W. Robertson, M.A.*) *Christian philanthropy*:—I. ITS CLAIMS ZEALOUSLY ADVOCATED. In this matter Paul proposes the Galatians as an example to the Corinthians, the Corinthians an example to the Macedonians, and both as an example to the Romans (2 Cor. ix. 2; Rom. xv. 26). Were it not for the earnest advocacy of Christly men, practical social sympathy would become extinct. It is the living ministry of the gospel that keeps it alive, and in this it fulfils the grandest of all missions. II. ITS OPERATIONS WISELY DIRECTED. Paul directed that the contributions should be—1. Personal. "Every one of you." No one was exempted, however poor; the widow's mite was acceptable. If no coin, then give service. 2. Systematic. Begin the week with deeds of practical benevolence. 3. Religious. "As God hath prospered him." Were this principle acted upon, some of the men who subscribe their thousands would be found to be churls, and those who subscribed their few shillings would appear as princes in the domain of practical charity. But, alas! how men reverse this principle!

The more they have the less they give. III. ITS CONTRIBUTIONS HONESTLY DISTRIBUTED. How sadly is this duty frequently neglected, how much money given for charitable purposes is dishonestly used, and misappropriated every year! (*D. Thomas, D.D.*) *The gladness of giving*:—A Methodist minister says that in one of his charges a good man regularly gave every Sabbath £1 for the support of the Church. A poor widow was also a member of the same Church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of twopence per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to give anything, and that he would pay the twopence for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week." How many there are who know nothing of the privilege of regularly giving something to the Lord's work! *The poor*:—Several causes had contributed to this poverty; and, among others, perhaps the persecution promoted by Paul. Many Christians were driven from their homes, and many more must have lost their means of earning a livelihood. But it is likely that Paul was anxious to relieve this poverty, mostly because he saw in it an opportunity for bringing more closely together the two great parties in the Church (Gal. ii. 9, 10). He saw that no doctrinal explanations were likely to be so fruitful in kindly feeling and true unity as this simple expression of brotherly kindness. I. IN OUR OWN DAY POVERTY HAS ASSUMED A MUCH MORE SERIOUS ASPECT. The poverty which results from accident, or even from wrong-doing or indolence, could easily be met by individual charity or national institutions. But the poverty we are now confronted with is that which results from competition. So overstocked is the labour-market that the employer can name his own terms. Where he wants one man, a hundred offer their services, so that necessarily wages are pressed down by competition to the very lowest figure. In all our large cities there are thousands who by working sixteen hours a day earn only what suffices to maintain the most wretched existence. 1. The most painful and alarming feature of this condition of things is, that every new method of facilitating business, every improvement in machinery, makes life more difficult to the mass of men. Individual charity is here a mere mop in the face of the tide. What is wanted is not larger workhouses where the aged poor may be sheltered, but such a system as will enable the working man to provide for himself against old age. What is wanted is not that the charitable should eke out the earnings of the labouring classes, but that these earnings should be such as to amply cover all ordinary human wants. What the working classes at present demand is, not charity, but justice. II. IS THERE ANY SYSTEM WHICH COULD CHECK THE EVILS RESULTING FROM COMPETITION? 1. The essence of the demand of socialism is that "whereas industry is at present carried on by private capitalists served by wage-labour, it must in the future be conducted by associated or co-operating workmen jointly owning the means of production." The difficulty in pronouncing judgment on such a demand arises from the fact that very few have sufficient imagination and sufficient knowledge of our complicated social system to be able to forecast the results of so great a change. In the present stage of human progress personal interest is undoubtedly one of the strongest incentives to industry, and to this motive the present system of competition appeals. The organisation of all industries and the management and remuneration of all labour demand a machinery so colossal that it is feared it would fall to pieces by its own weight. 2. Some of those who have given greatest attention to social subjects, and have made the greatest personal sacrifices in behalf of the poor, believe that deliverance is only to be found in the application of Christian principles to the working of the present competitive system. True progress here, as elsewhere, begins in character. 3. Appeal is confidently made to Christ by both parties. By the one it is affirmed that were He now on earth He would be a communist. Communism has been tried to some extent in the Church. In monastic societies private property is surrendered for the good of the community, and this practice professes to find its sanction in the communism of the primitive Church. But the account we have of that communism shows that it was neither compulsory nor permanent. 4. It is perhaps of more importance to observe that our Lord took no part in any political movement. He was no agitator, although He lived in an age abounding in abuses. And this limitation of His work was due to no mere

shrinking from the rougher work of life, but to His perception that His own task was to touch what was deepest in man, and to lodge in human nature forces which ultimately would achieve all that was desirable. It was by the regeneration of individuals society was to be regenerated. The leaven which contact with Him imparted to the individual would touch and purify the whole social fabric. III. IN ANY CASE THE DUTY OF INDIVIDUAL CHRISTIANS IS PLAIN. 1. To seclude ourselves in our own comfortable homes and shut out all sounds and signs of misery is simply to furnish proof that we know nothing of the spirit of Christ. We may find ourselves quite unable to rectify abuses on a larger scale, but we can do something to brighten some lives; we can ask ourselves whether we are quite free from blood-guiltiness in using articles which are cheap to us because wrung out of underpaid and starving hands. 2. The method of collecting which Paul recommends was in all probability that which he himself practised (ver. 2). But what is chiefly to be noticed is that Paul, who ordinarily is so free from preciseness and form, here enjoins the precise method in which the collection might best be made. He believed in methodical giving. He laid it on each man's conscience deliberately to say how much he would give. He wished no one to give in the dark. He knew how men seem to themselves to be giving much more than they are if they do not keep an exact account of what they give, how some men shrink from knowing definitely the proportion they give away. And therefore he presents it as a duty to determine what proportion we can give away, and if God prospers us and increases our incomes, to what extent we should increase our personal expenditure and to what extent use for charitable objects the additional gain. (*M. Dods, D.D.*) **Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.**—*The weekly offering*:—Let us—I. CONSIDER SOME GENERAL PRINCIPLES IN RELATION TO CHRISTIAN GIFTS. 1. Real religion demands the consecration of some part of our worldly substance to God. Gratitude to God constrains us to inquire, "What shall I render unto the Lord for all His benefits?" And God is pleased to encourage in us free-will offerings, and He has in all ages regarded them as a portion of His worship. Before the flood men took the first-lings of their flock and gave them to God. When Noah came out of the ark he took of every clean beast, &c., and gave them to God. Abraham tithed the spoil of battle for the service of God; and Jacob, on the plains of Bethel, vowed a tenth to God. In all the solemnities of Jewish worship the command went forth, "None shall appear before the Lord empty," and there were seasons when the spontaneous liberality of the people overflowed all the bounds of calculation. Further on the prophets dwelt upon the time when the Church of Christ should emulate and even surpass the enthusiasm of her elder sister. "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "For brass I will bring gold," &c. The Magi brought their costly tribute to the infant Saviour, typifying the great consecration that shall one day ensue of the world's wealth to Him. Mark Christ's approval of the widow's mites, and His rebuke of Judas. In apostolic times Barnabas sells his estates and gives the proceeds for the furtherance of the gospel. Name after name is recorded of both sexes as distinguished for high-minded self-denial in the same good cause. Each Epistle contains some reference to the universal duty. 2. The genius of Christianity loudly calls for enlarged benevolence. (1) The system of redemption is, from first to last, one prodigious process of gift. God loved the world and gave His only begotten Son. The Son loved us, and gave Himself to death for us all. The self-sacrifice of Christ has taught us more pathetically than words could say, "It is more blessed to give than to receive." The patriarch might bring his first-fruits and his flocks with thankfulness as a recognition of the great Landlord of the world. The Jew in his tithes and offerings professed his attachment to the theocracy. But we have holier motives. The blessings obtained by sharing in salvation are so vast that they constitute the substance of which all antecedent privileges were but the shadow. Shall we then feel less of love, and practise less of self-denial? (2) Moreover, we have in the teachings and example of Jesus infallible lessons in the art of self-surrender. Wherein is our discipleship manifest if it be not by a preference of the glory of God to all inferior motives of time and sense? (3) The coming of Christ and the completion of His great work of atonement have greatly extended the responsibilities of His Church, for in Him there is neither Greek nor Jew, &c. With His Church the Saviour has left injunctions to subdue the whole world. 3. God has in all ages greatly honoured the consecration of wealth to His service. "Honour the Lord with thy substance, and with the

first-fruits of all thine increase. So shall thy barns be filled," &c. Many Christians will testify that their success in life is due to their dedication of their gains to God. We have yet to meet the man who has been impoverished by charity. But there are rewards of a holier kind. The illiberal man robs himself of the joy of being like God: he narrows the circle of his gratifications and limits their sources. II. EXAMINE THE APOSTOLIC INSTRUCTIONS CONTAINED IN THE TEXT. What force has this precept now? The reply is not difficult. An inspired apostle is the highest human authority in all that relates to Christian duty. Should any upon the basis of this Scripture adopt the custom of weekly offerings, they cannot be acting wrong. Nay, the strong presumption is that they are adopting the only course that is right. The objection that this is the only precept of the kind is not valid, for upon one passage in this same Epistle we establish our mode of commemorating the Saviour's love to us, may we not also upon another passage, that now before us, rest our mode of exhibiting our love to Him? In our text we find —1. The time appointed for religious gifts. The advantages that attach to this apostolic rule are numerous and important. Here is an appointed time of frequent occurrence, and thereby the duty is kept constantly before our attention. The Lord's day presents the leisure required for deliberate thought and finds us in the happiest state of mind for the performance of the obligation. The cultivation of a spirit of liberality becomes a part of the great work of Christian edification which belongs pre-eminently to the first day in the week. The present desultory mode is inconvenient in the extreme; it jumbles together the perplexities of business and the service of love; it has produced not a little ill-temper, and therefore we commend to you this financial system of the New Testament. Put by each Sabbath what you ought to give. Have somewhere a store which is not your own, but God's; and when applicants come meet them as a steward, who is dispensing what is his master's, not his own. This system is one that commends itself for its great facility. The working man could easily put by his one, two, or three-pence a week, whereas five, ten, or fifteen shillings would be an impossibility to him at the year's end. The tradesman who would not miss his ten shillings or sovereign each Sabbath would be troubled to surrrender at one effort the twenty or fifty pounds which he ought to give annually to the treasury of God. 2. The persons addressed— "Every one of you." All who have received the gospel are bound to do what they can for its diffusion. Smallness of means does not procure exemption. As under the law the poor man's pigeon was equally acceptable to God with the bullocks of his wealthier brother, so also were they equally required. The small contributions of the great number are even more desirable than the magnificent offerings of the wealthy few. 3. The rule and measure of contribution—"As God hath prospered him." (1) It is true that the New Testament does not assign the specific arithmetical amount which we shall dedicate to God. Amongst the Jews each head of a family was bound to give one-tenth to the support of the tribe of Levi, a second tenth for the great festivals of his nation, a third tenth for the poor. Beside these, there were free-will offerings, trespass offerings, and costly journeys to the temple. The aggregate of religious gifts among the Jews could not have been less than one-fifth of each man's income, and more probably involved one-third of it. (2) Now, while the spirit of the gospel is love, still it does give directions to regulate our conduct in relation to contributions. If love does not stoop to arithmetical calculation, it is only because this grace is profuse beyond all calculation. (3) The rule of the text requires that there should be a continual relation between our temporal circumstances and our religious benefactions. A Christian's wealth is not to increase and his subscriptions remain stationary. The more the Almighty prospers a man, the more He expects him to bestow (Deut. xvi. 17). (*W. G. Lewis.*) *On living by rule*:—1. St. Paul, the most disenthralled of all the apostles from the bondage of Judaism, here gives a rule on the subject of almsgiving. The wisdom of such a rule is obvious. A considerable sum would thus be gradually accumulated, which a man might hesitate to give in one lump. And then, again, such a rule ensured a gradual discipline in Christian benevolence which would be far more beneficial and a far greater test of character than one great effort. A great effort may be made in a moment of excitement; but continual little efforts can only be made on principle. Lastly, the collection would be over before the apostle's visit, and their minds would be ready to receive the spiritual benefits of his ministry. 2. Still, a rule it is. It defines the exact method and period. And it has all the narrowness inherent in the nature of rules, it is not adapted to the circumstances of all men. In the case of incomes not accruing weekly, the rule would require to

be recast. And there is probably no modern Christian who thinks himself bound to its literal observance however much we may be bound to the spirit of it. 3. It is surprising, until we come to consider it, what a dearth of rules there is in the New Testament. The field of nature presents in this respect a remarkable resemblance to the field of Scripture; she furnishes materials for all the arts of life even as Scripture furnishes principles for holy living. There is stone in her quarries, clay in her soils, timber in her forests, coal in her mines, &c. The various arts of life develop these resources for the well-being of man. Without architecture we must sleep under the canopy of the sky, without the weaver's art we should be none the better for the sheep's fleece, and without the industry and ingenuity of man corn could not be converted into bread. Now just as nature furnishes all the materials of life, which art develops and makes up for use, so Holy Scripture furnishes the materials for all rules of holy living, which rules the spiritual instinct and experience of the children of God extracts and draws up in form. 4. From this very simple analogy, then, we learn the great importance as well as the subordinate position of rules. It was not the scope of the Scriptures to do anything beyond furnishing the principles of duty, just as it was not the scope of the Creator in nature to do anything beyond furnishing materials for the supply of man's various wants. Yet we cannot gather from hence that rules are not absolutely necessary for a holy life. 5. But be it observed that the adoption of rules is recommended not as a bondage but as a help to the will and as a discipline for bracing and hardening it. What Christian man can say with truth that he has risen above the necessity of all such rules? What Christian man could safely afford to dispense, *e.g.*, with the obligation of private prayer morning and evening, and of stated public worship, although these obligations are bound upon him, not by the explicit letter of Holy Scripture, but by the godly customs and traditional usages of the Christian Church? As to almsgiving, some rule surely must be felt by all of us to be urgently needed, and here especially the form and shape which the duty will take will be almost infinitely various. Let each man only make sure of securing by his practice the principle, which is that God has a claim upon a certain fair proportion of our annual income, and that to withhold from Him such a proportion independently of the dishonour done to Him thereby, is as likely to be prejudicial to our spiritual interests as the withholding from Him a portion of our time for the exercises of devotion. Let this principle be deeply settled in the mind and then the details adjusted honestly in accordance with it. 6. In any case let our rules be such as may be easily and cheerfully observed, remembering that we are to serve God in the newness of the spirit, not in the oldness of the letter. Let the object be to make them a help, not to convert them into a penance. (*Dean Goulburn.*) *The theology of money* (Deut. viii. 18 and text):— I. GOD GIVES THE POWER TO GET WEALTH. 1. Remember that and industry is turned into a sacrament, and you will feel yourself working side by side with God in the field, warehouse, pulpit, &c. 2. This text strikes a blow at that most popular and mischievous fallacy that man is the maker of his own money. Men who can see God moulding worlds, cannot see Him suggesting our idea in business, or smiling on the plough. We have dethroned Him in the realm of commerce, and have put foul little gods called Trick and Cunning into the holy place. We have locked God up in the church. 3. There is always a danger of becoming entangled in the intricacies of second causes. If money fell like rain we should more readily concede that it came from God; but because it comes through circuitous channels we see on it no nobler image than Cæsar's. But He who pours down the sunlight pours out the oil. He who arrays Lebanon in all the pomp of summer foliage gives wool and flax to cover the nakedness of man. 4. God wishes the fact to be treasured in the memory of His saints. Mark the consequences of this grateful recollection. (1) God and wealth will be ever associated. "The silver and the gold are *Mine*." (2) It will promote humility. "What hast thou that thou hast not received?" (3) It will restore every act of life to its direct and vital relation to the centre of the universe. The man who can be atheistic in business could be atheistic in heaven itself. The man who never turns his warehouse into a church will turn the church into a warehouse. (4) It will put a check on all wastefulness. A man who outruns his resources is dishonest; his life is a perpetual felony. (5) It will beget a becoming gratitude and turn our heart and eye heavenward. II. THE PRACTICAL RECOGNITION THIS REQUIRES. Paul turns the principle to practical account. A time is named—God's elect day. The Sabbath is emphatically a day of remembrance. The measure is fixed: God's gift of power, "As God hath

prospered." There is not a word about tenth, or fifth, or twentieth. The whole New Testament arithmetic is moral. The student is at liberty, indeed, to go back into the oldest Biblical records, and to discover what grateful men did in dividing and dedicating property, but the service here demanded is a service of love, gratitude, memorial; the heart will soon arrange the best methods of marshalling details. Note the results which would mark the adoption of this apostolic plan. 1. The fickleness and fitfulness of benevolence would be terminated. Benevolence is now very largely a question of impulse. 2. The benevolent operations of the Church would be immensely facilitated. When help is required there is no difficulty with men who systematically store a portion for God. 3. The gratitude of the individual Christian would be kept in lively exercise. On every Lord's day he would not only pray for the kingdom, but show the reality of his word by the practical reality of his deed. Conclusion: 1. You may suggest that it is troublesome to be dividing every week: is it troublesome to be receiving every week? 2. If you remember the Lord your God He will remember you. "Honour the Lord with thy substance," &c. "He which soweth sparingly shall reap sparingly," &c. (*J. Parker, D.D.*) **And when I come, whomsoever ye shall approve.**—*The co-operation of Church and minister*:—Observe generally—1. That in matters of public interest the Church and the minister should co-operate. 2. That the Church approves and the minister commissions. 3. That the minister, where any solid advantage is to be gained, should be ready for any service imposed upon him (ver. 4). (*J. Lyth, D.D.*)

Vers. 5–9. **Now I will come unto you, when I shall pass through Macedonia.**—*God's will the rule and spiritual usefulness the end of life*:—I. GOD'S WILL SHOULD BE THE RULE OF LIFE. Paul had made a plan to visit the Corinthians, to "tarry a while" with them, but he rests this plan (no doubt dear to his heart) on "if the Lord permit." 1. A belief is implied here, viz., that God is in the history of individual man. He is not merely in the material universe, in angelic hierarchies, in human communities, churches, families. He is not too absorbed or too great for this. Paul believed that God was interested in him personally, and that He arranged for him personally. There is something bracing and ennobling in this thought. 2. An acquiescence is implied here. I have no will of my own. Personally, I should like to winter with you, but I subordinate my will to the will of my God. I am in His hands, and am ready to act in everything according to His arrangements. II. SPIRITUAL USEFULNESS SHOULD BE THE AIM OF LIFE (vers. 8, 9). 1. Wherever the gospel signally triumphs, great opposition may be anticipated. Paul was now at Ephesus, where he had laboured for a considerable time, and with such success that passionate opposition was excited (Acts xix. 9–20). It has ever been so: wherever there has been a great revival of religion there has been unusual opposition. The latent enmity of the serpent is ever roused by the dissemination of spiritual light. Christ kindled a fire upon the earth. 2. Opposition to the gospel often affords specially favourable opportunities for the labour of the evangelist. Religious excitement is ever more favourable to the spread of religion than religious monotony. You stand a better chance of converting an earnest sceptic than a stagnant religionist. Excitement opens a "door." 3. The true evangelist will be stimulated rather than discouraged by opposition. It is only little souls who are dismayed by difficulties. (*D. Thomas, D.D.*) **I will tarry at Ephesus until Pentecost.**—*What Christianity does for a man*:—1. These sentences, casually thrown in, as it were, at the end of a letter, reveal incidentally, and therefore really, the spiritual quality and tone of the writer. It is one thing to make a formal statement of what Christianity has done, and another to show its results without any attempt at composition or eye to effect. An incidental touch will reveal the whole man. 2. Paul comes within sight in these instructions. In the previous chapter he was quite beyond the range of our vision. Here he becomes more like one of ourselves. These are only little sentences after the great thunder-bursts of the resurrection chapter, and come too soon to get their full force and value; but they show what Christianity did for Paul. It made him—I. MOST DAUNTLESS UNDER CIRCUMSTANCES OF AN INTENSELY DISCOURAGING KIND. Paul looked at the door rather than at the adversaries, and therein the quality of the man is disclosed. The great soldier must be in the thick of the fight. When the wolf is most dangerous, the shepherd must be most watchful. Paul seemed to have a kind of inborn liking for danger. Herein he was most Christ-like, and quietly but severely rebukes the most of his successors. What an eye we have for the adversaries! and therein is our quality revealed. What moaning there is in the ministry and the Church! The neigh-

bourhood is going down; the population is moving; trade is bad; people are opposed to us. There are many adversaries: Paul is perfectly aware of that; and he counted them one by one, and said, "Humanly speaking, they are an overwhelming majority, but Divinely speaking, they are for ever in a minority, for He that is for us is more than they that be against us." We must take the completer view, and then we shall see that the great host that is encamped against the Lord is but a handful of moths. And so every adversary should be a stimulus to nobler endeavour—a prick in the side causing us to spring forward with more vital alertness and determination to win the battle of the Lord. We should have said that there being many adversaries was an excellent reason for leaving Ephesus; Paul made it a substantial reason for remaining there. II. PATERNALLY AND MOST TENDERLY CONSIDERATE (vers. 10, 11). Timotheus was young in experience; the kind of man that would soon be lost in a crowd; shrinking, modest, one who would never count for much if tumult were to rule the day. See, then, says Paul, "see that he may be with you without fear." When you shake hands with him, let him feel the pressure of love in the grip which welcomes him by holy symbol: under encouragement he can do a great deal. If he find you critical, pedantic, fault-finding, his young heart will sink. To be with the Church without fear—that is to elicit all that is best in the young minister. "The fear of man bringeth a snare." III. MAGNANIMOUS (ver. 12). Apollos was "an eloquent man, and mighty in the Scriptures," Paul's "bodily presence was weak, and his speech contemptible." He knew that, yet he says, "As touching our brother Apollos," —there is tenderness in the very utterance of the man's name; he is not "Apollos," but "our brother Apollos," &c. We are now and then very human: there is perhaps a temptation to persuade Apollos to go in some other direction and so keep out of our particular way. Conclusion: We cannot put these things on from the outside; these are the fruits of the Spirit. All assumed courage is cowardice, a pretended considerateness is the most objectionable patronage, an affected magnanimity is hypocrisy. We must grow in these graces, but the growth must be from within; these are not to be taught or learned in the schools: these are the victories of grace, the miracles of God. (*J. Parker, D.D.*) *Counsel and character*:—It is not an unnatural demand that counsel should correspond with the character of the counsellor. How much Seneca and Bacon have lost in moral influence through the discrepancy between what they wrote and what they were! St. Paul's consistency comes out in a comparison between his advice in vers. 13, 14 and his revelation of himself in vers. 8, 9. The Corinthians were exhorted to—I. VIGILANCE. Well, was Paul careless? He resolves to tarry at Ephesus. Here he had to watch—1. Against the surprises of temptation. He was not ignorant of Satan's devices, and was incessantly watchful "lest Satan should get an advantage over him." "He kept under his body," &c. 2. Against the vicissitudes which might otherwise have thwarted his plans and marred his work. Acts xix. tells us of some of these vicissitudes and how Paul turned them to his own account. It was this Church he addressed when he urged this duty by the force of his well-known example (Acts xx. 31). 3. For opportunities. It required no ordinary vigilance to detect in John's disciples the raw material of Christian missionaries, and to secure sufficient influence with the contradictory elements in the Jewish synagogue and the school of Tyrannus (*cf.* chap. ix. 19–22). II. STEADFASTNESS. This quality is tested in two ways. 1. By disheartening difficulties. These tried Paul to no ordinary degree in a city whose population "deserved to be throttled man by man," a city notorious for licentiousness, superstition, and idolatry. He was in jeopardy every hour; he died daily, yet his faith never wavered (chap. iv. 9–13). No small portion of the trials enumerated in 2 Cor. xi. 23–28 must have fallen to his lot at Ephesus. 2. By the existence of an apparently legitimate excuse for the want of it. A man is sometimes compelled to stand fast because he cannot move. The real test is when a way of escape opens. Such a way opened to Paul in the shape of an invitation to Corinth, and the seeming desirableness of accepting it. How much his presence was needed at Corinth; and the work at Ephesus surely would not suffer under the superintendence of Aquila, Priscilla, and Apollos. The change would do him good. But no; his business was to do the work in hand so that it would not require to be done a second time. So he sent a letter with an influential deputation to Corinth, and chose to abide "at Ephesus till Pentecost." How many Christians beguile their conscience with the persuasion that an invitation to another sphere is a legitimate excuse for the abandonment of their present one of difficulty, whereas

it may be only a subtle attack of the adversary on their steadfastness! Our text went further to strengthen a previous exhortation to abide in the calling wherein they were called in God. So it comes to us. III. COURAGE. He who said "Quit you like men," &c., illustrated his own counsel by resolving to "tarry at Ephesus," because—1. There was "a great door and effectual" there. A great opportunity tests courage because it requires coolness, self-control, fortitude, and all the elements of the nobler heroism. Many a soldier who has nerve to follow when called to command or carry a forlorn hope, loses heart, not because of the danger, but because of the responsibility. 2. There were many adversaries—Jews, magicians, &c. IV. CHARITY. Charity—1. "Is kind," and he who is so anxious that "all things should be done in charity," sets the example (ver. 10). Timothy had a delicate task to perform, and Paul therefore asked that he might perform it under conditions which would ensure credit and success. How many a promising youth for the want of a kind word or a helping hand has gone to wreck! 2. "Envieth not." It is as alien from the selfishness of jealousy as from the selfishness of greed. Now if any one could have excited Paul's jealousy it was Apollos, and yet hear what he says of him (ver. 12). With what force does the exhortation come to all factions and rivalries, backed as it is by Paul's conduct "as touching his brother Apollos." (*J. W. Burn.*) **A great door and effectual is opened unto me.**—*An open door:*—1. St. John beheld a door opened in heaven. A door opened before him into the mysteries of the unseen, invited him to expatriate there. It was a door opened for ministerial labour and achievement on earth of which St. Paul tells us. Whose portion would you choose? The chance of getting behind the veil would be very tempting; yet however passionately we might yearn, and with no unworthy yearning, to pierce the inscrutable, would it not be a diviner impulse that should lead us to accept the opportunity of bettering ill conditions or supplying needs that cry? 2. Which was the happier of the two, St. John or St. Paul? In the case of the former there would be a blissful excitement that bore in it a throb of pain, a sense of oppression, a half-fearful expectancy. Would his strength be sufficient for the scenes that would burst upon him? St. Paul's happiness, you may depend, was the simpler, purer of the two, as in the populous heathen city he found himself at liberty to tell his grand story, and felt around him a great field waiting for the good seed which the husbandman is eager to sow. With what buoyancy he would rise every morning to resume his hopeful work; how peacefully he would fall asleep each night, thinking of the scenes which had cheered him, meditating on the proceedings for the morrow! And are we ever happier than in moments when scope is given us for doing what we have been craving to be able to do? The text suggests many thoughts. I. AN OPEN DOOR—WHAT WOULD WE NOT GIVE FOR IT? 1. The feeling is something like the anxiety which a painter was under to put an open window or gateway in his picture which without that would be heavy; or a sick man's longing for the northern coolness and whispering breeze amidst the breathless, motionless evergreen forest of the South. We have a suffocating sense of fainting, of closeness, and ache to get out into fresher air and ampler space; but things hem us in from being and doing as we would. We can see perhaps a simpler, healthier, more rational life to live, and we inwardly desire to live it. There are interests that chain us down, and around us is a world of convention and custom through which we are unable to break. We are shut up to a daily round, so we are impatient. Have we not sighed thus at times for an open door to let us out? 2. Or, again, in earnest thought and contemplation we have felt that light was near; a faint glimmer has been descried by us. It seemed to us that only another step was required to carry us right into the light, and then just there we were stopped; on the verge of it, we were like a man groping about in a dark room for some article which he knows is very close by waiting to be grasped by his hand, but which he feels after in vain. Oh, for one further suggestion that would surely bring us to the land on the borders of which we are! 3. So once more, when wandering solitary in the summer fields, or in the silence of the lonely wood, watching the wondrous sunset at sea, has there never been a feeling with us that, however nature might be speaking to our minds and our hearts, there was something further, deeper, which it had to say—something for the communication of which only a little more faith, or delicacy, or peace in ourselves was needed? II. BUT WE HAVE HAD THE HAPPY EXPERIENCE OF THE OPENING OF THE DOOR. And how charming it was when the means of doing what we have been craving to do presented itself, and we were free to follow the hitherto thwarted impulses! Suddenly or gradually a new view of a subject has come as with the opening of a window, and

the whole aspect of things has undergone change. Or we have stumbled upon facts with which we were previously acquainted which promised to elucidate for us that which was previously inextricable; or, getting hold of a principle, we have found we could apply it for guidance in relation to matters in dealing with which before we have been dubious or confused. Or the reading of some book, maybe the intercourse with some person has given us a new vision of life. III. THERE IS SUCH A THING AS LIVING ALWAYS WITH A DOOR OPEN BEFORE US. As every man is his own strait gate, and the main difficulty in his way of improvement, so every man may be if he will his own open door. The secret of the difference between men in their growth is that some are receptive, and some are not. Some are standing every day to appropriate and assimilate all that meets them; and some are with souls more or less enclosed—angels walk by their thresholds and they do not ask them in; Jesus of Nazareth passes by and they are not about. 1. Cultivate at the height of every achievement an ingenuous discontent. Evermore say, "This is good, yet is there better than this." 2. Try to discipline yourself to equanimity in the presence of petty troubles and grievances. Be very particular to have your mental chamber kept free from the disturbance of a host of shabby visitors. Many men live and die excluded from higher impressions, just because their avenues are all blocked. 3. Cultivate cheerfulness, resist gloom and despondency, than which nothing operates more to prevent appreciation and discernment of the good that offers itself. (*S. A. Tipple.*) *The opening of a great and effectual door:*—I. IMPORTS—1. Opportunity. 2. Success. II. MAY OCCUR IN A MOST UNLIKELY PLACE. III. INVITES US TO ENTER IT. IV. USUALLY AWAKENS OPPOSITION. V. SHOULD INSPIRE PERSISTENT COURAGE AND EFFORT. (*J. Lyth, D.D.*) *A great and effectual door opened:*—Consider—I. THE GREAT AND EFFECTUAL DOOR OPENED. 1. A few years back and Ephesus was "a door" not open to Christ. The temple of Diana was open, and thronged with worshippers from "all Asia and the world." The theatre was open, nourishing the worst passions of our fallen nature. Craftsmen had their open shops for the sale of models of the temple and images of the goddess. And yet Ephesus was a most important place, teeming with population, the capital of Proconsular Asia. How sad to see it a closed "door"! And is there no closed "door" in the present day? I speak not now of many a heathen city, but of those closed "doors" in the densely populated parishes of Christian England, where mammon has her open shops, licentiousness her open hells, infidelity her open halls. How distressing to see the "door" of "the broad way" wide open, and the many crowding through it, while "the strait gate" is, to numbers, virtually the closed "door"! 2. But see the "great and effectual door opened!" The apostle came and laboured there for the space of three years. It was in the course of this period that he saw "a great door and effectual opened." In his opportunity of making known the gospel, and in its ready admission to the hearts of many. Some so ignorant that they had not so much as heard "whether there were any Holy Ghost," became well-instructed Christians. "Many of them also which used curious arts brought their books together, and burned them. So mightily grew the Word of God and prevailed." And the gospel and the grace of God is still the same. Wherever faithful men labour in the spirit of the apostle, using the same instrument, and depending on the same grace, they commonly soon see, with delight and thankfulness, a "great and effectual door" opening before them. II. THE MANY ADVERSARIES. When we engage in any work for God we are taught to expect difficulties. In seeking our own salvation we are exhorted to count the cost; in co-operating to save souls we must calculate on opposition. The adversaries are—1. General. Satan, the adversary of God and man, always in every place opposing the work of God, and man's natural corruption renders him an easy prey to the enemy seeking his destruction. See how the apostle reminded the Ephesians of both these in his Epistle. 2. Special. (1) The Jews the embodiment of that self-righteousness which is one of our most potent adversaries to-day. Have not we often had to contend, not only with open ungodliness, but also with this subtle adversary, working in the hearts of the more decent yet formal professors of religion? (2) The exorcists. So we must not be surprised if, when the true gospel is preached, there be counterfeits of the gospel circulated from corrupt motives by ungodly men. (3) Demetrius and the craftsmen. These, seeing the open "door," endeavoured to close it by violence. And is there no such storm fast gathering around us in the present day? III. WHAT IS THE CONSEQUENT DUTY? 1. To acknowledge the hand of God. Who but He, with His Divine hand, opened that "great door and effectual" in Ephesus? And the Fountain-head continues the same—inexhaustible and Divine.

Hence all our hopes and consolations. 2. To press forward. 3. Where we see the "great door and effectual opened," although "there are many adversaries." "The kingdom of heaven suffereth violence, and the violent take it by force." It is not by an indolent wish, an occasional impulse of feeling, but by faithful perseverance, even "unto death," that we shall have "an entrance ministered to us abundantly," &c. (*J. Hambleton, M.A.*) *Opportunity*:—I. THIS WORD "OPPORTUNITY" SPRINGS FROM AN OLD ROOT SIGNIFYING "AT PORT," or "in the harbour," suggestive of the lines: "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." Thus we think of the trader watching the market, ready to pounce upon every opportunity that he may turn it to gold. Thousands fail in life through neglect of such chances. When the Blucher of opportunity presents itself, they have not "pluck" enough to charge, and so win their Waterloo. There are great national opportunities which present themselves once or twice in the lifetime of a country or community and never come again. Such an opportunity the Church of Rome had when some of her most faithful sons pointed out the sins and excesses which led to the Reformation. Such an opportunity the Church of England had in 1662, when she drove out the crown and flower of her ministerial ranks. Such an opportunity France had at the time of the Reformation of ridding herself of a blind superstition on the one hand, and a hopeless atheism on the other. Such an opportunity Jerusalem had nineteen centuries ago; but she spurned it, rejected it, and finally quenched it in the blood of the innocent (Luke xix. 41–44). II. THERE ARE OPPORTUNITIES WHICH BELONG TO CERTAIN PERIODS OF LIFE. There is the season of youth. How full it is of opportunities—for mental improvement, forming good habits, moulding the character, determining on a future line of action. Use it, therefore, as the springtime which soon departeth, and wherein thou oughtest to plant and sow provisions for a long and happy life. Now if this be true with regard to the physical and mental, how much more with regard to the moral and the spiritual! Says the poet: "Heaven lies near us in our infancy." The heart has not become stained and soiled; the conscience has not become seared and hardened. There are no hosannas so sweet to Christ as the hosannas of the young. Others, again, are becoming more advanced in years. Gradually they find themselves farther and farther away from the time "when they were boys"—they have reached the autumn of life. Oh, what opportunities they have had! But while men were busy here and there, the golden opportunity was gone. Consider our opportunities of usefulness. Take the home, *e.g.*, what a splendid chance it presents to Christian parents of influencing their children goodwards at the very gateway of life! And to a certain extent the same thing holds good with regard to visitors. When Lord Peterborough lodged with Fénélon for a season, he said, on leaving, "After this I shall be a Christian in spite of myself." Or possibly you occupy a position in some place of business, and one morning a child with a distressed look comes to say that "father is very ill, and cannot come to-day." Next morning an intimation reaches you that he is dead. Instantly a "still, small voice" within whispers reproachfully, "I have never in all these years spoken one word to this man about Divine things. I have lost an opportunity that will never return." Oh, there is a day coming when these lost opportunities will appear in a clearer light and with more terrible and startling distinctness. "Because I have called and ye refused," &c. (Prov. i. 24–28). "Consequences are unpitying." So, then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. (*J. Dymond.*)

Vers. 10–16. **Now if Timotheus come, see that he may be with you without fear.** —*Paul's affectionate recommendation of Timothy* teaches us that young ministers—1. Often need encouragement. 2. Should be respected for their works' sake. 3. Ought not to be despised. 4. Must be treated with tenderness and consideration. 5. Have a claim on the affectionate sympathy of their elder brethren. (*J. Lyth, D.D.*) *Ministerial solicitude*:—We are reminded—I. THAT HUMAN PLANS AND PURPOSES ARE FRAUGHT WITH CONTINGENCY. "If Timotheus come." Uncertainty is an important factor in human calculations. 1. Even Paul could not project his plans into the future positively. (1) The Macedonian cry of some more needy Church might be heard; new doors constantly opening, fresh emergencies might arise. (2) Fiery persecutions were rife, the murderer's hand might smite, bonds and imprisonment might hold. (3) Escaping all these, death was still on his track—accident or disease might prevent. Paul was wise in saying, "If he come." 2. So you are expecting your Timotheus, my successor. Do not forget the extent and

variety of the interests to be looked after, or the contingencies that may arise in adjusting the many claims. The cause you are interested in is God's, so are the men. Let not your over-anxiety fence Him off from having a hand in selecting your pastor. II. OF THE STATE OF MIND ESSENTIAL TO MINISTERIAL SUCCESS. "With you without fear." Paul wanted this young man to start off well on his new charge. He who is not "without fear" is in bad company. He lets rooms, or, rather, helplessly admits an enemy who ties him hand and foot, and robs him of happiness and success. Every man "who is a shepherd, and not an hireling," will have a natural fear or timidity in taking charge of an important Church. You have the power to confirm or remove this feeling. It is with our people to swing us out into the tropics, or create a winter about us, and—oh, how cold it feels! III. OF THE DUTY OF THE CHURCH IN THIS IMPORTANT MATTER. "See that he," &c., *i.e.*, make it your business. Take pains to let him know that he is appreciated, and has your goodwill and co-operation. Banish the insulting suspicion that you might make him proud if you told him you like his sermons. If such be the case, have the honesty to let him know it. If he be a man of God it will make him a better preacher and more humble. "Now if Timotheus come, see that"—1. You do not, by needlessly eulogising your former pastor, produce in his mind the fear that he will never be able to fill "the aching void." 2. You do not, by needlessly unkind criticism, and fault-finding references to your former pastors, produce in him the "fear" that he is among an unkind, fault-finding people; and that, possibly in a few months, they may be equally bitter against himself. Do not be in too great a hurry to weigh "Timotheus, if he come"; give him a chance. When you do weigh him, put him on a decent scale, and not one that weighs everything on a sharp hook. See that he is without fear when you put him on the scales; if fear go on with him, he will not register half his weight or worth. IV. THAT GOD'S FAITHFUL MINISTERS ARE ALL MEN OF ONE WORK. "He worketh the work of the Lord, as I also do." He in his way, I in mine. Sanctified individuality is the great want of the times. Every man has his own mission, and, sanctified to God and duty, he can do a work which no other being on earth can do as well. Better wield the simple sling of David than the cumbersome armour of Saul. (*T. Kelly.*) *Wholesome teaching for the older ministers*:—I. SHOW A TENDER REGARD FOR THE INTERESTS OF YOUNG MINISTERS. Timothy was young in years and in the faith; a man, too, perhaps of delicate frame and nervous temperament, and probably not distinguished by any great gift. In Corinth there were philosophers and orators in whose presence he would perhaps feel somewhat abashed. Hence Paul asks the Corinthians to treat him kindly, not to "despise him," nor in any way to dispirit him. Alas! it is not an uncommon thing for elder ministers to disparage the younger ones, and often treat them with disrespect, and even rudeness. II. RISE SUPERIOR TO ALL MINISTERIAL JEALOUSIES. If Paul had been capable of jealousy it would have been towards Apollos. He was a man of distinguished ability, and perhaps more popular even than Paul himself. Had he been jealous, Paul would have kept him out of Corinth as long as he could, instead of which he says (ver. 12). Jealousy amongst ministers, though most anti-Christian, is not an uncommon thing; and shows itself often in detracting innuendoes and symbolic looks and shrugs. III. BE NOT DISPLEASED IF INFERIOR BRETHREN ACQUIESCE NOT IN YOUR DESIRES. Both the Christian experience and ministerial ability of Apollos were inferior to that of Paul. Notwithstanding this he did not comply with Paul's request; nor did Paul seem displeased (ver. 12). If Paul did not enforce his wishes on his brethren, how arrogant it seems for any uninspired minister to attempt it! The only authority which one genuine minister has over another is the authority of superior intelligence, experience, and moral force. (*D. Thomas, D.D.*) *Personal notices*:—Note—1. That with St. Paul personal considerations were not lost in general philanthropy. It is common enough to profess great zeal for humanity, whilst there is indifference about individual men. But St. Paul's love was to the Church generally, and besides to Aquila, Priscilla, &c. And is not this too the nature of God's love, who provides for the universe, and yet spends an infinity of care on the fibre of a leaf? 2. The value of the courtesies of life. There are many minds which are indifferent to such things, and fancy themselves above them. Prescott observes that "liberty is dependent upon forms." Did not the slow, solemn change in the English constitution, and our freedom from violent subversions, arise from the way in which precedent has been consulted in the manner of every change? But more love is dependent upon forms—courtesy of etiquette guards and protects courtesy of heart. There are three persons chiefly mentioned

here. I. TIMOTHY (ver. 10). Paul bespeaks for him official respect and personal consideration. Consider the circumstances in which young Timothy was placed in coming to a city where gifts were unduly reverenced, and where even the authority of St. Paul was treated lightly. Think how Timothy's own modesty would have silenced him, and how his young enthusiasm might have been withered by ridicule or asperity! 1. St. Paul's pleading is an encouragement of goodness while yet in its tender bud. There is a danger of our paralysing young enthusiasm by coldness or by sneers. There are few periods in life more critical than that in which sensibilities and strong feeling begin to develop themselves. The question is about to be decided whether what is at present merely romantic feeling is to become generous devotion, and to end by maturing into self-denial; or whether it is to remain only a sickly sentiment, and by reaction degenerate into a bitter and a sneering tone. 2. Nowhere is feeling met with so little sympathy, or enthusiasm so kept down as here; nowhere do young persons learn so soon the fashionable tone of strongly admiring nothing, reverencing nothing. And this was a danger which Paul knew well, and could not overlook. In earlier days Apollos himself ran the same risk. He set out preaching all the truth that he knew enthusiastically. It was lamentably incomplete. Had the Christians met him—"this young upstart does not preach the gospel"—there had been either a great teacher blighted, or else a strong mind embittered into defiance and heresy. But from this he was delivered by the love and prudence of Aquila and Priscilla, "who expounded unto him the way of God more perfectly." II. APOLLOS (ver. 12). Note—1. The perfect absence of all mean jealousy in St. Paul's mind. Compare this passage with his earnest rebuke of the party of Apollos in the first chapter. On reading that it might appear natural to say, "Oh, he cannot bear a rival!" But behold, it was zeal for Christ, and not jealousy of Apollos. These are some of the fine touches by which we learn what that sublime apostle was, and what the grace of God had made him. 2. The apostle's earnest desire to make Apollos stand well with the Corinthians. A meaner spirit would either have left his conduct unexplained, or would have caught at the suspicion resting on him; why did he stay away? But St. Paul would leave no misunderstanding to smoulder. He simply stated that Apollos had reasons for not coming; "but he will come." This is magnanimity and true delicacy of heart. III. THE HOUSE OF STEPHANAS (vers. 15, 16). 1. See what Christianity is—equality, but not levelling. God's universe is built on subordination; so is God's Church. The spirit of the world's liberty says, "Let no man lord it over you"; but the spirit of the gospel liberty says, "Submit yourselves one to another." 2. They had addicted themselves to the ministry. Who had called them to it? No one, except God by an inward fitness. There are certain things to be done in this world which require peculiar instruments and qualifications. A call from God to do such a work is often shown by a willingness to do it; a readiness to stand forward and take the lead. When this is the case, and such men try to do good, they are often met with innumerable hindrances, as in the cases of Howard and Mrs. Fry. Now St. Paul says, This is wrong; you ought rather to help such. Let them take the lead—follow in their wake, and do not mar the work by any petty jealousy. Observe, then, it is as much an apostolic duty to obey persons who have "addicted themselves" from inward fitness, as it is to respect an outward constitutional authority. (*F. W. Robertson, M.A.*) **As touching our brother Apollos.**—*Etiquette amongst ministers*:—I. IS FOUNDED IN THEIR BROTHERLY RELATION. 1. As children of one Father. 2. As co-workers in one cause. II. EXCLUDES ALL UNDUE ASSUMPTION OF AUTHORITY—all right of dictation. III. PROMPTS THEM TO THINK AND SPEAK KINDLY OF EACH OTHER. (*J. Lyth, D.D.*)

Vers. 13-14. **Watch ye, stand fast in the faith, quit you like men, be strong.**—*The requirements of the Christian warfare*:—The associations of war and battle breathe in every word of this exhortation. It touches the heart as the spirit-stirring address of a trusted leader touches the hearts of his comrades at some great emergency of the conflict. As the foe gathers in the distance, half hidden behind the brow of the hill or beneath the shadow of the forest, and it remains doubtful for the moment at what quarter the storm will break, his warning voice calls to vigilance—"Watch ye." As the tide of war rolls its threatening masses onwards, and the advancing column of the enemy, grim and ominous as a thunder-cloud, threatens to overwhelm the slender line of defenders, the leader's clear voice is heard in the momentary hush of suspense, exhorting them to steadiness and constancy—"Stand fast." As the opposing lines break in the shock of battle

confusedly, like the meeting of two angry tides, and warrior contends hand to hand with warrior, the familiar voice still sounds amid the tumult, "Quit you like men." As beneath the fury of the assault the line of the patriot host shakes and wavers, and the crisis calls for a courage prepared to die, but never to yield, I picture to myself the figure of the dauntless leader as he lifts his banner aloft and shouts, "Be strong." (*Canon Garbett.*) *The demands of Christianity:*—I. VIGILANCE. There were many evils in the Corinthian Church—dissensions, heresies, unchastity, intemperance, &c. Hence the necessity for watchfulness. But where do not evils abound? Hosts surround us all; hence "Watch ye." "Watch and pray." II. STABILITY. Do not be wavering, vacillating, "tossed about by every wind of doctrine." Strike the roots of your faith deep into the soil of eternal truth. Firmness is no more obstinacy than the strong rock or the deep-rooted oak. III. MANLINESS. There is nothing higher than this. There are great philosophers, poets, statesmen, &c., who are small men leagues away from the ideal. IV. CHARITY (ver. 14). Man's life consists of many "things done." Activity is at once the law and necessity of his nature. He only really lives as he acts. But while acts are varied, the animating spirit should be one, and that is love. (*D. Thomas, D.D.*) *Four points in the Christian life:*—The text contains four points that should characterise the Christian life. I. VIGILANCE. It is of the utmost importance that we should set a watch over our minds; for error is, so to speak, in the air. And since the ruling ideas of the mind colour all our thoughts, and affect all our actions, we cannot be too careful, when ideas seek admittance into our minds, to test them, that we may know their character; for false and evil ideas corrupt good and healthy minds. We see every object presented to the mind in the light of our ruling ideas; like coloured glass they transform everything into their own particular shade. In religious matters this is specially important. Whenever any object is presented to the mind for our acceptance, as religious men and women let us at once betake ourselves "to the law and to the testimony." This is all the more imperative since error can put on the manners of truth, and actually pretend to do truth's work. There are many false teachers in our day, and error is exceedingly busy; let us, therefore, vigilantly guard the door of our minds, that no false principles take possession of them to pervert our thoughts and best feelings. We need also set a watch over our hearts. The majority of people are easier influenced through their emotions than by means of their intellects. That is the secret of the numerous fascinating shows that are so carefully and strikingly got up and presented to the eye; the exhibitors know that men are moved by such things, and that when they are in such an excited state, they may be carried away and made anything of, whether for good or for evil, just as they may feel disposed. Whenever any serious attempt is made to excite our heart's affections we should be very careful to ask ourselves the questions, "Are these appeals to my heart true?" "Are the means used for this purpose true in the highest and best sense?" We should also be careful to ask ourselves the question, "Whether the objects that are seeking entrance into our hearts are pure?" The "wisdom that is from above, is first pure." We should also ask ourselves the further important question, "Whether the things that are seeking our hearts are character-making in the truest sense?" Whether they are likely to make us true, just, honourable, pure, lovely, and thoroughly virtuous? Further, we must set a watch upon our spirits to guard our spirituality. The sharp edge of a knife, if pressed carelessly against a hard substance, will blunt and become unfit for use. Great care should be taken by Christian people to preserve the tone of the spirituality and vigorous point. Whatever lowers the tone of a person's spirituality hinders the progress of his higher and nobler life. If mingled with a given society; if going to the theatre; if reading a certain class of book; if either of these things, or any other practice, chills the spirit, and indisposes it to pray, it should certainly be abandoned as dangerous. We need, therefore, to set a vigilant watch over our spirits, that we may preserve a healthy and vigorous tone of spirituality that will thoroughly command our carnal passions and keep them in subjection. "But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh," &c. II. STEADFASTNESS. "Stand fast in the faith." 1. In our faith is the one true and living God. The bane of Greece was the multitude of her gods. The idolatrous upbringing of the Corinthians was, no doubt, a great hindrance to their spiritual growth. With many Christians God is a "God afar off," it is to be feared; hence their apathy and inertness in regard to religion and the state of their fellow-creatures around them. There were daring unbelievers in Corinth when Paul wrote this Epistle who

denied the resurrection of the dead, and who were scattering error broadcast amongst the people. Let us stand fast in our faith in God, then, that He is a "very present God," who never leaves nor forsakes those who trust in Him. 2. Let us be firm in our faith in Christ as the only and sufficient Saviour. The Corinthians were in danger, from the special importance which the Greeks attached to wisdom. And if wisdom did not actually save humanity, according to them only the wise, in their sense of the term, would be saved. Paul combats this erroneous idea in the first chapter of this Epistle. So it is faith that saves, not wisdom—not true wisdom even. It is not morality that saves either. If it could have saved any one, it most certainly would have saved the rich young ruler in the Gospels. 3. Let us "stand fast in the faith," that the Scriptures are the only and sufficient rule of faith. III. MANLINESS. "Quit you like men." These words have a martial air about them; they sound like the utterance of a great general on the eve of a critical battle that was to decide the destiny of a mighty nation. The manliness of which the text speaks includes several parts. 1. In the first place, it includes uprightness. Man was made physically erect that he might look heavenward with ease and pleasure. And man's moral conduct is to resemble his physical frame; it is to be upright. It must not have any twists in it, nor angles of any kind. The eloquent statesman, Henry Clay, propounded a political scheme to a friend once. "It will ruin your prospects for the Presidency," suggested the friend. "Is it right?" asked Clay. "Yes," was the answer. Mr. Clay continued, "I would rather be right than President." Every Christian should do right; his Christian manliness demands it of him. Anything like unprincipled policy or time-serving is utterly out of place in a disciple of Christ's. 2. It also includes truth. The manly Christian is a true man. He does not think one thing and speak another. His words as truly represent his thoughts as the sound of a correct key in an organ represents a particular part of music. The same consistency is apparent between his feelings and his actions. Among the important objects of his life are "Whatsoever things are true." 3. And, further, it includes courage. Christian manliness is full of true valour. Fortitude is as prominent a feature of the genuinely good man's life as uprightness and truth. They will boldly enter a lion's den rather than deny their God. IV. TRUE AND MANLY VIGOUR. "Be strong." The spiritual life is capable of great strength—that is clear from the characters of the faithful of all ages. Intellectual greatness may only be possible to a few; but great spiritual might is practically possible to all true Christians. 1. Be strong in conviction. If we will but allow the light of the truth of the gospel to penetrate our minds, we shall be deeply convinced of its saving power, and the result will be that we shall "be strong" in our adherence to the truth. Let us be careful not to mistake mere tradition for truth. 2. Be strong in love. In the verse which immediately follows the text the apostle directs the Corinthians, "Let all that ye do be done in love." Love is a special feature of Christianity. Love can do what no other faculty can; what many other faculties combined cannot do; hence our Lord's "new commandment." The loving man is a great actor—he is no dreamer, but a doer of the work of Christ. 3. Be strong in will. Strength of will is required in our struggles with the corruptions of our own hearts, and the sin that so abounds without and around us. (*D. Rhys Jenkins.*) *A manly Christianity* is—I. WATCHFUL. Because it—1. Is enlightened. 2. Knows the danger. 3. Provides against it. II. STEADFAST. Because—1. It understands the faith. 2. Appreciates its value. 3. Resists unto blood. III. STRONG—I. In experience and purpose. 2. Hence immovable, always abounding in the work of the Lord. (*J. Lyth.*) *Wise counsels*:—1. Guard against temptation. 2. Hold fast your principles. 3. Act with courage. 4. Persevere with constancy. 5. Do all in the spirit of love. (*Ibid.*) *Three kinds of temptation*:—There is an indissoluble connection between a man's character and his view of life. As a man is in moral quality, so will he conceive life to be. It is only the feeble and the worthless who ask, Is life worth living? The brave and the good live worthily, and so feel life full of worth. Sin produces despair. Holiness begets courage and faith. Take, as an instance, the man who writes these words. He had known hardness; his life had been a life of trouble and change, yet he had dared to brave it. And now, summing up the lesson of his life to the men he loved, he says, "Watch ye," &c. He enforces the duty. They are to watch. That duty is personal, and involves another: "stand fast in the faith." As they watch they keep the faith. As they keep the faith they quit themselves like men. As these three are together bound and realised in one character they are strong. I. WATCH. The duty of watchfulness implies its need, and the need

of watchfulness springs from the manifoldness of temptation. 1. There are three great conditions or forms under which temptations come. (1) Social. True society is better than it was. Public life is purer and its standard higher. Education is more widely distributed, and as men say no man shall be ignorant, so they must come to say that no man shall make for us laws unless he be a moral man. Our commerce, too, has much of its ancient character of honour. But while we have much cause for gratitude, we have greater cause for watchfulness. Our society is sadly destitute of true economy, which means labour wisely directed and applied, the power of gathering in and reaping its abundant fruits, the skill and the will to make of these the most equal, ample distribution, so that they make wealth not simply for the few, but the whole. Our dangers grow from accumulation in the hands of the few, without distribution into the homes and for the comfort of the many. We spend their thirty millions on instruments of war, their three millions or a little more on education and the forming of men. Yet where lieth the strength of a people? Not in its arsenals, not in its army or navy, but in its men. The supreme need of a people is the forming of the people. There is something higher than the making of wealth; there is the making of men. The highest of all social necessities is the making of new men; that is possible only by the preaching and the teaching of the gospel of Christ. (2) Moral. There are dangers when conventional standards of morality are unreal and unjust. See a banker who has for nigh a whole generation lived on the savings of the hard-working man, the store of the widow and orphan. See him hardly punished—it seems a little more than a severe rebuke; and some tempted lad, in some hour of great need, for miserable theft stamped through years a criminal. Look at the seducer fresh from his guilt, judged to be fit by mother to wed the daughter. And see the victim, by the same, cast out, a thing unclean. There is nothing more mischievous than standards of that kind. (3) Intellectual. These are often said to rise from increased knowledge and activity. Nay, they rise from ignorance and intellectual frivolity. Newspapers to have power must be spiced. People must be tempted to read. And the result too often is that the mind grows so shallow that it cannot reflect the infinite heaven, so ruffled in its shallowness that it answers to every breeze of wind, and faileth ever to settle into an eternal calm, is a mind lost to holiest things, closed to dearest realities. Look at truth as needed by men for living, for dying, for eternity; and then dare no longer to be frivolous, come to have the truth, to seek the holy, to love the good, that is only of God. 2. All these dangers must be guarded against. Watch! Where a man carries that which is precious he ought ever to carefully guard it. Crossed you ever the mighty ocean on board a steamship that travels so stately and bears its hundreds in comfort and in joy? But, while all is lightness, there walks alone, solitary, watching in the very sunshine for sign of coming storm, the man who bears in his spirit that stately ship, these hundreds of lives, all the wealth she carries in her hold. And think you ever man went to sea, ever sailor guided across the ocean bark half so precious as you carry? Gifted with a nature so rich, a cargo so precious, the spirit ought to be all directed to the watching of evil, to the discovery of the good, and the place that is the haven of rest. II. STAND FAST IN THE FAITH. The man that watches will stand. From him it will not be taken—faith in God our Father, yet our King; in Christ who is our Brother, yet our Priest; in that Spirit who is our Comforter, yet our Advocate. Stand fast therein. See that no man spoil you by vain deceit. See that no passion rob you by promised momentary pleasure. Keep the faith. God gave it you, and the faith cannot be kept pure without keeping pure the spirit. III. BE MEN. What is it to be a man? It is to bear God's image. Let the young man dare to be a man, let him, face to face with temptation, look to Him who only hath the power to save. Lost in the multitude, men in the multitude lose themselves. "Quit you like men." Dare to be innocent of vice, shut up the impure book, close the paragraph that speaks the unholy thing, and to be virtuous in thought, in speech, in feeling, knowing this, that the man who keepeth his own spirit pure is the man most approved of the Father. (*Principal A. M. Fairbairn.*) *Watchfulness, steadfastness, manliness, strength*:—I. WATCH YE. 1. What is it to watch? (1) It is opposed to carnal security. (2) It implies a care of our souls (Eph. v. 15). 2. What must we watch over? (1) Our thoughts (Psa. cxxxix. 2). (2) Our affections (Prov. iv. 23; Col. iii. 2). (3) Our words (Psa. xvii. 3, xxxix. 1, cxli. 3). (4) Our actions (1 Sam. xv. 22; 1 Cor. x. 31). 3. What must we watch against? (1) Ourselves (Jer. xvii. 9; James i. 22). (2) Satan (1 Pet. v. 8). (3) The world (1 John ii. 15). (4) Men. (*a*) That they seduce us not into sin (Prov. i. 10, 11). (*b*) Nor into error (Acts xx.

29, 30, 31; Matt. vii. 15; 2 Pet. ii. 1, iii. 17). 4. What must we watch for? (1) For opportunities of doing good (Gal. vi. 10), and performing our duty. (2) For death (1 Thess. v. 2, 3). (3) For the coming of Christ (Matt. xxiv. 44). 5. When must we watch? (1) In time of prosperity. (*a*) That you be not proud of it (Jer. ix. 23; 1 Tim. vi. 17). (*b*) Nor trust in it (1 Tim. vi. 17; Psa. xlix. 6, lii. 7). (*c*) Nor abuse it (James iv. 3). (*d*) Nor set your hearts upon it (Psa. lxii. 10). (*e*) To improve it to God's glory (Prov. iii. 9). (2) In time of adversity (Eccles. vii. 14). (*a*) Not to be impatient (Ezra ix. 13; Lam. iii. 39). (*b*) But to be thankful (Job i. 21). (*c*) Not to charge God with injustice (Job i. 22). (*d*) Nor draw sinful inferences from it (Eccles. ix. 1). (*e*) To be better by it (Psa. cxix. 71; Heb. xii. 10). (3) At all times (Luke xxi. 36; 2 Tim. iv. 5). 6. Why must we watch? (1) It is for your lives (2 Cor. vi. 5). (2) Many enemies watch against you (1 Pet. v. 8). (3) Unless ye watch, no sin but you may fall into (1 Cor. x. 12). (4) The more we watch over ourselves, the more God will watch over us (Psa. cxxi. 1, cxxvii. 1). (5) The more watchful we are, the more comfortably we shall live. (6) We have but a short time to watch (Matt. xxvi. 40). (7) Eternity depends upon it (Matt. xxv. 12, 13). (8) We know not when our Lord will come (Mark xiii. 33, 37; Luke xii. 37). II. STAND FAST IN THE FAITH. 1. What faith must we stand fast in? (1) That God is (Heb. xi. 6). (2) That He is a rewarder of all that come to Him (Heb. xi. 6). (3) That the way to come to Him is by Christ (Heb. vii. 25). (4) That this Christ is God-man (John i. 14). (5) And hath satisfied for our sins (1 John ii. 1, 2). (6) And now intercedes for our souls (Heb. vii. 25). (7) That by His satisfaction and intercession our sins may be pardoned (Rom. viii. 33, 34). (8) That He will come again at the last day (Acts. i. 11). (9) That He will judge all the world (2 Cor. v. 10). (10) That the wicked will then be condemned to hell, and the righteous received up into glory (Matt. xxv. 46). 2. Why stand fast in this faith? (1) Otherwise we can do no acts of piety (Heb. xi. 6). (2) Nor have our sins remitted (Gal. ii. 16). (3) Nor our souls saved (Acts iv. 12). 3. What are the means of this steadfastness? (1) Search the Scriptures (John v. 39). (2) Converse much with God in prayer. (3) Entertain no doubting thoughts. (4) Indulge no sin, lest it debauch your principles. (5) Oft frequent the public ordinances (Rom. x. 17). III. QUIT YOU LIKE MEN. 1. What is it to quit yourselves like men? (1) Carry yourselves like men. (*a*) Like rational creatures. What more rational than that we should servo Him that made us (1 Cor. vi. 20); choose the best things before the worst (Isa. lv. 1, 2); mind our own good and welfare (Matt. xvi. 26); do to others as we would have others do to us (Matt. vii. 12); and submit to God's will (Lam. iii. 39). (*b*) Like those who have immortal souls (Gen. ii. 7). (*c*) Like those who are capable of the enjoyment of God Himself (1 Cor. xiii. 12). (2) Be valiant and courageous as men (Eph. vi. 10, 11). (*a*) Be not daunted with afflictions (2 Cor. iv. 16, 17). (*b*) Nor drawn aside with prosperity (Mark iv. 19). (*c*) Press through all difficulties for heaven (Acts xiv. 22). 2. Why quit ourselves thus like men? (1) We have many potent enemies (Eph. vi. 11, 12). (2) Without spiritual courage we can never conquer them. (3) The reward will make amends for all (1 Cor. xv. 58). IV. BE STRONG—1. In faith (Matt. xv. 28; Rom. iv. 20). 2. Love (Matt. xxii. 37). 3. Trust on God (Job xiii. 15; Heb. xiii. 5, 6). 4. Why? Be strong and courageous. (1) The stronger your graces are the weaker will your temptations be. (2) The stronger your grace is the greater will your comfort be (John xiv. 1). (3) Be but strong, and you need not fear but to press through all difficulties, and get to heaven. (*Bp. Beveridge.*) *Stand fast in the faith*:—I. THE OBJECT INDICATED. 1. The gospel requires faith. 2. Has a right to demand it. II. THE DUTY ENJOINED. 1. Adherence to its doctrines. 2. Conformity to its precepts. 3. Advocacy of its claims. III. THE IMPORTANCE OF THIS DUTY. In its bearing upon—1. Ourselves. 2. Others. 3. The cause of God. (*J. Lyth, D.D.*) *Christian steadfastness*:—We address this to new converts, restored backsliders, and to Christians generally. I. THE NECESSITY FOR CHRISTIAN STEADFASTNESS. 1. Many foes to contend against. 2. Much difficult service to perform. 3. Only the steadfast know true happiness and peace. 4. Lack of steadfastness is dishonouring to God. II. ITS MEANS. 1. Prayer. 2. Watchfulness. 3. Use of every possible means of grace. 4. Faithful, open profession of allegiance to Christ. III. ITS END. 1. A place on Christ's own throne (Rev. iii. 21). 2. A crown of life (Rev. ii. 10). 3. A call to the service of heaven. (*John Stevens.*) *Standing fast in the faith*:—We might infer from magazines and newspapers that orthodoxy, or steadfastness in faith, is becoming very unpopular. But philosophy, mathematics, &c., have their "doctrines" as well as Christianity. Note a few reasons for steadfast-

ness in the truth. I. THE MIND IS SO CONSTITUTED AS NOT TO BE SATISFIED WITH ANYTHING LESS THAN CERTITUDE. As nature abhors a vacuum, so the mind dreads doubt—dreads to be like a ship drifting in darkness and storm with neither star nor sun, compass nor rudder. What would one not give to be on solid earth, who, like Noah's dove, is thus driven? Stand fast in the faith! Buy the truth and sell it not. II. THIS STEADFASTNESS IS NEEDED TO WITHSTAND THE INFLUENCES WORKING AGAINST US. A soldier in battle needs to stand, a tree in tempests needs to be rooted, and a ship needs an anchor; so we, in meeting the hostility of atheism and science, falsely so called, or kid-gloved, effemiuate worldliness, or the supineness and apathy of the Church, need more than a feeble conviction of the truth, such as would be upset by some newly-discovered bone. Be rooted and grounded and able to give an answer, to him who asks you, of your faith. III. ONLY BY STEADFASTNESS IN THE TRUTH CAN WE RENDER COMPETENT SERVICE TO THE CAUSE OF CHRIST. A man of negative opinion, though right, is a feebler power than he who is earnestly wrong. But, to be positively right, believing with all the soul, is to be an increment of might. Such were Luther and Whitfield. Such is Moody, who never even ventured to lean against the corner of a college. Truth did not run over such souls, but into them, becoming a part of their moral fibre, making them aggressive and progressive. Such are not literary Sybarites. (*T. B. McLeod.*) *Be strong*:—I. IN BODY. Purity and (where God gives health) strength of body seemed ever to St. Paul one ingredient in his estimate of true manliness. What is brutal and sensual in your bodies Christianity tells you to conquer, so that that body and its merely animal propensities shall not become your master. All that is innocent and pure in the manly exercise of it, all that is fearless in the brave uses of it, you should cultivate, ennoble, strengthen. If you have to fight for country, truth, or right, then be utterly indifferent to danger or to death. II. IN SOUL, *i.e.*, in intellect. "Be not children in understanding, but be ye men." The empty boast that there must be a divorce between intellect and religion is false. True "unsanctified intellect" has become too common a phrase; but there is such a thing too as "unsanctified stupidity," and perhaps the Church has suffered just as much from one as from the other. There is a poor weak thing that calls itself "advanced thought"—in which the thought is imaginary, and the advancement retrogressive—and which is, after all, merely the ghosts of old heresies, coming forth from their graves to frighten the nervous and unthinking. But real science, real philosophy, may ever win the homage of the holiest and most reverent souls. The truth they discover can never contradict the eternal truth of God. Antagonism between intellect and religion! Why the ablest thinkers have been Christians. The noblest high priests of science have also been the devoutest ministers at the altar of God. III. IN SPIRIT. The influence of the spirit of man, acted on and illuminated by the Holy Spirit of God, will raise him to the true dignity of manhood in all his nature. There is nothing "manly" in being irreligious or indifferent. Would you consider him a man who was guilty of the basest ingratitude? And shall we consider the ingratitude less base—shall the unmanliness be diminished, because towards Him who "emptied Himself" of the splendour of the Godhead and died for us! (*T. T. Shore, M.A.*) *Manliness in religion*:—1. When Francis Xavier was passing through Navarre to his great life mission, he had to pass his ancestral castle. His companion asked whether he did not mean to visit his friends before he left Spain for ever. "I defer that happiness," he quietly answered, "until I shall see them in heaven." It was the manly utterance of a noble heart. 2. In the days of chivalry there was an ideal life, which our own matter-of-fact generation is disposed to despise. Underneath much that was overstrained and unnatural, there was taught a spirit of reverence, obedience, truth, and virtue, which it would be well for the world if they might be again brought back among us. 3. Even after the Fall man did not altogether lose the image of his Maker, and there is still left to him a portion which we call manliness. It is displayed by heroes on battle-fields, but the highest manifestation of it is in the consistent lives of devoted Christians. True manliness—I. IS WHOLLY INCOMPATIBLE WITH A HALF-WAY AND RELUCTANT OBEDIENCE. If the religion of Christ be true, it is manly to confess it, and to act out our belief. They who receive the gospel in a manly spirit will shrink from no duty nor danger. Even the world will respect us when we are true to our principles. When Charles II. visited Winchester during the building of his palace there, Dr. Ken was asked to entertain one of the king's concubines. This the good clergyman positively refused to do and Charles was much incensed. Again the application was made, and the stern

response was, "Not for his kingdom!" Not long after, the bishopric of Bath and Wells became vacant, and Charles said, "No one shall have it but the little fellow who would not give poor Nelly a lodging!" II. SUPPOSES PERSEVERING PERSISTENCY IN THE RIGHT, no matter what dangers may threaten. Soon after the Christian missionaries had settled in Fiji, the heathen held a cannibal feast in front of their residence. Shocked at the sight, the good men closed their doors and windows, when the savages insisted that they should come out and witness the custom. The captain of an American ship-of-war, hearing the startling tidings, came at once to the relief of the brave men, and offered to remove them to a place of safety. "No," was the firm response; "the worse these people are, the more need of our staying where we are to teach them better." When an insurrection broke out in Madagascar some time ago, before the soldiers set off, the great national idol was to be dragged forth to strengthen them for the conflict. It so happened that three hundred of the soldiers had cast off idolatry, many of whom began to waver, some through fear of death, others through love of wife and children. The leader of the party then read from the New Testament, "He that loveth father or mother more than Me, is not worthy of Me"; "He that loveth his life more than Me, is not worthy of Me." It was enough, and all agreed to stand the fiery ordeal. The commanding officer was much enraged, and said, in a threatening tone, "The god will avenge himself upon them!" The army marched forth to meet the insurgents, and came up to them in a deep ravine. Here the Christians were made to take the front rank, and their enemies believed that their destruction was inevitable. The hand of God so arranged the order of battle, that the expected course of events was reversed, and the Christians were left unharmed. III. MEANS INDIFFERENCE TO THE SHAFTS OF RIDICULE. A poor man, being much laughed at for his religion, was asked whether these constant, petty persecutions did not sometimes half tempt him to abandon it. "No, indeed," he answered; "if Christians are so foolish as to let such people laugh them out of their religion, until at last they drop into hell, it is certain they cannot laugh them out again." A young friend was making his first trip in a steamer, when his acquaintance was cultivated by a handsomely dressed person, who did his best to play the agreeable. Toward the close of day, the stranger remarked, in an indifferent tone, "Some friends of mine are to have a nice game to-night, in my state-room, and we shall be glad to have you join us." Taking out his pocket prayer-book, he answered, "This is the only card I ever play with!" IV. INVOLVES PROMPT AND VIGOROUS ACTION. Good resolutions are not enough; they must be followed up closely and persistently by becoming deeds. A little boy in Holland was returning home one night, when he observed the water trickling through a narrow crevice in the dyke. He had often heard of the sad disasters which had happened from these small beginnings, and his first thought was to hasten home for help, but he remembered that even during his brief absence the opening might so increase as to defy all attempts to close it. Seating himself on the bank of the canal, he stopped the leakage with his hand, and in cold and darkness sat by his post of duty until dawn of day. Assistance then came, the dyke was repaired, and hundreds of lives were saved. Do you ever think what a tide of wretchedness and ruin you may be the means of turning aside from multitudes of immortal beings, if you would faithfully use your daily and hourly opportunities of good? (*J. N. Norton, D.D.*) *The manliness of godliness*:— I. THINGS WHICH ARE NOT MANLY. 1. To believe without evidence. Credulity, the readiness to receive every assertion for truth, is childish; and it is worse than childish, when evil reports are easily credited and at all welcomed. We must believe much which we can never comprehend, and therefore cannot prove; but we must be sure that the witness is true. 2. To neglect known duty. Excuses are not arguments. "That servant which knew his Lord's will, and did it not, shall be beaten with many stripes," &c. From which it is evident that every one's duty is according to the knowledge which he has, might, and ought to have. 3. To prefer pleasure to business. In this generation there is neither honour nor hope for the idler. And why should not this principle hold as to heavenly things? 4. To find fault with any one unless it be needful, and then face to face. "I withstood him to the face," says Paul about Peter, "because he was to be blamed." If mankind would but obey this rule, the happiness of the world would be doubled at once. The apostle is very severe against "whisperers, backbiters and inventors of evil things." 5. To live only for the passing day. Brutes live for the present, men for the future. Forethought and prudence distinguish our nature from theirs. The wise man sent men to school to "the ant": and that provident little creature

is a very good tutor even for Christians. II. THINGS WHICH ARE MANLY. There are strange ideas abroad upon this subject, some concluding that scepticism, self-will, and swearing itself is manly. Some think that the more heartless, the more daring, the more manly. I give every one of sound mind at least the credit of knowing better. I am persuaded that there is truth in the saying, "I dare do all things that become a man; and he who dares do more is none." It is manly—1. To find out and hold fast the truth. All truth is precious, and "the truth" is of all things most precious. "Little children, I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." Surely in knowledge and discernment these little children were men. 2. To be serious about serious things. Men were made to laugh as well as to weep; but there is also abundant reason in the charge, "Be sober." Some affect to smile at those who are religious for looking grave and speaking solemnly; but life and death, sin and holiness, are matters for deep thought; and the gospel which delivers from sin and death, and entitles to life through righteousness, is in its very nature matter to make men serious. 3. To be kindly to all, and most to the weakest. The manliness of Christ consisted largely in His gentleness. 4. To fear God more than any man or all men. "Fear Him, ye saints, and you will then have nothing else to fear." 5. To overcome the devil himself by God's help. Conclusion: 1. You need not despair of doing this very thing. 2. By doing this you will recommend Christianity. (*J. De Kewer Williams.*) *True manliness*:—(To young men. 1 Kings ii. 2, and text). Buckminster says that the sublimest thing in nature is true manhood. But long before Buckminster, Terence said, "I am a man, and I regard nothing pertaining to humanity as foreign to me." And long before him David said to his son and successor, "Show thyself a man." And long since then we find Paul saying, "Quit you like men, be strong"; "Be strong in the Lord, and in the power of His might." True manliness does not consist in—I. THE STRENGTH AND SIZE OF THE HUMAN BODY. This is the barbarian idea of manhood. II. INTELLECTUAL GREATNESS—which our Maker confers on very few persons in any age. We are not responsible for the lack of great talents, but only for the culture and use of what we have. True manliness lies in heart power and conscience power. III. CHAFING UNDER WHOLESOME RESTRAINTS. It is no uncommon thing to find young persons who think an independent disregard of authority is manly, and when constrained by unavoidable circumstances to feel that the proper domain of their liberties has been invaded. This mistaken and unmanly feeling is apt to show itself, first of all, in opposition to parental authority. And the boy that frets under the restraints of home, will fret under the restraints of the school-room. And, having disregarded the wholesome restraints of home and of the school, he is now ready to disregard those of society; and it is no uncommon thing to see a young man, who commenced his unmanly course of disobedience in the family, graduating in prison. "Show yourself a man," then, in living in harmony with the Word of God, your conscience, and your environment. IV. IMITATING, INDISCRIMINATELY, THE CONDUCT OR HABITS OF OTHERS. There are many great men who have their eccentricities and defects; and yet it is just these that younger and smaller men almost always imitate. Many of the admirers of Alexander the Great imitated his intemperance, and not his chastity and liberality; and many of the pupils of Plato imitated his crooked shoulders instead of his philosophy. "Show yourself a man," then, not by merely imitating, but emulating the virtues of others and by shunning their vices. V. FOLLOWING POPULAR OPINION, RIGHT OR WRONG, OR ANY PARTY, RIGHT OR WRONG. Popular opinion is generally fickle and very often wrong. It imprisoned Galileo, and erected the guillotine in France. In the Southern States it raised the standard of rebellion. There is a great deal of blind leading, and "when the blind lead the blind, both shall fall into the ditch." "Show yourself a man," by thinking and investigating for yourself. Study both sides of every important question. VI. A RECKLESS DISREGARD OF THE OPINIONS OF OTHERS. It is not manly to say, "I don't care what others think of me." Every true man cares, and ought to care. While every true man maintains his own independence of character, he is ambitious, at the same time, to merit the golden opinions of the virtuous and the good. When a man enjoys the love and confidence of a virtuous woman he enjoys, next to the love of God, the noblest thing on earth. "Show yourself a man," then, by showing yourself worthy of such confidence and such love. Again, if you would have others respect you, you must respect yourself. If you would enjoy the friendship of your fellow-men, you must be a true friend to yourself. Often the worst enemy a young man has is himself. "Show yourself a man," then, by being true

to yourself and to your principles. VII. IT IS IN VAIN TO LOOK FOR TRUE MANLINESS WHERE THERE IS NO VIRTUE OR HONESTY OR HONOUR. The word virtue comes from "vir," which means a man; and to be virtuous, etymologically, is to be manly in the true sense; "an honest man is the noblest work of God." In the modern sense, virtue means manly purity as well as manly dignity. 1. Now, then, he that would be honest in the much must be honest in the little. A young aspirant for office arriving at the hotel where the governor was stopping, and seeing a man whom he supposed to be the porter, ordered him to take his trunk to his room. The supposed porter charged him twenty-five cents, which he paid with a marked silver quarter worth only twenty cents. The young office-seeker then said, "Here, porter, take my card to Governor Grimes' room and tell him I wish an interview with him at his earliest convenience." "I am Governor Grimes, sir." "Oh! I did not know you were Governor Grimes! I beg a thousand pardons!" "None needed," replied the governor. "I was rather favourably impressed with your letter, and had thought you well suited for the office you desire"; and holding up before him the defective quarter, he said: "Any man who would swindle a poor labourer out of the paltry sum of five cents would defraud the public treasury if he had the opportunity. Good evening, sir." Again, it is dishonest and unmanly to try to sell an article for more than it is worth, or to try to buy an article for less than its market value. 2. "Show yourself a man," too, by respecting your own rights and honour, even if others do not; and at the same time remember that others have rights which are entitled to respect. "Be courteous." St. Paul shows what should be the deportment of a true gentleman or a true lady in these few words: "In honour preferring one another." 3. "Show yourself a man," by your moral courage and stability of character. "Dare to do right, dare to be true." Dare to say No, when you are tempted to do wrong, or to go to a wrong place. 4. "Show yourself a man," by emulating the virtues of the great and the good. 5. And at the same time that you are developing and using aright your own manly resources, do not fail to recognise the real source of your success in life, to wit: the grace of God. The inspired apostle who says, "Quit you like men," also says, "Stand fast in the faith." And it is a fact that the great men of the world—the men whose names and whose deeds stand brightest on the scroll of fame, were men of faith in God. Conclusion: Diogenes is said to have gone through the streets of Athens, in broad daylight, with a lighted lantern in his hand, and when asked by a citizen for the object of his search, he replied, saying: "A man, sir, a man. I have found children in Sparta and women in Athens, but I have not found a man." Now, I grant that since man fell from his climax in Eden, a man, a perfect man, has not been found save in the humanity of Jesus. Do you want a model of true manhood? You have it in Him. He has won His title to our heart-faith and our supreme regard by His God-like character. "Christ died for us." Then "show yourself a man," by showing yourself capable of appreciating such love as His; by giving Him your heart. Then and only then will you be in the line of your own true manhood. (*W. B. Stewart, D.D.*) *True manhood*:—What, then, is manliness? 1. First, it is self-respect. I need hardly warn you that self-respect has an analogy to pride, or to the wretched vulgar ape of pride which is self-conceit. 2. And next to self-respect, manliness is resistance. The true man will not bend like a reed to every passing gust of that insolent ignorance which sometimes in the light-headedness of nations arrogates to itself the name of public opinion. He will not swim with the stream either in the Church or in the State, but will strike out against its fiercest waves. He will not spread his sail to the soft breeze of flattery and self-interest, but even when menaced with shipwreck will oppose his constancy and his convictions to the fury of the storm. Resist the temptations to be idle, self-indulgent, vicious, and all the more if those around you are so. Resist the prejudices and the littleness of your own profession or school or party; resist the temptations of the impulses of your lower nature; and so far from being weakened by the struggle, the strength and fire of the conquered temptation shall be to you an added element of force, even as the Indian warrior believes that the strength of his vanquished enemy passes into his own right arm. Resist difficulties! Show that you have some iron in you, and are not all of straw! There are many spurious forms of courage, and that which is often most admired is the lowest and poorest, like that of the brutes. The manliest courage is that which rises superior to the fear of man. The manly youth will have a certain disdain and impatience of evil, a certain violence of truthfulness, a certain impetuosity of principle, conquering and combating all that

is hollow and base and mean. He will not be at the mercy of a wicked code of a few silly or depraved companions for a few brief years, at the cost of having to reproach himself as a fool all the rest of his life. 3. And again, manliness is self-mastery. It sits self-governed in the fiery prime of youth obedient at the feet of law. And this self-mastery cannot be had without self-sacrifice. Any fool, the weakest, dullest, paltriest that ever was, can make a drunkard or a debauchee. There is no human clay so vile, no sludge and scum of humanity so despicable, but out of it you may make an effeminate corrupter, or lying schemer; but it takes God's own gold to make a man. No lacquer work, no tinsel suffices for the cherubim of the sanctuary. They must be hammered out of pure gold, seven times purified in the fire. (*Archdeacon Farrar.*) *Manliness:*—Manliness is not popularly associated with Christianity, and it is not difficult to see how this mistake has arisen. First of all, it has arisen because of the very prominence that is given in the New Testament to what it calls the virtues of meekness and forgiveness. Again, another cause for this popular misunderstanding arises from the mannerism of religious people. They get into a weak, maudlin condition, and adopt a voice and manner that repels any person who has got a spark of manliness in him, and thus there comes a certain smallness of mind, and a morose stupidity, that does much to strengthen the idea that to be a Christian is either to be a fanatic or an effeminate person. Another cause is distinctly attributable to the characters so often drawn by novelists of what a religious person is. They represent a man as a brave, generous, fine fellow, who was no religion at all. Furthermore, people have become accustomed to think of religion as something connected with death-bed scenes, with sickness, or as bearing an aspect of grim severity, and not at all enticing to any one who likes the free breezes blowing across the sea and across the moors, who likes a manly life, and wishes to take a manly part in it. What is Christian manliness? I answer that Christian manliness is the courage of duty, according to the Christian ideal. Now let us try to understand this. Manliness is the courage of duty, because duty is the essence of all manliness. Courage separated from duty ceases to be manliness. There is a great deal of courage even in the criminal. That is the courage of the madman or of the devil. So mere physical courage may not be the courage of manliness in its best sense. The ferocity which makes the pugilist or the prize-fighter refuse to give in, that is not a bit more wonderful than what you find in brutes. The bulldog will do the same thing, so will the wild-cat, so will the ferret. That species of courage is not necessarily a high standard of courage. There is a certain spirit of self-assertion which is sometimes mistaken for manliness. The rough, impudent, "I am as good as you," is no indication of the possession of a manly spirit. There is a spirit of arrogance which has nothing to do with manly independence. It is little more than rude incivility, arising from want of consideration from others. Manliness, as the courage of duty, must forbid such things as degrade a man. Look at Christ, the ideal man! There was a life of courage under duty to God and to others, with no thought of self. Christ's life was one continual self-sacrifice. Duty to God and man is the climax of manliness. The great test of character is to be found in the manner in which the common details of life are met. It is far easier for the soldier in the rush of battle to do noble deeds than to live a faithful life in the barrack-yard, or in attending to daily drill. (*D. Macleod, D.D.*) *Christian warfare:*—I. THE ENEMIES WITH WHICH YOU HAVE TO CONTEND. 1. The devil. 2. The world. (1) The men of the world engage on the side of the devil. (2) The things of the world—honours, profits, and pleasures, how dangerous are these! 3. The flesh, by which is meant the corrupt nature, is the most dangerous enemy of all. II. THIS EXHORTATION IMPLIES—1. That you banish unnecessary fears, and engage in the warfare with boldness and resolution. 2. That you fight in Divine strength. 3. That you persevere in the combat. III. MOTIVES. 1. Your cause is good and highly important. It is "the good fight of faith." 2. You are engaged in the presence of many spectators. (1) God, whose eye penetrates into the inmost recesses of your hearts. He will be your impartial judge. (2) Angels. Shall we disgrace ourselves in the sight of heaven? 3. You fight under Jesus Christ, the Captain of salvation. 4. You are sure of victory in the end. (*W. Linn, D.D.*) *Christ satisfying the instinct of courage:*—I. PAUL HERE APPEALS TO THE INSTINCT OF COURAGE. In becoming Christians we do not cease to be men. 1. Courage lies midway between timidity and recklessness. In matters of daring there is a deficiency which is cowardice, and an excess which is foolhardiness. (1) Timidity is common. Many shrink from pain, fly from danger, and in matters of principle

more afraid of man that shall die than of God who must judge. (2) Foolhardiness is common. What mad prank cannot a schoolboy be dared to do? Who has not been culpably indifferent to health, influence, and character? But often the foolhardy is a coward. The man who will undermine his constitution by vice is afraid of infection. We refuse to either of these the sacred name of instinct. They are perversions, distortions of nature. 2. Nature is brave. Nowhere is cowardice honoured. (1) Greeks and Romans had but one word for courage and virtue. The coward in battle had better not return to face either his country or his home. The man who left wife or child a prey to violence or fire was henceforth an outlaw. (2) Courage is the idol of the young. It is this which underlies the hero worship of the river, the course, the field. (3) Nor will either young or old, so long as England is free or Europe Christian, fail to honour the sincerity that must speak the truth, and the conscience that would go to the stake for duty. 3. Yet courage has its abuses. (1) There is an intellectual foolhardiness seen in the upsetting of established convictions, the inversion of established convictions, the establishment of some exploded error. Many heresies have sprung out of intellectual bravery. It has seemed so manly to contradict traditions and beliefs. But there is a mental audacity as perilous as and more culpable than that which flings away life in Alpine climbing or in the circus or hunting field. (2) The same false courage has a more fatal place in things spiritual. What is it that sends the young traveller without arms, map, or guide on the journey of life? What is it that induces one who has been vanquished fifty times on a particular battlefield of temptation to try his chance there again? It was this instinct of courage that Satan appealed to in the wilderness. He had found it in its perversion in the fallen, but not in the perfect Man. 4. Though there is an instinct of courage in us, there are many counteracting instincts, insomuch that it must be, practically, either a rare gift, or else an acquired grace. (1) Few soldiers probably go into the battle eager for the fray. The very faith of our immortality forbids it. (2) We reverence and ought to reverence more the grace than the gift. If we know a person naturally sensitive, delicately organised, we admire far more in that person acquired courage, than the stolid acquiescence of one who has neither brain to throb, nor nerve to quiver. Christ's courage was of this nobler, less constitutional kind, as we see from His natural shrinking from death, and yet His persistence in the path of sacrifice. II. CHRIST SATISFIES THIS INSTINCT—1. Of physical courage by showing in Himself how they who may have not the gift may have the grace. Wonderful has been the issue. Witness the martyrs. But excitement of love, hate, bigotry, &c., have had their martyrs. But there is a courage unsupported by excitement and sympathy, in the strength of which Christians have endured in unmurmuring patience lifelong pains, want, &c. 2. Of moral courage. There is nothing in Christ's character more pervasive than this. We see it in His fearless antagonism to the doctors of His age. He dared to speak the truth regardless of consequences. And thus He taught us courage. He bade us never fear truth—a thing necessary to remember in the face of the present attitude of Faith and Science. The moral courage which He showed in His teaching He also showed in His conduct; and it is here that we want most to cultivate it. Think of His solemn warnings against moral cowardice. How He bade us not be ashamed of Him and His words, and not to fear them who kill the body. 3. Of spiritual courage. (1) The courage of enterprise and aggression. (2) The courage of resistance. (*Dean Vaughan.*) *Be strong*:—1. Weakness is always miserable; sometimes sinful. If a man, *e.g.*, abstain from food, having food before him; if he neglect necessary exercise and become, through inaction, enervated; if he pamper the body; if he curtail rest; under such circumstances, to be weak is to be sinful. It is to such weakness that the apostle refers here. 2. Our prayer for you is that you may be strong; and our hope of your strength is not entirely in our prayer, nor in yours. Something more is necessary. In answer to such prayer, God would say to you, "You must lay aside that weight, and that sin, which doth so easily beset you." "If you would be strong, you must nourish your spirit with that food which I give you." Suppose that, instead of laying aside that weight, you retain it, and refuse the food offered you. God has answered your prayer in the directions He has given you, and in bringing before you the provision for your strength. The apostle had his eye upon these provisions and directions when he said, "Quit you like men, be strong." I. THE THINGS THAT ARE NECESSARY TO SPIRITUAL STRENGTH. 1. Right and sound principle. "God hath not given us the spirit of fear; but the spirit of power, of love, and of a sound mind." Fear is a source of weakness, and love is a source of

strength. If your religion is based upon dreading God, you will never be strong, if it is built up upon loving God you will be strong. 2. Mental and emotional nutriment. To have a strong mind, you must get God's thoughts into it. To have a strong heart, God must be the supreme object of affection. 3. Work. The doing that which God bids us to do, for inactivity invariably brings weakness. The more you do, the more you will be able to do. You find this in prayer, and in the ministrations of benevolence. 4. Self-control and government. "I keep under my body." 5. Seasonable rest. You must have repose; and if you do not get it, your power of doing sinks and dies out. You see this everywhere, and nowhere more than in the Christian Church. 6. Genial influences upon us. That which we may call light and sunshine—the "love of God shed abroad in our hearts by the Holy Spirit given unto us." Flowers will not bloom in darkness; and you cannot get a strong character, except in the love of your God. "Thy gentleness hath made me great." There are those who expose their children to all sorts of rigors to make them hardy, and perhaps sink them to the grave. The genial influence of real love makes the strongest character. 7. A good atmosphere. 8. Help wisely administered. If, in teaching a child, you do everything for him, he will do nothing. In helping the poor, if you do everything, you impoverish them. God never does this; but He so helps us as to bring out our own resources. 9. Abstinence from all enervating influences. From the principle of fear, *e.g.*, and from carefulness run to seed, "Casting all your care upon Him." "Fear not, say to them of timid heart, be strong." 10. A will to be strong. II. ALL WHICH IS ESSENTIAL TO STRENGTH WE HAVE IN POSSESSION, OR WITHIN REACH. 1. Right principle is given by God in revelation, and by His Spirit. 2. Bread of life has come down to us from heaven; the well of the water of life has been opened to us. 3. There is work God requires us to do. 4. We have directions for self-control, and we have examples. 5. Rest is divinely promised. 6. There is pure air in the house of prayer, in the Church of Christ, and always on the mount of religious meditation. 8. Help may be always obtained of God. We can lay aside every weight, or it would not be commanded. All that is necessary to make you strong is provided. Do you suppose the Saviour has left His work half done? or that He is doing it now partially? Conclusion: Be strong in your whole spirit, but especially in faith, in hope, and in love. (*S. Martin.*) *Christian strength*:—I. THE EXHORTATION: "Be strong." 1. It is not natural, but moral strength that is here intended. A man may be as strong as Goliath, and at the same time quite as wicked. He may have the courage and magnanimity of an Alexander or a Cæsar, and yet be a slave to his own lusts. The strength which Paul speaks of, like wisdom, it "cometh from above," and consists in our being strengthened with all might by God's Spirit in the inner man (Prov. xvi. 32; James iii. 17; Eph. iii. 16). 2. The exhortation is addressed to all Christians, whatever be their circumstances or situation, whether in a public or private capacity (Isa. xxxv. 4; Zech. x. 6). 3. We need to be reminded that our strength lies not in ourselves, but in Christ our head (2 Cor. xii. 9, 10). II. THE PARTICULAR CASES TO WHICH THE EXHORTATION IS APPLICABLE. We must be strong—1. To labour. The Christian's work is constant and complicated; "it is not the work of a day or two," as Ezra said respecting the reformation to be wrought in Israel, but of a whole life. As to the things of this life, he is not to be slothful in business, but fervent in spirit, serving the Lord. But the labours of the spiritual life are still more arduous, and require greater efforts and greater self-denial (Acts xx. 24; 1 Cor. xv. 10; 2 Cor. i. 8). 2. To conquer. Christians are not only labourers, but soldiers; and as such they are called to endure hardness. Seeing that so many forces are combined against us, it is necessary that great strength be exerted. We must not indulge a spirit of fear, but of power, and of love, and of a sound mind (Eph. vi. 11, 12). 3. To suffer (Rom. v. 3; Col. i. 11). God's grace is sufficient for us, though nothing else is. If thou faint in the day of adversity, thy strength is small. 4. To die. In order to obtain the victory and to die happy, we shall need—(1) A strong and lively faith, well founded and brought into vigorous exercise (Gen. xlix. 18; Psa. xxiii. 4; lxxiii. 26; 2 Tim. iv. 6–8). (2) A well-founded and animating hope. (3) Great strength of affection, desiring to depart and be with Christ, which is far better (1 Thess. i. 10; 2 Pet. iii. 12). (4) Strong consolation, and a joy that is unspeakable and full of glory. (*B. Beddome, M.A.*) *Strength*:—Never would Christianity have made any impression upon the godless world which, eighteen centuries ago, it confronted and withstood, had its first teachers and disciples not been men of strength. It may be well, therefore, to consider—I.

The nature. 2. The extent. 3. The source of Christian strength. (1) What kind of strength is required? Mere physical courage is not enough: we share that with the lower animals. Nor will intellectual power alone suffice; that may be sadly perverted and misused. Both of these are good in their way; but nothing save spiritual strength will carry the Christian triumphantly through the battle of life. This may co-exist with great natural timidity. (2) When do we need to be strong? At all times and in all circumstances: more than ever before, now that the line of demarcation between the kingdom of this world and the kingdom of God is so finely drawn. To live a consistent Christian life in these days, steering clear of the dishonesties practised in the name of "business," and the shams countenanced in the code of "society"; to denounce, heedless of self-interest, with firm faith in the ultimate victory of goodness and truth, will assuredly tax our strength to the utmost. (3) Whence are we to derive this strength? In ourselves it cannot be found; its source lies beyond the range of our natural abilities. It comes only from God, the Lord of all power and might, without whom nothing is strong, nothing is holy. He waits to infuse into each soldier of His the invincible strength which carries all before it. Those who profess to serve Him have no excuse for weakness. The weaker the instrument is by nature, the more splendid is the triumph of Divine grace and the testimony to the sovereign power of God. (*J. H. Burn, B.D.*) *True strength*:—We mistake strong feelings for strong character. A man who bears all before him—before whose frown domestics tremble, and whose bursts of fury make the children of the house quake—because he has his will obeyed and his own way in all things, we call him the strong man. The truth is, that is the weak man: it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home peace? That is strength. He who, with strong passions, remains chaste—he who, keenly sensitive, with manly power of indignation in him, can be provoked, yet can restrain himself and forgive—these are strong men, spiritual heroes. (*New York Observer.*) *Vigilance needed*:—If we travel by river steamer we are admonished by an inscription just below the steersman's platform "not to speak to the man at the wheel." A momentary distraction from attention to his duties might, in some circumstances, involve a deviation from the vessel's course full of danger to all on board. Like vigilance is needful in spiritual things. The soul must "look right on," undistracted by the vain conversation of a babbling world, if she would steer her course well for eternity, and avoid making shipwreck of her faith. (*J. Halsey.*) *Watchfulness needed*:—A thoughtful scholar of a generation that is passing away was once asked if he would take some bread and a glass of wine. His answer was, "No; I will take some bread and a glass of water." His friend smilingly answered, "Bread and water—that is prison fare." "No," said he, "not prison fare, but garrison fare." And it is garrison time down here. We can't afford to be off our watch, not keeping a constant look-out for dangers that are very real and imminent. "What I say unto you I say unto all, Watch!"

Ver. 14. **Let all your things be done with charity.**—*Love more effective than logic*:—As means towards the attainment of the best ends there is no comparison between these. The latter may convince the understanding and leave the heart unchanged, but the former will win the heart, and with that gained, the understanding will usually soon succumb. The difference between them is similar to that between a mallet and the sun in reducing ice to water. The mallet may break the ice into small particles, but each particle will remain ice still, while the sun's heat falling upon the ice will melt it into a fluid, and so impregnate the fluid with its warmth that while that warmth is continued the water cannot assume again its icy condition. So in changing opinions and reforming habits. Arguments will be of little avail without a loving disposition behind them. The opinions, after all cold pure arguments, will remain generally unchanged, or probably assume another false complexion, and the habits, if broken up for a little, will soon resume their wonted round. But if love prevails, the eyes looking it, the face beaming it, the words expressing it, the whole demeanour demonstrating it, the citadel of opinion

will melt before the loving assault, and the heart will become ablaze with the sacred glow. Love and logic should at least go hand in hand in seeking the regeneration of the world. *Love as a motive* :—Ask yourselves what is the leading motive which actuates you while you are at work. I do not ask what your leading motive is for working, that is a different thing; you may have families to support, parents to help, brides to win; you may have all these, or other such sacred and pre-eminent motives to press the morning's labour and prompt the twilight thought. But when you are fairly at the work, what is the motive which tells upon every touch of it? If it is the love of that which your work represents—if, being a landscape painter, it is love of hills and trees that move you—if, being a figure painter, it is love of human beauty and human soul that moves you—if, being a flower or an animal painter, it is love, and wonder, and delight in petal and in limb that move you, then the spirit is upon you, and the earth is yours, and the fulness thereof. But if, on the other hand, it is petty self-complacency in your own skill, trust in precepts and laws, hope for academical or popular approbation, or avarice of wealth, it is quite possible that by sturdy industry, or even by fortunate chance, you may win the applause, the position, the fortune that you desire, but one touch of true art you will never lay on canvas or on stone as long as you live. (*J. Ruskin.*) *A universal rule* :—I. THE SPIRIT OF IT is love. II. THE APPLICATION OF IT is universal. III. THE MOTIVE OF IT. 1. To promote peace and love. 2. Prevent strife and contention. 3. Subdue enmity and opposition. (*J. Lyth, D.D.*) *The universal rule* :—I. To WHAT APPLIED. To all our—1. Thoughts. 2. Feelings. 3. Actions. 4. Devotions. 5. Church activities. II. FOR WHOM CONTEMPLATED. All our—1. Family. 2. Relations. 3. Friends. 4. Neighbours. 5. Countrymen. 6. Race. III. WITH WHAT RESULT. The promotion of all. 1. Righteousness. 2. Culture. 3. Holiness. 4. Happiness. (*J. W. Burn.*) *The key which sets the world to music* :—Man's life consists of many "things done." Activity is at once the law and the necessity of his nature. He only really lives as he acts, inactivity is death. But whilst the acts of men are numerous and varied, the animating and controlling spirit should be one, viz., love. It is thus in heaven, through all hierarchies. It should be thus on earth, and must be if earth is to have a millennium. This one spirit will—I. MAKE US HAPPY in all our activities. The labour of love is the music of life. All labour, however menial, if wrought under the inspiration of love, must yield happiness. II. MAKE US USEFUL in all our activities. Every work performed by love is beneficent, it has a brightness in it to enlighten, a balm in it to soothe, a music in it to charm, an aroma in it to please. III. GIVE UNITY to all our activities. As the circulating sap binds the root, the trunk, and the branches, the leafage, blossoms, and fruit, into one organic unity, so love will give a harmony and completeness to all the numerous and varied acts of life. Why are men everywhere so unhappy in their labours, and their labours so socially pernicious, so disharmonious and divided? Because they are not animated and governed by this one spirit—love. The human labours of the world that spring from greed, ambition, vanity, blind impulse, envy, and resentment, keep individuals, communities, and nations in constant conflict and confusion. (*D. Thomas, D.D.*)

Vers. 15–18. **Ye know the house of Stephanas, that it is the firstfruits of Achaia.**—*The house of Stephanas* :—I. ITS HAPPINESS—united in—1. Faith. 2. Hope. 3. Purpose. II. ITS TRUE NOBILITY—precedence of—1. Heavenly birth. 2. Experience. 3. Rank. 4. Influence. III. ITS DEVOTED SERVICE. 1. Love to the brethren. 2. Liberality of spirit. 3. Sincere attachment to the cause of Christ. (*J. Lyth, D.D.*) *The natural right of priority* :—We all feel interested in firstborn children, first forms of enterprise, firstfruits of our labour. Natural feeling gives all first things prominence. First things—I. ARE DONE WITH INTENSE FEELING, as we see in the youth beginning business, the man entering on a new undertaking. Men brace themselves up for first things, and having no experience as to what strength is required, often put too much into it. Happily life is full of these first things, especially early life, and they exert a most gracious influence on us. II. HAVE A NATURAL PRE-EMINENCE. The position and rights of the firstborn are an illustration of this. First things are felt to have a representative character. When a servant comes into a house the employers watch the first actions to see how they will frame. When a convert joins a Church the first forms in which Christian responsibility is met are closely scrutinised. Turning his mind back to their hopeful first things the apostle says to the Galatians, "Ye did run well; who did hinder you?" III. HAVE PROMISE FOR FOLLOWING THINGS—as firstfruits have

for harvest. A man's first work need not be his maximum standard, but it ought to be his minimum standard. A first result may tell of power, and power always holds the promise of what culture can make it. One convert made in a new sphere of labour holds the promise of a great ingathering. IV. KEEP A PROMINENT PLACE IN THE MEMORY, *e.g.*, our first school, first place of business, first love, first sickness, &c. (*R. Tuck, B.A.*) **That they have addicted themselves to the ministry of the saints.**—*Ministering to the saints*:—I. A VERY NEEDFUL WORK. Many of God's children are poor, and need the necessaries of life; many are afflicted, and need sympathy; many are weak, and need taking by the hand (Gal. vi. 10). II. A VERY HONOURABLE AND BEAUTIFUL WORK. 1. Angel-like (Heb. i. 14). 2. Christ-like (Matt. xx. 28, xxv. 40). III. A WORK THAT MAY BE EXERCISED IN MANY WAYS. Thus it is suited to all. IV. A WORK THAT MERITS RECOGNITION ON THE PART OF THE CHURCH. Those so engaged should be—1. Highly esteemed. They do much to elevate the tone of the Church; much to preserve it in peace and content; much to stimulate its zeal. 2. Encouraged. The work is trying. Those who encourage others often want much encouragement themselves. 3. Aided. This is probably what the apostle meant in ver. 16. "As they serve you, serve them." V. A WORK VERY BENEFICIAL TO THE WORKERS. "They who water others shall themselves be watered." We grow rich by bestowing. A sure way of getting to heaven is to get others there. (*W. E. Hurndall, M.A.*) **That ye submit yourselves unto such.**—*Submission due to the elders of the Church*:—I. ITS OBLIGATION arises out of their —1. Age. 2. Experience. 3. Services. II. ITS EXTENT reaches as far as they act.—1. In conformity with the apostolic faith; and 2. Help forward its interests. III. ITS FRUITS. 1. Order. 2. Edification. 3. Unity. (*J. Lyth, D.D.*) *Service and honour*:—I. THE VOCATION TO SPIRITUAL MINISTRY. 1. Its first condition is sincere personal adhesion to Christianity (ver. 15). 2. Christian ministers are of the most various kinds. They vary with capacity, opportunity, necessity. 3. Such services involve co-operation. Some leading, others following, &c. 4. "Ministering unto the saints" is an especial form of acceptable service. II. THE HONOUR AND SUBJECTION DUE TO THOSE ENGAGED IN SPIRITUAL MINISTRY. 1. Regard and gratitude. Paul here sets the example. 2. Help. 3. Submission. There are many who should be ready not only to work with, but to work under. (*Prof. J. R. Thomson, M.A.*) *Our duty to the truly useful*:—We should—I. CHERISH THE HIGHEST RESPECT FOR THEM. Stephanas was one of Paul's first converts in Achaia, and his family the only one Paul baptized in Corinth. He and his were addicted to the ministries of love. Fortunatus and Achaicus had supplied to Paul what the Corinthians had neglected. The truly useful are the only truly honourable. A man is to be honoured not because of his ancestry, his office, his wealth, but because of what he is morally, and what he does generously in the way of helping the race. The philanthropist is the true prince. II. HEARTILY CO-OPERATE (ver. 16). 1. Co-operate with useful men. 2. In your co-operation let them take the lead. They have proved themselves worthy of your co-operation. (*D. Thomas, D.D.*)

Vers. 17, 18. **I am glad of the coming of Stephanas, . . . for they have refreshed my spirit and yours.**—*Spiritual refreshment*:—These three honoured members of the Corinthian Church came to consult the apostle on matters of faith and practice. But their visit was not simply official, for they were personally attached to Paul, and his grateful language is suggestive of the refreshment of spirit which is the result of Christian association. I. THE NEED OF SPIRITUAL REFRESHMENT. 1. Work may weigh down the soul as well as the body. 2. Trials such as desertion, disappointment, may dispose to melancholy. 3. Living much alone is wearisome; the energies flag, the work suffers. II. ITS APPOINTED AGENTS. Letters and books are precious, but often inadequate. Living fellowship with those likeminded with ourselves has a peculiar power in restoring the equilibrium of the soul. Paul felt, as we do, it hard to work without the smiles and personal encouragements of his friends. III. ITS MEANS. The presence of Christian friends is much, but the opening of their hearts, the inquiry concerning our successes and failures, are more. IV. ITS RESULTS. 1. Depression gives way to cheerfulness. 2. Weariness to vigour. 3. Sluggishness to vivacity. 4. Despondency to hope. (*Prof. J. R. Thomson.*)

Vers. 19-21. **The Churches of Asia salute you.**—*The social temperature of a Church*:—While doctrines are being discussed in the pulpit, and ecclesiastical

distinctions expressed in modes of worship and of discipline, there remains to be studied something quite as essential as these to the future of religion, in the common life that is going on beneath them, the varying phases of which it is impossible for any definition to express. Not second in importance to a Church's teaching or organisation, is the question of its temperature. The necessity of urging this is not diminished by the consideration of the extreme difficulty of ascertaining what, in Church life, is the exact figure at which the social thermometer should stand. The social habits of our English churches, to confine ourselves for a moment to them, will necessarily be determined to a large extent by our characteristics as a race; and enthusiastic sociability is not, as a rule, regarded as one of these. A witty Frenchman has observed that not only is England an island, but every Englishman is an island. The haughty reserve of manner for which he is celebrated on the Continent, and which at home carries him through a long day's journey in a railway carriage without opening his lips to his neighbour, is not likely to be cast on one side when he enters the church door. The difficulty in making advances to strangers in congregations is greatly enhanced by the presence in no inconsiderable numbers of this class. They resent the friendly greeting as an intrusion, and are capable of rewarding it with the look which, in one of Lord Beaconsfield's novels, a great lady bestows upon a person just introduced to her; a look conveying to its recipient the impression that she has never seen him before, that she has no interest in seeing him now, and not the slightest desire ever to set eyes on him again. One of the indispensable elements in the training of a Church social tactician is the cultivation of the faculty of recognising these people at a glance, and of knowing how to deal with them. There are those who value social recognition, and to whom the extension of a ready sympathy is of the first importance, both in regard to their own comfort and as a means of attaching them to the fellowship. Here, again, however, there are subdivisions. Some of these people possess in themselves the social faculty. They have "the coming on humour," and without much outside help will by the force of their own general attractiveness and geniality, speedily make their way and find themselves at home. Others, depending equally on the appreciation and sympathy of their fellows, and equally expecting it, embarrass their neighbours by the fact that they hoist no signals for a parley. They shut themselves up in their own interior, the windows of their nature shut, and the blinds drawn, and then are astonished and aggrieved that no one knocks at the door. The question of the social temperature of a Church depends for its answer to a considerable extent on the kind of heating apparatus there is in the pulpit. But warmth, fervour, and good-heartedness in the preacher are not enough. There must be organisation as well. Apart from this, the most impassioned discourse on brotherly love will not break through the reserve which prevents Jones in the pew from holding out a hand to Brown, the unknown, in the aisle. The idea of an "Outlook Committee" attached to each Church is excellent. It should be a tolerably large one, of both sexes, and representing the cream of the community in intelligence, tact, good feeling, knowledge of the congregation and of human nature in general. A military officer once said that in a reputedly brave regiment perhaps one in ten would be really brave, it being the example of this tenth that kept the others in line. In a reputedly sociable Church there may, perhaps, be one in ten with the genuine social gift. It is from these, the men and women whose natural grace of temperament has been heightened and enriched by the spirit of Christ; who have the quick intelligence that both reads and remembers faces; who know and respect the social *conveyances*, when to speak and when to refrain from speaking; whose heart knows by instinct the lonely and friendless, and by instinct goes out towards them, that the Look-out Committee should be recruited. Where it is not already in existence it is time to organise it. There is plenty for it to do. The proper comprehension of the conditions of this form of service, and the systematic development of all its capabilities, will put a new face upon many a community that is now languishing from neglect of a vital point. (*Christian World.*)

The apostolic salutations indicate—I. THE UNITY OF THE CHURCH OF CHRIST. 1. All the churches are united by common bonds. 2. Should maintain a friendly intercourse. II. THE INTEREST WHICH INDIVIDUALS SHOULD FEEL FOR THE SPIRITUAL WELL-BEING OF THOSE AT A DISTANCE. It should be—1. Heartfelt. 2. Prayerful. III. THE UNIVERSAL BROTHERHOOD OF CHRISTIANS and its fitting expression. IV. THE LOVING RELATION BETWEEN MINISTER AND PEOPLE. *Christian greetings*:—I. FROM AND TO WHOM? 1. Individuals. 2. Households.

3. Churches. II. OF WHAT KIND? 1. Fraternal. 2. Cordial. 3. Mutual. III. UPON WHAT BASIS? 1. Not upon that of mere courtesy, common interests, or expediency. 2. But "in the Lord." (1) In fulfilment of His command. (2) In imitation of His conduct. (3) Under the influence of His Spirit. (*Prof. J. R. Thomson.*) **Aquila and Priscilla salute you much in the Lord.**—*Aquila and Priscilla:*—The excellences of this worthy couple. They—1. Were members of the Church—in Ephesus. 2. Hospitable. 3. Well instructed in the truth (Acts xviii. 26). 4. Had a Church in their house. 5. Felt a deep interest in the Church at home and abroad. (*J. Lyth, D.D.*) **With the Church that is in their house.**—*A Church in the house:*—I. WHAT THIS CHURCH IS and when our families may be called Churches. Churches are societies—1. Devoted to God, called out of this world. 2. Employed for God, pursuant to this dedication. II. MOTIVES TO PERSUADE YOU TO TURN YOUR FAMILIES INTO CHURCHES. 1. God will dwell in them. 2. If you make them not churches Satan will have a seat there. 3. It will be comfortable to yourselves. 4. A good legacy. 5. It will help to prosper the Church of God in the nation. (*Biblical Museum.*) *The Church in the house* (Rom. xvi. 5) imports the Church meeting in their house, consequently implies—I. THE GOOD FEELING OF THE ENTERTAINER. II. THE PRIVILEGE OF THE HOUSEHOLD—Christ in the midst. III. THE PROMISE OF BLESSING UPON THE NEIGHBOURHOOD. IV. THE HOPE OF REUNION IN HEAVEN. (*J. Lyth, D.D.*) *The Church in the house:*—I. THE SIMPLEST CONCEPTION OF A CHURCH. A meeting or assembly. The term can only be applied to an organised body or material building figuratively. Two or three agreeing to meet together for worship may properly be called a church. II. ITS CLOSE ASSOCIATION WITH A HOME. It is interesting to note that the Christian assemblies were first sanctified homes. They did not need at first any architectural aids. III. ITS FUNDAMENTAL FEATURES. Family religion extended to embrace family friends. IV. THE LINES OF ITS PROBABLE DEVELOPMENT. These were fixed by—1. Increase of numbers. 2. Growth of wealth, bringing with it artistic sentiment and desires. 3. Rise of distinction between priesthood and laity, and the consequent development of ritual. (*R. Tuck, B.A.*) *Family prayer:*—This is a general custom in the households of evangelical Christians. No man ought to consider his piety of an active stamp who neglects to institute "the Church" in his house. I. IT IS A DUTY. The Bible nowhere directly commands it; but—1. It is a duty by inference. When Abraham moved his tent to the plain of Mamre, he built there an altar unto the Lord (Gen. xiii. 18). The pious take their religion with them wherever they go. When David says, "Seven times a day do I praise Thee," remember there was no temple, and that at least two of these times may refer to morning and evening worship in the household. Daniel "prayed in his house, sometimes himself alone, and sometimes with his family about him" (Dan. vi. 10). Cornelius was a man that prayed in his house (Acts x. 30). Paul delighted to honour Priscilla and Aquila, and twice spoke of "the Church that is in their house" (Text and Rom. xvi. 5). This is interpreted by some to mean "that their home was a sanctuary and their family a Church"; but if others may assemble in the home for worship, how much more may not the family? We may certainly claim that family prayer conforms to the command, and is entitled to the promise contained in James iv. 8. 2. A duty by example. It can hardly be doubted that the deeply pious in all times have prayed with their family in their households. Abraham, Joshua, David, Job, Daniel, all worshipped God in the family, and our Saviour confirmed the obligation; for He often prayed with His disciples, as His family or household. II. IT IS A PRIVILEGE. Family prayer binds the household more closely and lovingly together. It is a great boon to consecrate the day with prayer before the household separates on its divers ways and on its manifold duties. What if they should never all meet again? To have omitted it on such a day would prove a lasting regret. How precious at night to commit our souls and bodies to that Guardian of Israel who neither slumbers nor sleeps! This gives a gracious opportunity to pray with our children and for our children. Says Cecil, "It may be used as an engine of vast power in the family. It diffuses a sympathy through the members. It calls the mind off from the deadening effects of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God!' 'There is a spiritual world!' 'There is a life to come!' It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which sub-

ordination or service sits on minds of inferiors." III. INQUIRIES. 1. Are we prayerless Christians? 2. Do we keep the fires burning brightly and continually upon the family altar? 3. Do we excuse ourselves because of non-ability and lack of confidence? Remember the man who hid his talent in a napkin. 4. Do we make it cheerful with song, instructive with Scripture, hallowed with prayer and precious with all its memories? (*Homiletic Monthly.*) *A church in the house:*—I. CHURCHES ARE SOCIETIES DEVOTED TO GOD, CALLED OUT OF THE WORLD, TAKEN IN OUT OF THE COMMON TO BE INCLOSURES FOR GOD. He hath set them apart for Himself; and, because He hath chosen them, they also have chosen Him, and set themselves apart for Him. The Jewish Church was separated to God for a peculiar people, a kingdom of priests. Thus our houses must be churches; with ourselves we must give up our houses to the Lord, to be to Him for a name and a people. All the interest we have, both in our relations and in our possessions, must be consecrated to God; as, under the law, all that the servant had was his master's for ever, after he had consented to have his ear bored to the door-post. II. CHURCHES ARE SOCIETIES EMPLOYED FOR GOD, PURSUANT TO THE TRUE INTENT AND MEANING OF THIS DEDICATION. 1. Keep up family doctrine. (1) You must read the Scriptures to your families, inquiring sometimes whether they understand what you read. (2) You must also catechise your children and servants so long as they continue in that age of life which needs this milk. 2. Keep up family worship. You must not only, as prophets, teach your families, but as priests, must go before them in offering the spiritual sacrifice of prayer and praise. (1) You ought to make family acknowledgments of your dependence upon God and His providence, as you are a family. (2) You ought to make family confessions of your sins against God; those sins you have contracted the guilt of in your family capacity. (3) You ought to offer up family thanksgivings for the blessings which you, with your families, receive from God. (4) You ought to present your family petitions for the mercy and grace which your families stand in need of. (5) You ought to make family intercessions for others also. There are families you stand related to, or which by neighbourhood, friendship, or acquaintance you become interested in, and concerned for, and these you should recommend in your prayers to the grace of God, and your family that are joined with you in the alliances should join with you in those prayers. 3. Keep up family discipline, that so you have a complete church in your house, though in little. Reason teacheth us, "that every man should bear rule in his own house" (Esther i. 22). And since that, as well as other power, is of God, it ought to be employed for God, and they that so rule, must be just, ruling in His fear. (1) Countenance everything that is good and praiseworthy in your children and servants. (2) Discountenance everything that is evil in your children and servants. Use your authority for the preventing of sin, and the suppressing of every root of bitterness, lest it spring up and trouble you, and thereby many be defiled. (*S. Hayward.*)

Ver. 22.—**If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.**—*Love to Christ* (Eph. vi. 24 and Text):—Though so dissimilar, both texts teach the same truth, viz., that love to Christ is the indispensable condition of salvation. I. WHY IS LOVE TO CHRIST THUS NECESSARY? Because—1. Christ is God—God in the clearest form of manifestation—the sum of the Divine perfections. All that there is in God to command the supreme duty of loving Him is in Christ, therefore it is impossible to love God without loving Christ, and not to love Christ is not to love God. 2. Christ is God in our nature, and is thus invested with special attractions, because—(1) Possessed of another kind of excellence. (2) Brought into a relation to us He sustains to no other order of beings. 3. Christ has loved us and given Himself for us. To be insensible of this claim on our affection is indicative of the greatest moral depravity. 4. By His love and death Christ has opened a way to us from degradation and misery to eternal life and glory. 5. We are shut up to the necessity of loving Christ or Satan. There are but two sovereigns, and you must choose between them. II. WHAT IS IT TO LOVE CHRIST, AND HOW CAN WE TELL WHETHER WE LOVE HIM OR NOT? Where this love is there will be—1. A feeling of reverence and complacency which prevents us from ever treating Him with neglect or indignity, and which makes His society delightful. 2. Zeal for His honour. Any disrespect shown Him is painful to us, and anything which promotes His glory is a source of delight to us. 3. A desire to please Him, to do His will. (*C. Hodge, D.D.*) *The importance of love to Christ:*—I. THE LORD JESUS CHRIST IS TRULY AND EMINENTLY LOVELY, AND IS THEREFORE

TO BE LOVED. Consider the nature and actings of this grace. 1. If Christ be considered as able to do that for us, and communicate that to us, which we want, love is evinced by desire. The believer cannot be satisfied without Him. 2. If He be considered as having already manifested Himself to the soul, then love exerts itself in a way of delight. "Whom having not seen, ye love," &c. 3. As Christ has an interest to be carried on in the world, love displays itself in zeal for His honour. "If ye love Me, keep My commandments." 4. If we consider Christ as offended with our sins, and having suffered for them, love manifests itself in grief and sympathy. "I am crucified with Christ," says the apostle, "and I could not do less." 5. If we consider Christ as glorified in heaven, love expresses itself in joy and triumph. II. NOTWITHSTANDING ALL THIS AMIABLENESS IN CHRIST, THERE ARE SOME WHO DO NOT LOVE HIM. Such persons have—1. No real esteem for the Saviour. "Unto you that believe, He is precious." 2. No true faith in Christ. 3. No obedience and subjection to Christ. "If a man love Me, he will keep My words." III. ALL WHO LOVE NOT THE LORD JESUS CHRIST, ARE CHARGEABLE WITH AGGRAVATED GUILT, AND EXPOSE THEMSELVES TO THE SEVEREST DISPLEASURE OF GOD. Because —1. He is so dearly beloved of God. 2. He is so lovely and desirable in Himself. 3. He has given the most astonishing proofs of His love to sinners. Consequently the want of love to Christ will be destructive of religion here, and happiness hereafter. This one defect destroys the excellency and life of all religion. Without love, faith is dead, repentance legal, fear slavish; and all duties void of this principle are vain. As to future happiness, heaven is a place of love; and to entertain one person there who is not a lover of Christ, would disturb the order and break the harmony of that blessed society. Conclusion:—1. Love to Christ may be easily discovered. (1) By the current of your thoughts. What persons love, they think much upon; and the pleasant image is continually before them. (2) By the care of your lives. Can you say that to you to live is Christ? Now, then, let conscience do its office, and it will easily tell you whether you love Christ or not. 2. Not to love Christ is a crime of tremendous guilt, which is attended with dreadful aggravations; for—(1) It is a sin without cause. It admits of no reason or excuse. (2) It is also a sin against many causes. (3) It is the cause of many other sins. (*S. Lavington.*) *Loving Christ and the penalty of neglecting it*:—Note the position which this verse occupies. 1. This Epistle was dictated to an amanuensis, and now Paul adds "The salutation of me Paul with my own hand": a form immediately followed, in most of his Epistles, by the apostolic benediction: but here he interposes the text. I think this shows us the state of his heart, which was full of Christ: he could not suppress the strong affection he entertained for the Saviour, and here he overflows. 2. Interposed as it is between the signature and the benediction, he intends it to have all the weight which apostolical authority can give it. Note—I. THE DUTY ENJOINED. 1. Its object. (1) The old law was comprehended in two commandments, of which the first was greatest, "Thou shalt love Jehovah thy God," &c. The New Testament puts forward a similar claim on behalf of Christ; and it were easy to argue from this, that Christ is the one Jehovah for whom the old law challenges our supreme and undivided love. Indeed, this very name is here applied to Him: He is set before us, while claiming our affections, as "the Lord." (2) He who claims our love bears not only the incommunicable name, but a name common to many of His fellow-men: Jesus. (3) Bears another name, or rather title—Christ, or Anointed; because He sustains those offices into which men were commonly inducted by anointing, and which, as God-man, He sustains on behalf of mankind—Prophet, Priest, and King. God, Man, Mediator between God and men —whoever does not present Him in these three aspects robs Him of a part of that which essentially belongs to Him: whoever does not exhibit Him under this threefold character does not show you the Christ of the Scriptures, but some idol of his own invention. 2. The love which is claimed in His behalf must be—(1) Sincere. You find a distinction made in the Scriptures between loving our Lord Jesus Christ in sincerity, and pretending to love Him. (2) Supreme. "If any man will come after Me"—"if any man will be My disciple," he must be prepared to "hate father, mother," &c. At the time when this was spoken, there went great multitudes after Him: but this was the doctrine by which He proved them. There are multitudes who will come after Him still, if He will be content to follow in the train of some beloved pursuit, or lust. Religion would be the most popular thing in the world, and would carry the whole world before it, if it were at liberty to waive this point. But Christ will have the first place in our affections: whatever stands opposed to

Him we must hate; whatever is in harmony with Him, and dependent upon Him, must be loved in subordination to Him. (3) Ardent. The Scriptures are wont to illustrate this subject by a comparison taken from fire. There may be a spark, and if that spark is blown, it may rise to a vehement flame which many waters cannot quench. You have only to neglect it, and it will expire. But you are told that you must stir up the gift of God. (4) Constant; and that because He is always the same; what is due to Him at one time is due to Him at all times. (5) Practical. "This is the love of God, that we keep His commandments." 3. The evidences of this love. I cannot help thinking, that in the case of every human object of affection, the love which there was need to try by many signs, would hardly be counted worth having; that where there is so much uncertainty whether we love Christ or no, one thing is certain—that we do not love Him very much: but still, for the sake of those who love, and who search after the signs and marks, let me give you one or two. (1) The love of the brethren, *i.e.*, the brethren of Christ, as well as ours: and it is in that light that they are principally to be regarded. If a man feels his heart expanded towards all Christians—if he is willing to bear with their weaknesses, and relieve their necessities, for Christ's sake—he loves Christ. But on the other hand, if he will stand aloof from them, does he love Christ? If he says he does, Christ Himself says he is a liar. He tells you they are His representatives, and whoever does not to them as he would to Christ, if Christ stood in person before him, does not love Christ as he ought. "By this shall all men know that ye are My disciples, if ye love one another." (2) Whoever loves Christ, rejoices in the return of the Lord's Day. You have days of meeting among friends; and the offering of every expression of joy is appropriate to such meetings. This is the day which Christ sets apart to meet His friends. Do you love His Sabbath, and do you rejoice in its return? Do you honour the Lord and keep His ordinances? If so, there is ground to hope you love Christ. But if the Sabbath is a weariness, your love to Christ is yet but a name—there is no substance in it. (3) The Bible is Christ's love-letter to His people. Who loves to read and honour it? Who comes to it with a relish, as a friend reads a letter from a loved friend? He loves Christ: this is a sign which cannot be mistaken. II. THE PENALTY DENOUNCED. Whoever will not stand this test, what is to become of him? "Let him be accursed: our Lord is coming." This form of expression is said to be taken from the practice in the synagogues in excommunicating offenders. They had three forms of excommunication, in the last or highest of which they used this expression, and this was always understood to imply the sentence of final and irrevocable ruin. Now, says the apostle, this is the doom of all who do not love Christ. 2. The curse does not fall now: the lovers of Christ and those who do not love Him go on, perhaps, very much with equal steps through life. But "the Lord is coming"; and at His coming He is to separate between those who love Him and those who do not love Him. The tares and the wheat grow together till the harvest; we cannot separate the hypocrite from the sincere until some overt action incontestably proves that the profession is false. The day of separation is at the end of the world; and to this St. Paul alludes, "The Lord is coming," to discern between the true professor and the false. 3. The Lord delayeth His coming: but why? Not out of weakness, not out of forgetfulness, but that in the interval the curse may be averted. 4. I know that you cannot command your affections, but I tell you what you can do—you can go to the throne of grace and pray that the Holy Ghost may shed it abroad in your hearts. (*G. Osborn, D.D.*) *Want of love to Christ is*—I. REBELLION AGAINST THE HIGHEST AUTHORITY. "This is My beloved Son, hear ye Him." Want of love is therefore transgression of the will of God and rebellion against Him. II. CONTEMPT OF THE HIGHEST EXCELLENCE. Whether you consider the Divine nature of our Lord, or His human nature, or His mediatorial character, there is in Him everything calculated to attract. "He is altogether lovely"; therefore not to love Him is to have a degraded mind, and to throw contempt on the highest manifestation of human excellence and Divine love. III. INGRATITUDE TO THE HIGHEST BENEFACTOR. Consider what we owe Him in connection with His incarnation, death, intercession. Think of the sinfulness of rejecting Him in the light of the truth that those who despise Him live because of His intercession. Conclusion: Is there anything to be said in extenuation of this guilt? The greatest argument for love is love. "We love Him because He first loved us." You cannot force the slave to love his master; but what do you think of the child that, after receiving increasing kindness, refuses to love a parent? One sees the guilt in such a case. God is not a hard Master; Christ does not treat us as slaves. Oh, if His

love is not in our hearts we are indeed hard, unfeeling, thankless, justly under the anathema of God. (*W. Cadman, M.A.*) *Not loving Christ and its consequences*:—I. WHAT ARE THE CLAIMS OF CHRIST UPON OUR LOVE? 1. He is God. If this were the only ground, He would surely have every right to expect our love. He who is the Author of every mercy therefore demands our love. 2. And yet, having failed of obtaining it as Creator, having had His laws insulted and His majesty dishonoured, He hath sought to win our love by such an act of love as even exceeds the mercies of creation, viz., redemption. Whatever you require for your admission into heaven, His love hath done it all. And now He offers His salvation freely. 3. Now, is this Friend of our lost souls unreasonable when He asks our hearts of us? We give them to our friends on earth. II. WHO ARE THE MEN THAT "LOVE NOT" THAT LOVER OF THEIR SOULS? 1. The world. Here are a great variety of characters, but all are alike in this, they "love not the Lord Jesus Christ." They live without Him, neglect His Word, discountenance His cause, love and follow practices which are His abomination. 2. Hypocritical professors. Christ's own definition of those who "love Him not" is "He that loveth Me not keepeth not My sayings." True, they may say high things of Him, yet all this is like the kiss of Judas, whilst they are doing all things in their life and practice to dishonour and affront Him. They love sin. III. THE GUILT THESE MEN INCUR. Who can fathom the depth of their ingratitude! To have forgotten the mercies of creation is an awful blot upon our nature; but when He dies for our iniquities, and calls us to His pardoning mercies, who shall estimate the blackness of his guilt who treats this Saviour lightly? "If I had not come and spoken to them they had not had sin"; all our other sins look nothing when compared to this. IV. THE AWFUL DOOM OF ALL THOSE WHO "LOVE NOT THE LORD JESUS CHRIST." "Let them be accursed at the second coming of the Lord." There is a curse which rests upon the head of every man by nature as a breaker of the law of God (Deut. xxvii. 26); and to deliver our souls from this was the great end of our Redeemer's death (Gal. iii. 13). To those therefore who receive Him and rely upon Him this curse is turned into a blessing (Rom. viii. 1). But they who "love not the Lord Jesus Christ" remain under that curse from which He died to set them free (John iii. 36; 1 Cor. xv. 17). To reject a Saviour, as it is a more aggravated sin than to reject the law, so will it meet with a more aggravated condemnation (Heb. x. 28, 29). "The curse of the law" is terrible; but "the wrath of the Lamb"! what will that be? (*A. Roberts, M.A.*) *The sin and doom of the loveless*:—I. WHY IS THE LORD JESUS CHRIST TO BE LOVED? This love was the pervading emotion of early times, and its fervour quailed not at martyrdom. The memory of the Cross was fresh, and faith wrought by love. That love was a distinct and personal attachment, and is so still. For this love is a rational affection. It is not an emotion which springs up, none can tell how or why. Nor is it any caprice or feverish excitement. It rests on a sure foundation—on a "tried corner-stone," viz., the knowledge of Christ's person and claims. 1. Is He not "the chiefest among ten thousand" as a man? and were He not more than man, you cannot but love Him. "Thou art fairer than the sons of men." The sexes divide between them the elements of perfection, and a perfect man or woman might not be a perfect being. But all that is tender and graceful in woman, and all that is noble and robust in man, met together in Jesus. Nature is never prodigal of her gifts. Birds of gay plumage have no song; strength is denied to creatures endowed with swiftness. As one man is generally distinguished by the predominance of one class of virtues, and another man by another, so the union of both might realise perfection. Had the peculiar gifts of John and Paul been blended, the result might have been a perfect apostle. Were the intrepidity of Luther, the tenderness of Melancthon, and the calm intellect of Calvin combined in one person, you would have the model of a faultless reformer. But every grace that adorns humanity was in Jesus in fulness and symmetry. No virtue jostled another out of its place. None rose into extravagance—none pined in feeble restriction. Perfect in every relation of life, wise in speech, pure in conduct, large in compassion, intense in beneficence, replete with everything that charms into attachment and rapture, He was the incarnation of universal loveliness. 2. But Christ's humanity was assumed into a personal union with a higher nature. To take a nature so low, to save a race so guilty, and by an agony so awful, was the effect of a love that could only dwell in the bosom of Jehovah. And oh what a labour He accomplished! He secured for us the best of boons, and delivered us from the worst of evils. And surely we must "love Him, because He first loved us." II. HOW JESUS IS TO BE LOVED. If our creed be, there is none like Christ, then the language of our heart

will be—None but Christ! His claims are paramount, and therefore love to Him must not only be ardent, but supreme. Now, it is not of the absence of love in the Church we complain so much as of its lukewarmness. In many love only warms towards Christ on the first day of the week, and falls into slumber on the other six days. The plant could not maintain its life by the enjoyment of air, soil, and water once a week, and the animal would drag out an enfeebled existence if it depended on a similar periodical nutrition. No; it is of the nature of love to give its object an immediate and permanent existence in the heart. If Christ were loved, His image would ever dwell within us; and were He loved supremely, that image would gather in upon itself our deepest attachment, and exercise an undivided sway over thought, purpose, speech, and action. III. THE SIN AND DANGER OF NOT LOVING CHRIST. It implies—1. Ignorance of His person, claims, and work. The more men know Him, the more does their heart burn with this gracious and absorbing affection. And surely ignorance of Him must bring a merited anathema. For such ignorance is wholly inexcusable, with the Bible before it and the Cross in its view. 2. Unbelief. "Faith worketh by love." But if absence of love imply absence of faith, what a curse must follow: "He that believeth is saved, but he that believeth not is condemned already." Severed from Christ, the soul is lost for ever. 3. Unlikeness to God. And if, on a point so tender, he is unlike God, will not God frown upon the sinner and punish him? 4. Unfitness for heaven. Heaven is a region where love to Jesus predominates—where it gladdens every bosom, and gives music to every anthem. But the unloving mind is not allowed to join in these warblings, for none but the new heart can sing the new song. Without love to Him, because unconscious of any salvation from Him, it would feel no reason to bless Him. 5. The certainty of the curse—"Our Lord cometh." The Church rejoices in that motto, but it is the terror of the wicked. The cloud that guided Israel consumed and terrified the amazed Egyptian. And He comes for the very purpose of making inquisition—of ascertaining who have responded to His love, and confided in His atonement. Nor can He be deceived. His eye, as it looks upon the mass, scans every individual and looks down into his heart. Nay, the heart without love will at once discover itself by its tremor. Nor can it escape. Subterfuge and evasion are alike impossible. But not only does the awful formula certify the curse, it also embitters it—Our Lord cometh—He whom men are bound to love as Saviour pronounces the dead anathema. From other lips it would not be so awful; but surely such an anathema from the lips of Love must arm itself with a burning and unbearable terror. (*J. Eadie, D.D.*) *A negative crime and a positive punishment*:—This expression may be regarded—1. As a grand characteristic of Biblical appeal. It appeals to the heart, and seeks the reformation of the world by the reformation of the individual, and the reformation of the individual by the reformation of the heart. 2. As an incidental argument of the Godhead of Christ. The Bible claims for Him supreme love, but supreme affection belongs to God. Paul makes our destiny depend upon love to Christ. Would he make our destiny depend upon mere love to man, to Abraham, David, Isaiah, or John? 3. As a solemn test of a true character. The essence of a true character consists not in ideas or mere actions, but in love, and in love for Christ. "Lovest thou Me?" said Christ to Peter. The text contains—I. A NEGATIVE CRIME. This state of mind in relation to Christ is—1. Unreasonable. There is everything in Him to call out the highest love. There are three kinds of love of which we are susceptible—gratitude, esteem, and benevolence. The first requires manifestation of kindness; the second, of moral excellence; the third, a purpose for the common good. Christ manifests all these, and therefore deserves our highest love. There may be men who have power to excite in our natures, in some degree, love in some of these forms; but Christ alone has power to excite all in the highest degree. 2. Ascertainable. We can soon ascertain whether we love Christ or not. The chief object of love will always be—(1) The most engrossing subject of thought. (2) The attractive theme of conversation. (3) The source of the greatest delight in pleasing. (4) The most transforming power of character. (5) The most identified with our conscious life. 3. Deplorable. This love is the only true regulative power of the soul. Where this is not, or where it is misdirected, all the powers of our nature are misemployed, and all is confusion. Then, indeed, the life of the soul is dead to virtue and to happiness. Our happiness consists in supreme affection, and our supreme affection, to yield happiness, must be directed to an object absolutely perfect, reciprocative, and ever enduring. Such an object is Christ, and such only is He. II. A POSITIVE PUNISHMENT. 1. Its nature. "Let him be Anathema." The

word primarily means anything that is laid up, or set apart for some particular purpose. The secondary and general meaning is "accursed," devoted to ruin (*cf.* Gal. i. 7, 8; Rom. ix. 3). It is one of Paul's strong words to express a terrible evil. Cut off the planet from the sun, and it rushes to ruin; the river from the fountain, and it is gone; the branch from the tree, and the limb from the body, and they die. The soul, cut off from Christ—its centre, fountain, root, life—is destroyed. 2. Its certainty. "Maran-atha," "the Lord will come." Christ will come to execute judgment upon those who love Him not. Paul had written the other part of his letter by an amanuensis, but to write these terrible words he takes up the pen himself. Men are accursed, not merely because they hate Christ, rebel against His authority, profane His ordinances, but because they do not love Him; whatever else they do in philanthropy, &c. (*D. Thomas, D.D.*) *Anathema*:—I. THE CRIME SUPPOSED. Not to love Christ supremely is—1. Unreasonable—He is supremely lovely. 2. Ungrateful—He has loved us. 3. Unjust—He has a right to our love. II. THE PUNISHMENT THREATENED. 1. The punishment. 2. The time. 3. The certainty. Application—(1) It is the duty of all men to love Christ. (2) Christ knows those who love Him. (*G. Whitefield.*) *Anathema and grace*:—1. Terror and tenderness are strangely mingled in this parting salutation. Paul has been obliged, throughout the whole Epistle, to assume a tone of remonstrance, and here he traces all their vices to their fountain-head—the defect of love to Jesus Christ—and warns of their fatal issue. 2. But he will not leave these terrible words for his last. The thunder is followed by gentle rain, and the sun glistens on the dewdrops (ver. 23). Nor for himself will he let the last impression be one of rebuke or even of warning (ver. 24). Is not that beautiful? And does it not go deeper than the revelation of Paul's character? May we not see in these terrible and tender thoughts a revelation of the true nature both of the terror and the tenderness of the gospel which Paul preached? Note—I. THE TERROR OF THE FATE OF THE UNLOVING. "Anathema" means an offering, or a thing devoted. In the story of the conquest of Canaan, *e.g.*, we read of places, persons, or things that were "accursed," *i.e.*, devoted or put under a ban. And this "devotion" was of such a sort as that the subjects were doomed to destruction. So Paul tells us that the unloving, like those cities full of uncleanness, when they are brought into contact with the infinite love of the coming Judge, shrivel up and are destroyed. "Maran-atha" is a separate sentence. It means "our Lord comes," and was perhaps a kind of watchword. The use of it here is to confirm the warning of the previous clause, by pointing to the time at which that warning shall be fulfilled. 1. "The Lord comes." Paul's Christianity gathered round two facts and moments—one in the past, Christ has come; one in the future, Christ will come. For memory, the coming by the cradle and the Cross; for hope, the coming on His throne in glory. And between these two moments, like the solid piers of a suspension bridge, the frail structure of the present hangs swinging. There have been many comings in the past, besides the coming in the flesh. One characteristic is stamped upon them all, and that is the swift annihilation of what is opposed to Him. The Bible has a set of standing metaphors by which to illustrate this thought—"A flood," "a harvest," the waking of God from slumber, &c. The second coming will include and surpass all the characteristics which these lesser and premonitory judgment days presented in miniature. 2. The coming of the Lord of love is the destruction of the unloving—not the cessation of their being, but a death worse than death, because a death in life. Suppose a man with all his past annihilated, with all its effort crushed, with all its possessions gone, and with his memory and his conscience stung into clear-sighted activity, so as that he looks back upon his former and into his present self, and feels that it is all chaos, would not that fulfil the word, "Let him be Anathema"? And suppose that such a man, in addition to these thoughts, and as the root and the source of them, had over the quivering consciousness that he was in the presence of an unloved Judge! The unloving heart is always ill at ease in the presence of Him whom it does not love. The unloving heart does not love, because it does not trust nor see the love. Therefore, the unloving heart is a heart that is only capable of apprehending the wrathful side of Christ's character. So there is no cruelty, no arbitrariness in the decree that the heart that loves not when brought into contact with the infinite Lord of love must find in the touch death and not life, darkness and not light, terror and not hope. 3. Paul does not say "he that hateth," but he that does not love. The absence of love, which is the child of faith, the parent of righteousness, the

condition of joy in His presence, is sufficient to ensure that this fate shall fall upon a man. II. THE PRESENT GRACE OF THE COMING LORD. "Our Lord cometh." "The grace," &c. (ver. 23). 1. These two things are not contradictory, but we often deal with them as if they were. But the real doctrine says there is no terror without tenderness, and there is no tenderness without terror. You cannot have love which is anything nobler than facile good nature and unrighteous indifference, unless you have along with it aspects of God's character and government which ought to make some men afraid. And you cannot keep these latter aspects from being exaggerated and darkened into a Moloch of cruelty unless you remember that underlying them and determining them are aspects of the Divine nature, to which only child-like confidence and love rightly respond. The terror of the Lord is a garb which our sins forces upon the love of the Lord. 2. Note what the present grace is. A tenderness which gathers into its embrace all these imperfect, immoral, lax, heretical people in Corinth, as well as everywhere else—"with you all." And surely the love which gathers in such people leaves none outside its sweep. Let nothing rob you of this assurance, that the coming Lord is present with us all, and all we need, in order to get its full sunshine into our hearts, is that we trust Him utterly, and, so trusting, love Him back again with that love which is the fulfilling of the law and the crown of the gospel. III. THE TENDERNESS, CAUGHT FROM THE MASTER HIMSELF, OF THE SERVANT WHO REBUKES (ver. 24). There is no other instance where he introduces himself and his own love at the end, after he has pronounced the solemn benediction. But here, as if he had felt that he must leave an impression of himself on their minds which corresponded to the impression of his Master that he desired to leave, he deviates from his ordinary habit, and makes his last word a personal word—"My love be with you all in Christ Jesus." Paul embraces all whom he has been rebuking in the warm embrace of his proffered love, which was the very cause of his rebuke. The healing balm of this closing message was to be applied to the wounds which his keen edged words had made, and to show that they were wounds by a surgeon, not by a foe. Because the gospel is a gospel, it must speak plainly about death and destruction to the unloving. The danger signal is not to be blamed for a collision. "Knowing, therefore, the terror of the Lord, we persuade men." (*A. Maclaren, D.D.*) *Loving Jesus Christ:*—First, love Christ so far as to lay down the pleasures of this life for Him, and so far as to lay down the life itself for Him. 2. Love Him, then, as He is presented to thee here: love the Lord, love Christ, love Jesus. As He is the Lord, thou wilt fear Him; but no man fears God truly, but that that fear ends in love. Love Him as He is the Lord, that would have nothing perish that He hath made. And love Him as He is Christ, that hath made Himself man too, that thou mightest not perish. Love Him as the Lord that could show mercy, and love Him as Christ who is that way of mercy which the Lord hath chosen. I have found Him, and found that He, who by His incarnation was made able to save me (so He was Christ), by His actual passion hath saved me, and so I love Him as Jesus. When I conceit, when I contemplate my Saviour thus, I love the Lord, and there is a reverent adoration in that love; I love Christ, and there is a mysterious admiration in that love; but I love Jesus, and there is a tender compassion in that love, and I am content to suffer with Him and to suffer for Him rather than see any diminution of His glory by my prevarication. And he that loves not thus, that loves not the Lord God, and God manifested in Christ, Anathema, Maranatha, which is our next and our last part. Whether this Anathema be denounced by the apostle by way of imprecation, that he wished it so, or pronounced by way of excommunication, that others should esteem them so and avoid them, as such persons, is sometimes debated amongst us in our books. But we rather take this in the text to be an excommunication denounced by the apostle, than an imprecation. Now the excommunication is in the Anathema, and the aggravating thereof in the other words, Maranatha. The word Anathema had two significations: that which for some excellency in it was separated from the use of man to the service of God, or that which for some great fault in it was separated from God and man too. From the first kind men abstained because they were consecrated to God, and from the other because they were aliened from God. By the light of nature, by the light of grace we should separate ourselves from irreligious and from idolatrous persons, and that with that earnestness which the apostle expresses in the last words, Maranatha. It is superabundant perverseness to resist Christ now, now that He hath appeared already and established to Himself a kingdom in the world. And so St. Chrysostom seems to take it too. "Christ is come already," says he. If any

excuse could be pretended before, yet since Christ is come, none can be. But that is not all that is intended by the apostle in this place. It is not only a censorious speech, it is a shame for them, and an inexcusable thing in them, if they do not love the Lord Jesus Christ; but it is a judiciary speech, thus much more, since they do not love the Lord. "The Lord judge them when He comes." "I," says the apostle, "take away none of His mercy when He comes, but I will have nothing to do with them till He comes; to me He shall be Anathema, Maranatha, separated from me till then; then the Lord, who shows mercy in minutes, do His will upon him." To end all, if a man love not the Lord, if he love not God, which is, which was, and which is to come, what will please him, whom will he love? (*J. Donne.*) *Affection ungratefully withheld:*—After Joan of Arc had won the great victory at Orleans, and made clear the way for Charles the Seventh to be crowned king, she was taken prisoner, and subjected to the most brutal treatment at the hands of her enemies; still her ungrateful king refused to make a single move to liberate the one who had freed his subjects, and made him heir and king. My unsaved friend, you are doing the same thing. As you read the simple narrative, you doubtless will say, "King Charles was ungrateful, and deserved punishment." Yet Jesus Christ left His heavenly home, came down to earth, suffered, and died that you might be crowned the "child of a King," and you refuse to even acknowledge Him. Should the anger of God consume you, could you say aught in your defence? (*Sharpened Arrows.*) *The sin of not loving Christ:*—"To refuse to love Jesus Christ, I affirm, is to do Him all the evil which an open enemy could, or at least would do. If Jesus Christ had come into the world, as a king into a revolted province, in order to extinguish rebellion, and cause the silence of terror to reign in it, He might be satisfied with a trembling submissiou, and care nothing for the evil we do Him. But such a submission He did not desire, nor can desire. That alone which He desired, that alone for which He descended to the earth, the end to which He directed all His toils, was the conquest of our heart. Separate from that triumph, every other is nothing to Him. (*Dr. Vinet.*) *Want of love to Christ a fatal sin:*—How great is the sin of not loving your Lord and your Saviour! "Oh! but you see, sir, that is a mere negative thing. It is what we do that we are accountable for to God; it is our positive actions that we must render an account for at the last." Is that so? Is there no sin in not doing what you ought to do? If your neighbour's house were in flames to-night, and you saw them belching out of the windows, would it be no sin for you to sit calmly in your own dwelling, and not go at midnight to raise the family from their fatal sleep? Would you think so if to-morrow morning you looked at their skeletons amid the charred and blackened ruins? Suppose there is some man in this chapel to-night, who lives in a comfortable and luxurious mansion, but his own mother is in an almshouse, I say to him, "Where is your old mother?" He says, "In the poor-house." "Do you know, sir, that you are practising a diabolical cruelty?" "Oh! but I am doing nothing to my mother." "It is your not doing; it is your living in luxury, and she lying there on that hard bed of poverty and neglect that stamps you, sir, with that most damnable sin of breaking God's fifth commandment. It is what you do not do that stamps you as an ingrate to her that bore you." Oh! my friends, yet out of Christ, it is the sin of not loving Christ that makes you guilty before God. Not loving Him is pronounced in all cases a positive and fatal sin. (*T. L. Cuyler.*) *How he came to say it:*—How came the tender-hearted Paul to throw those red-hot words at the Corinthians? Not to love Christ is—I. UNREASONABLE AND UNNATURAL. Tradition tells us that He was the most infinitely beautiful being that ever walked our small earth, and to a lovely exterior He joined all loveliness of disposition. The sunshine of His love mingling with the shadows of His sorrows, crossed by the crystalline stream of His tears and the crimson of His blood, make a picture worthy of being called the masterpiece of the eternities. He was altogether lovely—always lovely, and lovely in everything. Lovely in His sacrifice. Why, He gave up everything for us, and He took everybody's trouble. Now suppose that, notwithstanding all this, a man cannot have any affection for Him. Why "After all this, 'if a man love not the Lord Jesus Christ, let him be Anathema Maran-atha.'" II. UNJUST. Just look at the injustice of not loving Him. There is nothing that excites a man like injustice. If there ever was a fair and square purchase of anything, then Christ purchased us. If anything is purchased and paid for, ought not the goods to be delivered? And you will go to law for it, and, if need be, hurl the defaulter into jail. Such injustice as between man and man is bad enough, but between man and God it is reprehensible and

intolerable. After all this purchase "if any man love not the Lord Jesus Christ, let him be Anathema Maran atha." III. SUICIDAL. If a man gets into trouble, and he cannot get out, we have only one feeling towards him, sympathy and a desire to help him. But suppose the day before he failed, W. E. Dodge had come into his store and said: "My friend, I hear you are in trouble. I have come to help you," and suppose the man were to say, "I don't want it; I would rather fail than take it; I don't even thank you for offering it." Your sympathy for that man would cease immediately. Now Christ hears of our spiritual embarrassments. He finds the law saying, "Pay me what thou owest." Pay? We cannot pay a farthing of all the millions of obligation. Well, Christ comes in and says, "You can use My name." Now suppose the soul says, "O Christ, I want not Thy help. Go away from me." You would say, "After all this ingratitude and rejection, 'if any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.'" IV. CRUEL. The meanest thing I could do for you would be needlessly to hurt your feelings. Now, Christ is a bundle of delicacy and sensitiveness. Oh, what rough treatment He has received sometimes from our hands! Every time you rejected the Lord you struck Him. How you have broken His heart! Do you know there is a crucifixion going on now? You say, "Where?" Here! When a man refuses to love Christ and rejects Him, the apostle intimates that. He "crucifies the Lord afresh." By our sins we have done this. When I think of all this, my surprise at the apostle ceases. (*T. De Witt Talmage, D.D.*)

Ver. 24. **My love be with you all.**—*Paul's love to the Corinthians* was — I. SINCERE. Witness the Epistle. 1. Its faithful dealing. 2. Wise counsels. 3. Earnest admonitions. 4. Sublime lessons. 5. Patient and loving spirit. II. COMPREHENSIVE—including all, even those who had offended. III. CHRISTIAN in its source, nature, operation, and effect. (*J. Lyth, D.D.*)

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